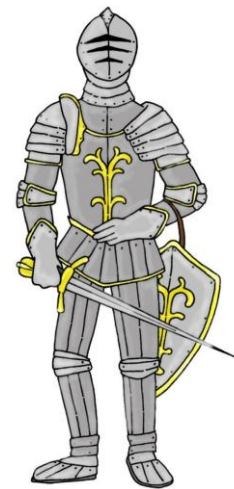


BIBLE WARDROBES & THE CHRISTIAN WOMAN'S SPIRITUAL CLOTHING

Studies by Beth Johnson

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INTRODUCTION

What do most people think about when someone mentions clothing? Westerners may mention coats, sweaters, skirts, dresses, jeans, shirts—all types of clothing worn for working, for fashion or convenience. People from the East may mention garments that cover specific parts of the body or articles worn for religious purposes.

We all know it is usually the woman's responsibility to care for the clothing of the entire household, to be sure that everyone has something presentable to wear every day. She is not only responsible for the washing, drying, folding and ironing, but many times she has to buy or make the family's clothes. She tries to make sure the clothes fit, that they look nice, suit the occasion and each person's taste, while at the same time being affordable. This all takes plenty of time, effort, care, and thought.

Unfortunately, the results are only temporary. Two days of washing pile up in the place of the one just finished, and clothes are worn out, outgrown, or outdated. Shopping for a bargain or sewing becomes a never ending task. Wouldn't it be great to find a detergent that would protect clothes from ever getting dirty again? What if there were a special brand of clothing that could be guaranteed never to wear out?

Our 13 lesson study of the WARDROBES OF THE BIBLE is intended to help us focus on the symbolism of various garments and how they helped or destroyed the ones who wore them. The later lessons are also intended to bring us to a better understanding of our spiritual clothing as the bride of Christ. It is my prayer that these lessons will give everyone a new perspective on various articles of clothing we study from scripture as well as those we are commanded to adorn as children of God.

In Him,

Beth Johnson

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Lesson 1

THE ABANDONED COAT

“And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:” (Gen. 39:11-14).

When Potiphar’s wife took hold of Joseph to force him to lie with her, he merely abandoned his cloak and ran. It was only right that he should. Potiphar’s wife belonged to Potiphar and not to Joseph, so when she approached him, it was nothing short of enticing him to commit adultery. Falling to that temptation would not only have been a breach of faithfulness against Potiphar but against the God of Heaven Himself. Notice specifically what Joseph says: *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?* (Gen. 39:9).

Like the harlot in Proverbs 7:10, Potiphar’s wife had laid a trap for Joseph and thought to take him by her trickery. As he went about serving her husband every day, his youth and vigor must have appealed to her, and it appears she had arranged for the other servants in the house to be gone to make his temptation to sin even greater. Perhaps she painted herself like Jezebel or she may even have worn lewd clothing for appeal. We can assume that she did not have the reputation for being a common harlot, because she was a married woman of some status. However, we see she was subtle of heart, in stark contrast to the purity of heart and modesty which becomes women professing godliness (1 Tim. 2:10).

Notice how the temptation to sin came to Joseph. It was not presented to him as a hideous, fire-breathing monster, but as something soft and enticing—something perhaps that he might do and nobody would ever know. The Devil would never win any battles for our souls if he made sin look like what it really is. Our Heavenly Father describes the Devil as going about like a roaring lion seeking whom he may devour (1 Pet. 5:8), but the ones who are tempted usually do not see him like that because he crouches secretly and pounces suddenly as the deed is done. What the unwary person may see is Satan disguised as an angel of light, thus increasing the temptation (2 Cor. 11:14-15).

God offers many, many alternatives to sin. One method of resisting temptation is to flee. “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but **will with the temptation also make a way to escape**, that ye may be able to bear it” (1 Cor. 10:13). We are told to “Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body” (1 Cor. 6:18). Again, we are told to “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim. 2:22). Finally, we know that we are to “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (James 4:7).

Joseph left his cloak and ran. Viewing his action from the eyes of the world, that may have seemed cowardly, but in the eyes of God he behaved admirably. Joseph was righteous and suffered for it (1 Pet. 2:20), but he was blessed by God for his faithfulness.

QUESTIONS:

1. Joseph was the first child of _____ (Gen. 22:24) and his father's _____ (adjective) son (Gen. 37:31).
2. Approximately how old was Joseph when his brothers sold him into Egyptian bondage?
3. Who bought him first?
4. How did he happen to become a servant to Potiphar?
5. Who was Potiphar? What was his position under King Pharaoh?
6. Why would being the most trusted servant in his household be such a good position?
7. What happened to Joseph when he refused to commit adultery with Potiphar's wife?
8. How did she convince her husband that he had tried to molest her?
9. After Joseph was sent to prison, what happened to him there?

RESEARCH QUESTION:

10. We see by Joseph's example that we may **flee** temptation; however, there are other ways to overcome. Give as many ways as you can find in scripture that show us how to win the battle against sin. You might consider these examples to begin your study: Psalm 1:1—not even walking, standing or sitting near wrong or perhaps Psalm 119:11—putting the word in our hearts as protection. Suggested search words might include: temptation, sin not, sin against, overcome, stand, fight (note the battle language). These are only a few of many ideas to help your research.

Lesson 2

OLD CLOTHES AND MOLDY BREAD

“And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy” (Joshua 9:3-5).

During the Israelite conquest of Canaan, Gibeonite ambassadors used falsehood and deception to lead Joshua and the elders of Israel to believe that they came from a distant region, when in fact they lived in the immediate vicinity of Canaan. In order to save themselves from extinction by the armies of Israel, the Gibeonites craftily deceived Joshua and the leaders of Israelites into agreeing to establish a treaty to let them live (Josh. 9:13-16). By using old clothes and moldy bread, the ambassadors misrepresented the distance they had traveled from their habitat (Josh. 9:3-6). Without asking counsel of the Lord and following their own judgment, the leaders of Israel made a treaty with them. Assuming these men were telling the truth about where they lived, they put confidence in the Gibeonites' claim, partook of their victuals, made an alliance with them and ultimately found themselves betrayed (Josh. 9:13-15).

Kirjath-Jearim, also called Baalah, was one of the four cities of the Gibeonites. The inhabitants of Kirjath-Jearim were not struck down on account of the covenant made, but they were put under servitude (Joshua 9:17 with 9:3-27). Joshua and the elders of Israel behaved magnanimously in their response to the Gibeonites' deception, and rather than kill them, they let them become servants to hew wood and draw water for the house of the Lord forever (Josh. 9:22-27).

The Gibeonites seem to have had a law or a government somewhat like the Israelites had under the Mosaic Law (Josh. 9:11). This would indicate the people had some measure of respect for the Lord. Six kings made war upon the Gibeonites and were defeated and killed. Notice Joshua at Gibeon (Josh. 10). Regarding the kings who struck them, the account tells that the "...the LORD cast down great stones from heaven upon them unto Azekah, and they (the six kings and their armies) died. "They were more which died with hailstones than they whom the children of Israel slew with the sword."

Several other things, both good and bad, may be known about the Gibeonite nation. One is that the tribe of Benjamin did not avenge the crime of the Gibeonites against the Levite's concubine, and a war followed (Judg. 19). Ismaiah was a Gibeonite who joined David at Ziklag (1 Chr. 12:4) and was one of David's mighty men. King Saul killed the Gibeonites; a crime avenged by the death of seven of his sons (2 Sam. 21:1-9). As a just retribution for Saul's crime, it was King David who consigned seven sons of Saul to the Gibeonites to be killed to atone for Saul's persecution of them (2 Sam. 21:1-14). Mephibosheth was a son of Saul by Rizpah, whom David did not surrender to be killed (2 Sam. 21:8-9). Hananiah was a Gibeonite prophet who uttered false prophecies in the temple during the reign of Zedekiah (Jer. 28). Pay particular attention to Hananiah's sin and the resulting punishment by God in verses 10-16. Melatiah was a Gibeonite who assisted in repairing the wall of Jerusalem (Neh. 3:7).

The Gibeonites figure notably throughout the Israelite history with some good and some evil results. The Shechemites and Gibeonites were Hivite families of Genesis 34:2; Josh. 9:17; 11:19). Although they had some respectable men in their nation, their presence was ever a reminder of the error made in allowing them to dwell among them.

QUESTIONS:

1. As a foundation for this study, discuss two commands that had been given to the Israelites to govern such decisions: 1). Utterly destroy the inhabitants of Canaan (Deut. 7:1-5). 2). Do not swear falsely [i.e. keep your vows] (Lev. 19:12).
2. What deceit did the Gibeonites use to deceive Joshua and the Children of Israel (Josh. 9:3-5)? Why?
3. How were they received by the princes of Israel (Josh. 9:14-19)?
4. Give two reasons why there was a conflict between the princes of the congregation and the people. (Josh. 9:14-15)?
5. It is obvious from reading the account that the Gibeonites lied and purposefully deceived the leaders of Israel. How could Joshua and the elders have known what to do (Deut. 7:1-5)?
6. Once the Israelites realized they had been deceived into disobeying the command of God, what other dilemma did they face (Josh. 9:19)? Why could they not go back on their word and break the covenant (Lev. 19:12)?

RESEARCH QUESTION:

7. Under the Mosaic Law, all vows, covenants, leagues, treaties and promises were viewed as binding. Search the following scriptures to see just how important these were before God: Leviticus 19:12; Deut. 23:22; Deut 23:21-23; Num. 30:1-2; Num. 30:12-14; Num. 30:15; Prov. 20:25; Eccl. 5:1-6; Gal. 3:15 and Prov. 19:2.
8. Why was Joshua forced to make peace with the Gibeonites (Deut. 20:10-18)?
9. Who else worked wilily to save himself and his nation (1 Kings 20:29-37)? To get the whole context, read all of 1 Kings, chapter 20.
10. What Gentile lady worked wilily to secure safety from being destroyed by the Israelite armies (Josh 2:9-14)?
11. Did any city or nation make peace with the children of Israel (Josh. 11:19)?
12. How do we know that God was not pleased with what King Saul did against the Gibeonites (2 Sam. 21:1-9)? What did King David do to make peace with them?
13. How does Jeremiah 18:7-8 apply to this situation?
14. Using the account in 1 Kings 13:7-19, tell how the young prophet should have reacted to the lie told him by the old prophet. What appears to have caused him to fail the test to be faithful?

15. What special things did God provide under the Law of Moses to help the Israelite leaders to make righteous judgments (Exod. 28:30; Num. 27:21; 1 Sam. 23:9-12; 1 Sam. 30:7-8; 2 Sam. 2:1; 2 Sam. 5:19). Discuss what kinds of decisions they made in each case. Could Joshua have used these methods?
16. How did the sincere people of Israel seek to gain God's favor and obtain a favorable answer to their needs (Ezra 8:21)?
17. What transgression did King Saul commit against the Lord and why did he die (1 Chro. 10:13-14)?
18. Was God happy when His rebellious children did not ask counsel of the Him (Isa. 30:1-2)? What was their sin?
19. Today in the NT, how are covenant breakers described (Rom. 1:28-32)? How will obeying James 1:19 help us to avoid this sin?
20. What is Jesus' admonition (Matt. 5:33-37)?
21. What other principles can be used to govern our decisions (Prov. 3:5-6; 20, 27; Hosea 4:6)?
22. Why did Paul, with the apostles and elders, ask counsel of the Lord (Acts 15:1-2; 13-29)?
23. What must we remember as we make decisions about things people teach in religion (Gal. 1:8-9; 1 Cor. 2:4-5; Phil. 4:6 and Eph 6:18)?
24. Consider the command not to be unequally yoked with unbelievers or to make friends with them (2 Cor. 6:14; 1 Cor. 15:33). See also: 1 Kings 11 for examples of how Solomon violated this principle. If we make a covenant of marriage with one who has deceived us, do we still have to honor our vows?
25. ** **What if someone deceives us?** How can we know what we should do? Remember the clearly stated problem in Joshua 9:14. "...**asked not counsel at the mouth of the LORD.**" We need to be very careful not to be deceived, by knowing well and seeking out the counsel of the Lord; otherwise we may have to bear some unpleasant consequences.

Lesson 3

THE POLYGAMIST'S WIFE'S WARDROBE

“If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish” (Exod. 21:10).

Christian women today can only imagine what it might be like to be a minor wife or a concubine. First of all, poverty would be the driving factor in being sold as a slave cum wife to some man who wanted more than one. The choice would not be theirs, but there was protection for Hebrew women even under the Old Testament Law. A Hebrew (man or woman) might be sold as a bond servant in consequence either of debt (Lev. 25:39) or of the commission of theft (Exod. 22:3). However, his servitude could not be enforced for more than six full years. If a Hebrew male servant were sold, he had to be released again after 6 years unless it was his choice to remain a slave (Exod. 21:2).

A Hebrew woman was not to be treated the same way. She could not be sent out again after the husband had “humbled” her (Deut. 21:14; Ex 21:7). She was to remain his wife even if he did not like her. This gave Hebrew women a measure of protection from being sold to first one stranger and another or left without food, clothing or the “duty of marriage.” See Deut. 15:17 also. Any wardrobe her husband would provide might be less than wonderful, but her body would be covered and she would have food to satisfy her basic needs (similar to 1 Tim. 6:8).

The Lord has a similar law in the New Testament era. The Holy Spirit, through Paul, speaks of the duty of marriage for Christians today. When we make our vows of marriage we do not own our own bodies anymore (1 Cor. 7:1-5). Our bodies belong to our mates. Similarly, in the OT, because of this basic principle or “duty in marriage,” the Hebrew polygamist could not by law refuse to give the wife her rights. Only if he found something “unseemly” in her was he able to send her back to her father. Even then, if her father could prove she had been a virgin when he sold her, she could not be sent away or shamed publicly.

There are many examples of concubines being part of a multi-wife family under the Mosaic Law. The accounts show such customs were both authorized (2 Sam. 12:8) and practiced (Gen. 21:9-10; Gen. 37:2; Judges 19:3-5). Other accounts dealing with concubines are found in multiple scriptures (Gen. 22:20-24; Gen. 25:1; Gen. 30:3-5; Gen. 35:22; Gen. 36:12; 1 Chro. 1:32; 1 Chro. 2:42-50 and 1 Chro. 7:14). As we study these passages, we are able to see God’s protection of women in the strict laws made for concubines (Exod. 21:7-11; Lev. 19:20-22; Deut. 21:10-14). Even though their children could not necessarily inherit from their master (Gen. 15:4; Gen. 21:10; Gen. 25:1-6; 1 Ch 1:32-33), the Hebrew women were never to be left destitute of food, clothing and the duty of marriage.

What a blessing Christian women have under the Law of Christ! We are treasured and honored as the one-and-only wife, which should make our responsibility and our dedication to our husbands even greater. We should not expect the finest clothing or jewels (1 Tim. 6:8), but be ever grateful that the Lord has given us first place under our husbands in our marriage relationships. Then we have that wonderful hope of a place in eternity as the bride of Christ. What a beautiful concept that becomes, as we consider our place in eternity.

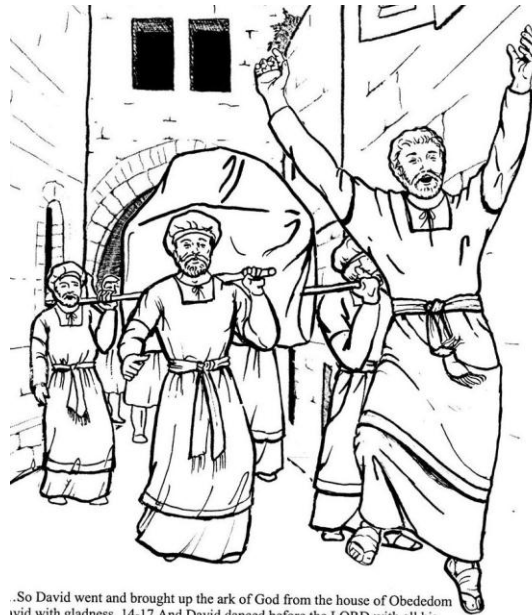
QUESTIONS:

1. What was/is a polygamist?
2. Was polygamy a sin for the man under the Mosaic Law?
3. When could a man send a wife back to her father?
4. When could he send her out to be another man's wife? (Deut. 24:1-4)
5. When could a father sue the daughter's husband for damages (DEUT. 22:13-21)?
6. What three things did every husband have to provide for his wife whether or not he liked her?
7. Could a Hebrew female slave be treated the same way a Hebrew male slave was treated? Why not?
8. What material blessings does God promise Christian men and women today?
9. If someone asks us for financial help, what should be our consideration (1 Tim. 6:8)?
10. With what should everyone be content (Luke 3:14; Php. 4:11; Heb. 13:5; 1 Tim. 6:8)?

Lesson 4

A LINEN EPHOD WARDROBE

“And David danced before the LORD with all his might; and David was girded with a linen ephod” (2 Sam. 6:14).



...So David went and brought up the ark of God from the house of Obbededom
David with gladness. 14-17 And David danced before the LORD with all his
was girded with a linen ephod... And as the ark of the LORD came into the city
Saul's daughter looked through a window, and saw king David leaping and
e LORD; and she despised him in her heart. And they brought in the ark of the
in his place, in the midst of the tabernacle that David had pitched for it...

Some believe David sinned by wearing the linen ephod in his worship. Although the linen ephod is primarily associated with the high priests' garments, it was by no means limited to the high priest.



The elaborately embroidered ephod was a garment which the Jewish high priest was required to wear when officially engaged in religious duties. (Exod. 28:4) Suspended from the shoulders, it covered both back and front like a tunic. On the shoulders were two onyx stones on which the names of the 12 tribes of Israel were engraved (Exod. 28:9-10, 39:6-7). Worn as an outer vestment, the ephod was held in at the waist by a twined linen girdle of gold, blue, purple, and scarlet. The breastplate with the Urim and Thummim was on top, held by golden chains and rings (Exod. 28:25-28, 39:19-21). The high priest was adorned in this fashion to symbolize the presence of God with his people.

Samuel wore an ephod (1 Sam. 2:18), and all of the priests with Ahimilech (the high priest at the time) wore ephods (1 Sam. 22:18) but not the elaborate garments of the high priests. There is no question but that the plain linen ephod was at least closely associated with the priesthood, but apparently the embroidered ephod was limited to the high priest. Samuel was a judge, a seer (1 Sam. 8:19) and a prophet, probably a priest, although the scriptures do not

specify. Samuel was a descendent of Levi through Kohath (1 Chro. 6:38), the same tribe through which Aaron was descended (1 Chr. 6:1-3). His father was an Ephrathite, because he lived in Mt. Ephraim, but not because he was descended from the tribe of Ephraim. Hannah may have been of the tribe of Levi, but there is no record of it. Concerning Samuel's ancestry, see 1 Samuel 7:9. "And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him." We know that King Saul was condemned for offering a sacrifice which only the priests and Levites could offer. Samuel was at least a Levite (if not a priest) or he would have been condemned along with King Saul. In any case, Samuel wore an ephod showing it was not limited to the high priest or even to the priests. David was a prophet (Acts 2:29-30) just as Samuel was a prophet, and thus authorized as much as Samuel to wear the ephod.

In 2 Samuel 6 we see David wearing the linen ephod as he is bringing the ark back to Jerusalem. It appears that Psalm 132 may be associated with the events of this chapter. The point we need to take from his wearing the ephod is that he was doing it "to the Lord" and not to men. He had removed his royal garments and was traveling among the priests who were bringing the Ark of the Covenant back to Jerusalem. He commanded that animals be sacrificed every few feet as they went—obviously seeking the favor of the Almighty. His intent was to repair the breach that had been left between Israel and God ever since the Philistines had captured the ark during Eli's time. Deeply dedicated to pleasing his Creator, King David worshipped and praised Him as he went that day. His dancing was to the Lord and not to men and his wearing the ephod was for that purpose as well.

After Uzzah's death, David must have searched God's laws diligently to understand why the Lord was not pleased the last time they tried to bring back the ark, and now he is making sure everything is according to law. Can we also be equally concerned about our worship to the Lord that we do what is pleasing in His sight? Are we concerned with our actions and even our clothing that we not bring shame but glory to the God who created us?

QUESTIONS:

1. Using an ordinary dictionary, find out how linen is made.
2. Using Exod. 28:6-14; Exod. 28:31-35 and Exod. 25:7 as your sources, describe the ephod in detail. Be sure to give the purpose of the ephod.
3. For what did Abiathar use the ephod (1 Sam. 30:7-9)?
4. How many people wore the ephod all at one time (1 Sam. 22:18)?
5. For what did Micah use the ephod (Judges 17:5)?
6. What is said about Samuel wearing an ephod?
7. How did Gideon's ephod cause the people to sin? Tell what happened to it (Judges 8:24-27).
8. Using a Strong's Concordance search the scriptures to find out more about the ark and the reasons it was taken by the Philistines.
9. Read Psalm 132 comparing it to events in 2 Samuel 6.
10. What happened the first time David tried to bring the ark back to Jerusalem?
11. What was the prophecy concerning the absence of the Ephod from Israel (Hos. 3:4)?
12. Many people say it really does not matter what we wear when we worship God. How should we answer that statement?

Lesson 5

LITTLE SAMUEL'S GARMENTS

“But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice” (1 Sam. 2:18-19).



Looking closely at this passage, we see several important things. Primarily, we see Samuel was serving the Lord in the temple at a very young age. Other passages about the life of Samuel tell us how Hannah prayed earnestly for him and vowed to give him back to the Lord if He would grant her a son. Samuel's birth, training and life were the direct results of Hannah's love for God and her faithfulness to that vow made several years before. Not only do we see Hannah's love in training her son for that purpose, but we also see a further demonstration of a mother's love in her yearly gift of a coat when she came to offer sacrifices with her husband at the feast.

Samuel wore an ephod, as did the priests with Ahimilech (1 Sam 22:18). There is no question but that the ephod was at least closely associated with the priesthood. Apparently it was not limited to the high priest. Later in Samuel's life, he was a judge, a seer and a prophet, but not a priest at this age. However, as a descendent of Levi through Kohath (1 Chro. 6:38), the same tribe through which Aaron was descended, Samuel was priest's helper (1 Chr. 6:1-3; 1 Sam. 3:1). His father was an Ephrathite, because he lived in Mt. Ephraim, but not because he was descended from the tribe of Ephraim. Hannah may also have been of the tribe of Levi, but there is no record of it. In any case, Samuel wore the ephod which shows it was not limited to the high priest or even to the priest. Samuel was a prophet just as David was a prophet (Acts 2:29-30), and therefore authorized as much as David to wear an ephod.

Concerning Samuel's ancestry, see 1 Samuel 7:9. "And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him." We know that King Saul was condemned for offering a sacrifice which only the priests and Levites were authorized to do. Samuel was at least a Levite (if not a priest) or he would have been condemned along with King Saul.

How and when did little Samuel wear the coat his mother made him? It is not generally known, but we may assume he used it to cover himself in cold weather or perhaps even to sleep in at night. It may have been brightly colored like the coat Jacob made for Joseph, but we cannot say. Nevertheless it was a gift of love from a mother who never forgot the child she could not redeem (Num. 18:15) because of her vow. Her faithfulness in keeping her vow was paramount, but her faithfulness in showing love both to her God and to her son was never laid aside.

QUESTIONS:

1. Why did all the firstborn males belong to the Lord (Exodus 13:15; Num. 18:15)?
2. What was supposed to be redeemed, and how was that to be done (Ex 13:13-15)?
3. Why did Jesus' parents offer the sacrifice of birds after his birth (Luke 2:24, Lev 12:2, 6-8)?
4. Give details of the vow Hannah made in her prayer (1 Sam. 1:11).
5. How does the Nazarite vow compare (Num. 6:1-11)?
6. How do we know that Hannah's husband approved her vow (Nu 30:3-8, I Sam 1:23-25)?

RESEARCH QUESTION:

7. From which tribe was Elkanah descended (Exodus 6:24; 1 Sam. 1:1; 1 Chr. 6:22-24; 1 Chr. 6:33-38; **1 Chr. 6:38**)? Was this a tribe from which the priests were chosen?
8. Why was it acceptable for Samuel to wear the ephod while in the service of the temple?

DISCUSSION QUESTIONS:

9. Why would Hannah want to have a son if she were to lose him as soon as he was weaned (1 Sam 1:6-8)?
10. We know Hannah was diligent to teach and to prepare Samuel for his future work before he went to the temple. After he was weaned, Hannah only saw Samuel once a year, but she continually demonstrated her love for him by bringing him the new coat she had made. How was her work before and after he went to the temple showing love to him? What lessons may we learn from this mother's love?

Lesson 6

JONATHAN'S WARDROBE

“And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. (1 Sam. 18:1-7).

What would cause Jonathan, the king's son and natural heir to the throne of Israel, to strip himself of his robe, his sword, his bow and girdle and give it to someone far younger than he? Jonathan's spiritual clothing of faith and humility caused him to give away his physical clothing and his right to the throne of Israel. Jonathan's physical clothing was that of the king's son, and giving his royal clothing and kingly possessions to David showed his great love for a youth who was “a man after mine (God's) own heart” (1 Sam. 13:14; Acts 13:22).

From the account of the defilement of Tamar in 2 Samuel 13:18, we know that daughters of kings were generally dressed in special apparel. **"And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled."** Even today, the only rulers who dress in special garments are kings and queens. Jonathan, the son of Saul, wore robes that distinguished him from others in the land, but he was willing to give these to David when he understood that God ordained David to succeed his father. There is never even the slightest hint that Jonathan was envious of David in anything. Jonathan had everything to lose from David's replacing his father, but he seems to have understood and accepted from the beginning that David was God's elect.

We see Jonathan's spiritual clothing of faith and humility when we see his actions toward David and consider the age difference between them. Jonathan was not a young boy when he and David became friends. We know that Jonathan was a grown man and a seasoned warrior within two years after his father (Saul) came to the throne. **"Saul reigned one year; and when he had reigned two years over Israel, Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear" (1 Sam. 13:1-3).**

David is described as being quite young when he came to live with Saul. He is referred to as both a youth and a stripling. Even after Saul and Jonathan are dead, 2 Samuel 5:4 tells us, **“David was thirty years old when he began to reign, and he reigned forty years.”** Jonathan loved David and believed that God had given David the kingdom. **"And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto**

thee; and that also Saul my father knoweth" (1 Sam. 23:17). Because of his faith in God, Jonathan was willing to show the world that he acknowledged God's choice of a ruler to succeed his father.

When we consider the faith and humility of Jonathan, we can understand why he stripped himself of his kingly clothing and gave it all to David. It was both to acknowledge God's ordination of David as king of Israel, and because his great faith and humility before God. Jonathan was clothed with humility like we are commanded to be, while his father was clothed with pride and self will.

QUESTIONS:

1. **RESEARCH QUESTION:** How can we know that David and Jonathan were not both youths (approximately the same age) when David slew Goliath?
2. Did the king's daughters wear clothing like all the other girls in Israel?
3. If the king's daughters wore special clothing, what kind of clothing would the king's sons wear?
4. After David slew Goliath, what did Jonathan give to David?
5. What was the significance of Jonathan's giving such gifts to David?
6. **DISCUSSION QUESTION:** How did Jonathan show that he did not try to hold on to any hope of being heir to the throne of Israel?
7. Describe how a friendship based on the spiritual qualities rather than on physical attraction would last forever.
8. How did Jonathan's actions toward David show that he had faith in God?
9. By what actions toward David did Jonathan show that he was clothed with humility?
10. What kind of clothing was in Jonathan's spiritual *wardrobe*?

Lesson 7

SPOILS OF WAR WARDROBE

“And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria” (2 Chro. 28:15).

In 2 Chronicles, chapter 28, the Lord describes how the leaven of Ahaz spread to all Judah so the people of Judah spoiled their own *wardrobe* like the wicked northern nation of Israel. It is a very short chapter with only twenty-seven verses. We learn that Ahaz was a son of Jotham and the 11th king of Judah (2 Kings 15:38; 16). He was an ungodly king who promoted the worship of Molech, with its pagan rites of human sacrifice (2 Chro. 28:1-4). Judah worshipped molten images of Baalim and offered their own children as sacrifices to false gods in the valley of Hinnom. What was God's response? He delivered them into the hands of the king of Syria, who "smote them" and carried the multitude away as captives to Damascus.

God also delivered them into the hands of the king of Israel, who slaughtered many. The children of Israel carried away captive of their own brethren, 200,000 women, sons and daughters of the slaughtered men and took much spoil before they brought them to Samaria. Amazing as it may seem, a prophet of the Lord was there whose name was Oded, who told them plainly that God had delivered Judah into their hands because He was angry with them; however, God's wrath would be upon Israel if they did not let them go free. Israel had purposed to keep the people of Judah for slaves, but Oded reminded them of their own wickedness and how they had better show mercy to Judah.

Certain of the leaders stood up against the Israelite army and warned them they also were in jeopardy of being punished the same way because of their own sins. If they added this evil to their record, they surely would bring wrath from the Lord upon the entire nation. With a complete change of heart, the army of Israel left the captives and the spoil in front of the princes and all the congregation of the Israelite people and went to correct this grievous error. What did they do? They took the spoil they had taken in battle and used it to clothe the captive women, children and old people and carry them back to their homes. Who ever heard of such? They took that same spoil, which their victorious army had brought away, to clothe, feed, shoe, and anoint, these distressed people, set the feeblest of them upon asses, and escort them safely to Jericho.

God had delivered Judah into the hands of their enemies because their king had made them to sin. He humbled them and made them naked before the world so they could learn a lesson. Then, as if nothing had been learned at all, Ahaz committed one more sin which was to take gold and precious things from the house of the Lord to try to buy allegiance from Assyria, but Assyria did not help him when the enemy came to attack again. At his death, Ahaz was buried without honor in Jerusalem. He was not thought worthy of a burial in the kings' tombs (2 Chro. 28:27). Surely Ahaz spoiled his own wardrobe and caused Judah to follow his evil example.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chr. 7:14).

QUESTIONS:

1. What was a major sign God gave to show Ahaz that he was displeased with him and Judah (2 Chro. 28:4-5)?
2. What did Ahaz cause Judah to do in their worship (2 Chro. 28:2-3)?
3. Of what did God's prophet (Oded) remind the children of Israel when they took Judah captive (2 Chro. 28:9-11)?
4. What New Testament principle do we see in this example (James 2:13)?
5. Who were the main ones who listened to God's warning (2 Chro. 28:12)?
6. What did the Samaritans do to show they believed God's warning (2 Chro. 28:15)?
7. What does God require us to do today to our enemies? (Matt. 5:44-45)
8. What further sin did Ahaz commit to show he had faith in men but not in God (2 Chro. 28:19-25)?
9. What did God do after Ahaz' death to show He was angry with him? (2 Chro. 28:27)?

10. RESEARCH QUESTION:

Using Naves' Topical Bible at: (<http://www.biblegateway.com/topical/>), look up the various accounts of times when spoil was taken.

- From the scriptures given, list the things that were taken.
- Explain how the spoil was divided between the ones who fought and the ones who did not (of the Israelites, including priests and Levites)
- Finally, explain how some of it was dedicated to the Lord and by whom.

In some Bible dictionaries, the word spoil will have a cross reference to take you to the word *booty*. Notice the definition of *spoil/booty*: plunder and spoils of war. Booty consisted of everything of value taken in battle-gold and silver, clothing, food, household items, weapons, implements of agriculture, camels, sheep, cattle, and men, women, and children to be used as slaves (Gen. 14:11-12; Jer. 49:32).

Lesson 8

THE SACKCLOTH WARDROBE

But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom (Psa. 35:13).

Often in scripture we read of those who were clothed in sackcloth, humbling themselves before God so that their prayers would be heard. The city of Nineveh not only clothed the people in sackcloth, but also the animals to show their contrite hearts (Jonah 3:8).

If David's prayer in Psalm 35 were for Absalom and the traitors that conspired with him to remove David from the throne, then it has heavy implications. If it were for King Saul or some other enemy, we can only imagine its depth of meaning.

David contrasts the enemy's conduct with his own. He talks of his past life, and about the acts of kindness which he had shown in times of trouble, as more deeply marking the evils of their own conduct now. David begs the Lord to plead his cause and to fight against them that fight him. He says, "Stand for me! Confuse the enemy! Blow them away like chaff!" He even begs the Lord make their way dark and slippery and to dig a pit for their feet. David has given up on saving their souls though he apparently has tried many times in the past. These are men (or women) who are bound to David by the bands and ties of physical life—people he knows well.

David is brought low because of the false witnesses who have laid things to his charge that he never dreamed of. Yet those same people had been the object of his fasting and prayers in other days. When they had been in distress, he had put on sackcloth and afflicted his soul for their sakes. He had humbled himself before God to beg for their health or their position before the Almighty. Surely in times past he had prayed for Absalom as he watched the turn of his character or as he had witnessed his misconduct. More than anything, he would have wanted his own son to be righteous before God, but now with the insurrection, he sees there is no hope for his soul or the ones with him. David knows that Absalom and his companions hate him without a cause.

David's final thoughts regarding the actions of his enemies as they compare to his own are that he wishes the Lord would clothe them with shame and dishonor because they have returned evil for his good. Our own hearts need to be humble to the point we would be willing to clothe ourselves in sackcloth to pray for our enemies even if they do not respond well. They will be clothed in shame if they spurn our efforts at peace.

Will our clothing be sackcloth or shame (Job 8:22; Psa. 109:29; 132:18)? Will we humble ourselves before the Almighty or will we proudly go our thankless way and return evil for the good others do for us?

QUESTIONS:

1. Using the Bible Encyclopedia at: (<http://www.christiananswers.net/dictionary/home.html>), give a definition of sackcloth and tell why was it worn?
2. Sackcloth has always carried with it the idea one of the Christian virtues. With what virtue should we be clothed (1 Pet. 5:5)?

3. How serious is the sin of ingratitude (Rom. 1:21, 24; 1 Tim. 3:2-5)?
4. Under the Law of Moses, men were commanded to give an eye for an eye and a tooth for a tooth. Is it right today to take vengeance or to pray for the destruction of our enemies (Matt. 5:38-42; Rom 12:19)?
5. How many good deeds had David done for King Saul?
6. How did Saul react?
7. What good had David done for his son Absalom?
8. How did Absalom respond?
9. What is the higher law for Christians today (Luke 6:35)?
10. King Ahab was one of the worst kings in the history of Israel. Why did God postpone His judgment against Ahab and give him another chance to live after he had determined to destroy him and his descendants (1 Kings 21:21-29)?

Lesson 9

THE HARLOT'S WARDROBE

And, behold, there met him a woman with the attire of an harlot, and subtil of heart (Pro. 7:10).

According to the reading, this woman had the attire of a harlot which was gaudy and flaunting to set off her beauty so that she might trap the unwary, void of understanding (Prov. 7:7). Perhaps she was painted like Jezebel or she may even have gone with her shoulders and bosom bare—showing “just the right amount of cleavage” for appeal. She does not seem to be a common harlot; because she was, according to her own testimony, a married woman, and kept house (Prov. 7:19). Whether her claims were true or false, they were calculated to prevent any suspicion of cohabiting with a common harlot. Either way we see she was subtle of heart. In stark contrast, purity of heart will show itself in modesty which becomes women professing godliness; however, this woman had no semblance of purity (1 Tim. 2:10).

Common harlots were seen sitting in some open place with a covering over the face, or having a veil of a peculiar kind on the face and head—probably to conceal their identities. The veil appears to be accepted evidence of such women (Gen. 38:14-19). No doubt, in Solomon's time, they had other distinctions. In all other countries, and in all times, the apparel they wore testified against them. Like the Sodomites, they declared their sin and did not hide it.

Even today, we know that merchants use display to sell. If we pass by a public showcase, we know exactly what is being sold, because the salesmen want to attract the attention of every passer-by. Cars will be parked in advantageous positions for optimal sales. Fruit will be placed on stands for beauty and appeal. Even so we see such demonstrations when we meet a woman on the street who has given special care to every detail of dress—accenting what appeals to fleshly desires. Every hindrance will be removed for the viewer to be entrapped. One newspaper columnist has fittingly referred to these women as “the sausage girls.” You do not have to be told what they are selling. You do not have to ask to know they have one goal in mind.

Christian women should have a different attitude, different attire and a different attraction:

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pet. 3:3-4).

Unlike the woman of the street, a good woman will desire to advertise godly merchandise. Her display will be godliness and sobriety, not lustful enticements.

QUESTIONS:

1. What kind of person does Solomon's harlot seek (Prov. 7:7)?
2. Where does she refuse to stay (Prov. 7:11)?
3. What does she provide to attract her prey (Prov. 7:16-17)?
4. How does she assure her 'guest' that he will not pay for his pleasure (Prov. 7:19-20)?

5. Though she tries to appear to be someone honorable, what clothes does she wear (Prov. 7:10)?
6. What kind of person does the harlot seek (Prov. 7:21)?
7. What lies in wait for him though he does not know it (Prov. 7:22-23)?
8. Though her house may be beautiful, where does she in fact live (Prov. 7:27)?
9. What should be the attraction a woman has toward others (1 Pet. 3:3-4)?
10. What other *things* should a woman have to attract others (1 Tim. 2:10)?
11. **RESEARCH QUESTION:** During the period when Israel made alliances with other nations and worshipped other gods, what comparison was often made between her actions and those of a harlot? You will need to read several scriptures to get a full picture of this comparison.

Lesson 10

JOHN'S WARDROBE

“But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts” (Luke 7:25).

According to 2 Kings 1:2, when Ahaziah fell from a latticed window, he was apparently seriously injured. Rather than call upon Jehovah God for healing, he sent messengers to ask counsel of Baal-zebub, literally, "Lord of flies" (a devil). We know there was no excuse for this behavior, because he knew God's prophet Elijah well. At least he identified him by his appearance and his clothing when the messengers turned back to tell him he would die from the fall. Ahaziah asked what the man who talked to them looked like. **“And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite” (2 Kings 1:8).**

The hairy man (Elijah) with the leather girdle was one of God's most beloved prophets. Therefore when John the Baptist came wearing a leather girdle, people naturally wondered if he were Elijah returned from the dead. **“And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey” (Matt. 3:4).**

False prophets often used rough clothing to convince the people that they were sent from God, but the Lord prophesied that this habit would stop. (Zech. 13:4) Even today men wear special clothing of first one kind and another to convince the unwary of their 'authority' from God. Prophets spoke for God, but John came with a special message. He was the forerunner of Christ to announce Christ's arrival (Matt. 11:9). John did not wear rough clothing to deceive. John was filled with the Holy Spirit from his mother's womb and worked in the wilderness, not in the city. As such, he lived on what he found in the wilderness, both with food and clothing” (Matt. 3:4).

When Jesus spoke to the multitudes about John, He asked them what they expected to see (Matt. 11:7-20). Did they expect to see a weakling clothed in soft raiment? Those that wear soft clothing are in kings houses. John made do with what God supplied him in the wilderness. If people were expecting to see a prophet, they found far more than what they expected to see. Jesus said "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he... **And if ye will receive it, this is Elias, (Elijah) which was for to come "** (Matt. 11:14).

John was sent to teach and baptize those who would repent and turn to God. When the Pharisees and all Judea went to be baptized by John, he told the Pharisees that they should bring fruits worthy of repentance (Matt. 3:10; Luke 3:8). John taught New Testament principles to the people so it was only fitting that he should command them to share their clothing and food (Luke 3:11). When he warned the tax collectors not to take more money than they had coming to them (Luke 3:12-13), he exposed the greed that had drawn men to such positions in the first place. The soldiers, whom he told to be content with their wages must have been shocked at the thought of not using their power to take advantage of the common people (Luke 3:14).

Jesus proved that men hate His doctrine no matter what wardrobe His prophets used. John and Jesus were almost opposites in their appearance and in their dress and yet the critics had evil things to say about both of them. John was apparently a Nazirite from his mother's womb and Jesus was not. Jesus testifies, "...John came neither eating nor drinking, and they say, He hath a devil. The

Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners" (Matt. 11:18-19). Jesus concluded that they hated both Him and His Father without any just cause (John 15:22-25).

We are warned that we also will be hated by all men, because we follow Him (John 15:19-23). We should determine in our hearts to go outside the gate and suffer shame with him (Heb. 13:12-14).

QUESTIONS:

1. What religious men today can you think of who might be wearing "wardrobes" to deceive?
2. Like King Ahaziah, some today seek the help of special wizards or horoscopes. What scripture advice would you give these people who rely on such mediums?
3. Many times young people try to dress to please the crowds. Is it possible to please everyone all the time? What counsel would you give a young person who is concerned with style?
4. Women are told not to adorn the outward body but the inner man of the heart. List the things women are not to use for adornment and the things they are supposed to adorn (1 Tim. 2:9-10; 1 Pet. 3:3-5).
5. **RESEARCH QUESTION:** Research the word *Nazirite* and find as much as you can about what the vows included and all that was required of one who had taken such vow (Nu 6:1-8). What women took the vow?
6. What strong man in the Judges was a Nazirite (Judges 13:7; 16:17)? His parents were told by an angel before his birth that he would "be a Nazirite to God from the womb to the day of his death" (Judges 13:7).
7. Can we prove whether the prophet Samuel was a Nazirite (1 Sam. 1:11, 28)? His mother, Hannah, made a vow before his birth, "No razor shall come upon his head" (1 Sam. 1:11).
8. The presence of many Nazirites in Israel was considered a sign of God's blessings. During the time of the prophet Amos, there were many Nazirites. Amos strongly condemned the people for tempting the Nazirites to break their vows by _____
(Amos 2:11-12).

THOUGHT QUESTIONS:

9. Was Jesus a Nazirite or a Nazarene? This will require some digging and some thinking to find out. Remember the wedding feast in Cana.
10. What is wrong with pictures we see of John the Baptist pouring water on Jesus head to baptize Him? List as many things wrong with those traditional pictures as you possibly can.

Lesson 11

A WOLF'S WARDROBE

“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravenous wolves” (Matt. 7:15).

Not long ago, the treasurer for our congregation brought a 20 rupee note (Indian currency) to ask what he should do with it. He said somebody had put it into the collection plate and he could not deposit it in the bank for fear of going to jail. Of course what he had in his hand was a counterfeit note and not a real one at all. Neither my husband nor I could look at the note and tell the difference between the fake and a real one. Comparing two 20 rupee notes side by side would scarcely show any differences at all. It is the same way with false teachers (wolves in sheep's clothing).

False teachers wore the same *clothing* as did the true prophets of God. They walked the same way; they did the same things, yet their intent was to deceive the hearts of the people (Rom. 16:18). Take, for example, what happened in Acts 13:5-12. The deputy, Sergius Paulus, worked closely with Elymas the sorcerer the whole time and could not tell he was deliberately, and actively undermining the teaching of the gospel until God through Paul struck him blind. Elymas had determined to turn the deputy away from faith in God and Jesus, but from all appearances he seemed to be a true seeker.

In such a way, wolves (false teachers) are still in the flock of God deceiving the sheep. As one such *'brother'* confessed privately when asked what the rest of the brethren thought of his new teaching, "I know what not to tell the brethren." Change Agents (wolves) know when to *'swerve'* and when to be *'more godly and dedicated'* than everyone else. They know how to *'show the brethren'* how much they love God. Unless we are willing to note the signs of a wolf and beware (Matt. 7:15), we will never recognize their fruit (Matt. 7:16). When someone seems *'too good to be true,'* watch him closely; he probably is. If we are not sick sheep, we should know to follow the one true Shepherd (John 10:3-4; John 10:16; John 10:27).

QUESTIONS:

1. Consider this article carefully to see if you can tell why a “wolf” would want to wear “sheep’s clothing?”
2. In this lesson, what is a *wolf*? Why are “wolves” in the church so dangerous?
3. What two words describe Elymas (also called Barjesus) in Acts 13:6?
4. What did Paul say Elymas was in Acts 13:10?
5. Who was Sergis Paulus? Was he a simple, uneducated man?
6. How could Sergis Paulus not understand what the sorcerer was doing while he was right there with him?
7. How can we know if a man is a false teacher (Matt 7:16-17)?
8. What could happen if a sheep is sick (John 10:3-4; John 10:27)?

9. Find at least two scriptures that tell who is the true Shepherd that we should follow. How (what way) is He our shepherd?
10. Find as many passages of scripture as you can that describe **sheep**. You may use Old Testament scriptures as well as New. From what you read in those scriptures, write a short article about the **good qualities of the sheep** and **why God has a special place in His heart for them**. Notice this question has two parts.

Lesson 12

THE CHRISTIAN WOMAN'S SPIRITUAL WARDROBE

“I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Isa. 61:10).

These last lessons harder to study, but maybe the extra effort will be worth the trouble if you gain more knowledge.

So far we have learned much about the wardrobes (physical clothing) of men and women in the Scriptures. We have seen where prophets wore rough clothing; kings' children wore dainty clothing; harlots wore deceitful clothing and the poor were content just to have cloth to cover their bodies. All those examples were to get our minds ready to think about our clothing as Christian women—both our day-to-day physical dress and our spiritual clothing as the bride of Christ.

First, let us notice some bad examples in the scriptures of how women dressed—things we should avoid. Isaiah is the prophet who paints the picture of the women of his day. Consider the “daughters of Zion” and what their clothing tells about their character (Isa. 3:13-26). Isaiah shows them as they really are when he describes their utterly ridiculous attire. These self-centered people (men and women) have taken the spoil from the poor of their own nation. Instead of working to have to give to the poor (Eph. 4:28), they have made themselves rich at the expense of the poor. Not only that, but they have eaten up the vineyard and beaten the people to pieces—grinding the faces of the poor. How are these power hungry women dressed and how do they behave? **“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”** (Isa. 3:16-17).

Notice what kinds of things these proud women wore: tinkling ornaments on their feet, cauls, round tires (like the moon), chains, bracelets, mufflers, bonnets, ornaments on the legs, headbands, tablets and earrings. They also wore rings, nose jewels, changeable suits of apparel and mantles, wimples and cringing pins, glasses and fine linen. What more could be added? There were also hoods and veils (Isa. 3:18-23). We can assume they also added perfume to all this gaudy display because Isaiah says “And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty” (Isa. 3:24). He goes on to tell them that their men shall fall by the sword and their mighty men in war. He warns that “...her gates shall lament and mourn; and she being desolate shall sit upon the ground.” Another account of such women describes the **pillows of all armholes** (Eze:13:18-20). These women were focused on their appearance and not on the heart as they dressed from day to day. 2 Peter 2:18-19 says, “For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were

clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”

The Christian woman will be clothed modestly as we read in 1 Timothy 2:8-10, “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.”

The Christian woman’s beauty is inward (1 Pet. 3:1-4). Notice that God is concerned about the hearts of both men and women (1 Sam. 16:7). “But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

The Christian woman will be clothed with righteousness. We put on our clothes a certain way. We cannot get a dress on without first unbuttoning it to put our heads and arms inside. God has shown us how to put on righteousness. We put on righteousness BY the process of faith causing us to work and thus becoming, (not just SEEMing, appearing, or simply being *thought of* as) righteous. God says righteousness is BY faith (Rom. 3:22). “Even the righteousness of God which is by faith of Jesus Christ...” so we have to use faith to become righteous; in a similar way we get to the store BY car/bus.

Look at the **way** righteousness is BY faith: Heb. 11:7—By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Actually, ALL of Heb 11 shows the WAY faith causes us to become righteous. We are given example after example of righteous men and women who acted on their faith to please God. Faith caused the people to **fear** God, **hope** for the reward, and because of this to **OBEY, which is righteousness**, plain and simple. For clarity, what the apostle James says about Abraham. Abraham's righteousness came about BY what he did BECAUSE of his faith in God’s promises (James 2:19-24).

When I want to become a doctor, (which is a state of **being** one) I have to DO something to **become** that; I'm not automatically a doctor because I enter medical school. I am not automatically a champion because I enter a race; I have to obtain the championship BY striving lawfully and winning the crown. I am not automatically righteous because I simply profess that I have faith. True faith is obtained by hearing the words of God, and then doing them.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works (James 2:14-18).

The righteousness which is by faith is not all in our heads (or God's imagination) like the emperor's new clothes. It's REAL! **Our hearts and actions** are really changed, through the process of becoming like Christ (2 Pet 1:3-11.)

The faith that comes through hearing is *INTENDED* to cause us to change. That transformation, when it is completed, produces Christ likeness, righteousness, completeness in our hearts. **If we are the servants of sin (by sinning) then our spiritual garments are moth eaten and defiled. If we overcome sin, then our spiritual garments are white & undefiled, and we are righteous.**

This "clothing" with righteousness must be our hearts, minds, and actions, not just an imaginary righteousness that supposedly exists in the mind of God. There are lots of ways to prove it, but notice that:

- Scripture cannot conflict with itself or make itself meaningless (Mark 3:25; John 17:17) and the scripture is not pointless or vain (Isa. 55:11).
- Too many other scriptures become false, meaningless or pointless if this "clothing" is an imaginary righteousness. A handful, out of many of these, is: Titus 1:2; 1 John 4:17; 1 John 3:7; Matt. 25:31-46, etc. Therefore, this "clothing" cannot be something imaginary like the "emperor's clothes."

At this point some sister may feel she has been silent long enough and she will say, "But all of us have sinned and fallen short of the glory of God," referencing Romans 3:23 or Romans 5:12. It seems some people who want that crutch cannot abide the thought that Christians must, or can, stop sinning. **This is not about whether we have ever sinned or not or even about how bad our lives were before we became a Christian.** This is about what we do after we repent, put off the old man and get the new mind (Rom. 6:6; Eph. 4:22-23; Col. 3:9-10).

The Lord said, "...he that doeth righteousness is righteous, even as He is righteous"(1 John 3:7). That is how we put on righteousness and wear it. Some do not want to do what is necessary to wear the name of Christ and thus inherit as a true child. It's much easier to continue in their comfortable sins and believe that God will just **see** them as righteous when they are not. They believe that an imaginary "garment" of righteousness "covers" up the ugly underneath. It can't be that way if 1 John 3:7 is true. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."

We see David, Job, Isaiah, Malachi and the apostle Paul looking in that glass talked about in James and beholding themselves, not being satisfied until they behold the image of Christ. How is it possible to have any more beautiful and encouraging examples?

- Psalms 17:15—As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.
- Job 29:14—I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.
- Isaiah 61:10—I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.
- Malachi 3:3—And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.
- Ephesians 4:24—And that ye put on the new man, which after God is created in righteousness and true holiness.

This robe of righteousness and Christ likeness is possible for each of us to attain, not through our own power, but through the power of God, who is able to change us.

[For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in](#)

the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Eph. 3:14-21).

Women of the world and some who profess Christianity have garments that are moth eaten. “Your riches are corrupted, and your garments are motheaten” (James 5:2). We should connect 2 Pet 1: 3, Rom 10:17 and 2 Tim 3:15-17 to show that the faith that comes through hearing is **intended to change us**: that's its purpose. That change, when it is completed, is Christ likeness, righteousness, completeness. If we're the servants of sin (by sinning) then our garments are moth eaten and defiled. If we overcome sin, then our garments are white, undefiled, and we are righteous. If we're the servants of sin (by sinning according to our own lusts and pleasures) then we have not put on righteousness, and our garments are moth eaten, defiled, and filthy.

The Christian woman's garments are scented with myrrh, aloes and cassia. “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad” (Psa. 45:7-8).

The Christian woman will wear the whole armour of God. We see the language of battle applied to fighting against sin in this passage. Notice that the word **stand** is used for those who prevail or overcome. There will be a battle and conflict, but the Christian woman has genuine hope to win the fight if she puts on the armour called for in Ephesians 6.

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, **that ye may be able to stand against the wiles of the devil.** For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, **that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore,** having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph. 6:10-18).

Finally, what greater hope and joy can we have than the fulfillment of the promises in Revelation 3:18? “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

Lesson 13

OUR SPIRITUAL CLOTHING (PART 2)

All Christians (men and women) should be adorned inwardly and outwardly with only what is fitting for one of God's children. Our outward appearance should never shame the name of Jesus or our Heavenly father, nor should we have moth-eaten clothes or nakedness instead of the spiritual clothing God has intended. We know that man looks on the outward appearance while God looks at the heart (1 Sam. 16:7) "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart. So where should our focus be? Should we think only about our outward appearance?"

Why do we spend so much time thinking about "take thought for" raiment (Matt. 6:24-34)? What should we do? Why?

Christian women know we brought nothing into this world and we will take nothing out. (1 Tim.6:7-9). For we brought nothing into this world, and it is certain we can carry nothing out. 8 **And having food and clothing, with these we shall be content.** 9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.

Most women want durable clothing, but what is it and how do we get it? We know that only eternal things will endure. "And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, **and for durable clothing**" (Isa. 23:18). When men or women are subject to the authorities that God sets over them it is a beautiful thing before Him. Being subject to authority is being subject to God and not men. That is durable clothing.

Christian women should choose between outward adorning and the hidden heart (1 Pet. 3:1-4). When seeking the favor of God, the Christian woman will rend her heart and not her garments (Joel 2:12-13). Our Heavenly Father sees particular beauty in meekness. Fasting, afflicting our physical bodies or tearing our clothing is not what God wants; He wants us to turn to him and tear away every worldly thing from our hearts.

The Christian woman will be adorned like the holy women of Old (1 Pet. 3:1-6). She also will adorn the doctrine of God (Titus 2:9-10). We notice that good fidelity (faithfulness) adorns and in that way we can be an attraction to God's doctrine. Notice other things which may be bound on our heart (Prov. 6:20-23; Prov. 7:2-3)? We must believe the promises and have faith that His laws are good. That is beautiful in God's sight. Fulfilling the covenant we make as Christians is beautiful. Knowing and keeping His laws is also beautiful in God's sight.

The Christian woman binds God's words like frontlets between her eyes (Deut. 6:6-9; 11:18). Knowing and following the commandments our Heavenly Father makes us beautiful in His sight. Knowing the word and keeping it ever before us is also beautiful in God's sight.

The Christian woman is clothed with humility (1 Pet. 5:5). God particularly favors those who humble themselves to submit. The humble will find more of His favor.

The Christian woman is clothed in strength and honor (Prov. 31:25). Spiritual strength is standing strongly for what is right and good. God praises (honors) those who are good in His sight.

The Christian woman avoids spiritual nakedness; she keeps (guards) her garments (Rev. 16:15). This was something the Laodiceans had not done. Will we guard our spiritual clothing so that we are not naked and shamed? “Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? (Prov. 6:27-28). This may be understood in both a physical sense and a spiritual sense too. We must guard our spiritual wardrobe.

How must we buy white raiment from Jesus (Rev. 3:18)? The Laodiceans were not clean and white. They were lukewarm and unconcerned for true holiness. They trusted in their own riches and had not clothed the inner man of the heart.

How does a bride adorn herself (Isa. 61:10)?

What is the wardrobe of the bride of Christ (Psa. 45:10-15)? The picture of walking in white is typical of a wedding ceremony. We know that faithful, worthy children of God will marry Christ. How can the Christian woman expect to walk with Jesus in white (Rev. 3:4)? White clothing indicates purity of heart and mind. White clothing is also symbolic of what is clean and pure. What else must we do or be to walk with Jesus in white (Rev. 3:5)?

As the bride of Christ, will we make ourselves ready (Rev. 19:7)? Christ’s bride must be fully clothed in righteousness. Will we be prepared and adorned to be the bride of Christ? The bride of Christ also is arrayed in fine linen. Let us note what the “fine linen” of the saints really is (Rev. 19:8). “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.**” Notice that the righteousness is the ***right acts or deeds*** of the saints. Will we be dressed in a fine linen wedding garment?

May God help us all to accomplish that goal.

BONUS LESSON

OUR FINAL CHANGE: FROM PHYSICAL BODIES TO SPIRITUAL BODIES

**“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself”
(Phi. 3:20-21).**

Some questions to consider as we study:

- What glory is to be revealed in us?
- How would it help to look forward to our new body, and the glory that will be revealed in us eternally?
- What would give us cause to laugh and be comforted in our trials (Rom. 8:17-25)?

17 And if **children**, then **heirs**; heirs of God, and **joint-heirs with Christ**; if so be that we suffer with him, that we may be also **glorified together**.

18 For I reckon that **the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us**.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also **shall be delivered from the bondage of corruption into the glorious liberty of the children of God**.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, **waiting for the adoption, to wit, the redemption of our body**.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it. (Rom. 8:17-25).

Notice what our new spiritual body will be like (Phil. 3:20-21; Matt. 22:30)? We see in Philippians 3:20-21 that our conversation is in heaven; from where we also look for **a Savior who will change our vile body so that it may be made like His glorious body...** Then in Matthew 22:30 we read that in the resurrection people neither marry nor are given in marriage, but are **like the angels**.

Notice in Exodus 33:19-23 that man is *flesh and blood* and he cannot see God and live, yet the angels “behold the face of the Father.” Angels’ bodies must not be flesh and blood (Matthew 18:10). Gabriel stands in the presence of God, so he is not flesh and blood (Luke 1:19). In the account of the

woman with seven husbands, we are told that we shall be “as the angels” when we are resurrected with a new body (Matt 22:30; Mark 12:25; Luke 2:15). Many people have no understanding of the resurrection, our new spiritual bodies or the life we will lead. Some might think being like the angels is no big deal, because they are just “people with wings and are dressed in white.” A deeper study of these mighty beings gives us a marvelous picture of God’s *messengers* (Heb. 1:7; Heb. 1:13-14). An angel’s body is able to “fly (Rev. 14:6),” appear and disappear (Judges 13:16-21), become a flame of fire (Heb. 1:7; Judges 13:20), take on the form of a man (Judges 13:16-21). Just one angel was all it took to kill every firstborn in Egypt in one night (Exod. 12:23, 29), or destroy 185,000 valiant soldiers in one night (2 Kings 19:35). Prophet after prophet fell on his face or fainted at the sight of one of these mighty spiritual beings (Dan. 9:27). They appeared with horses or chariots of fire (2 Kings 6:17; Zech. 6), raiment white as snow (Dan. 7:9-10; Matt. 28:1-4; Mark 9:2-3; Rev. 1:13-15), body like beryl, eyes as lightening (Daniel 10:5-6; Exod. 24:16-17; Rev. 19:11-12), and the list goes on and on. *Angels are called God’s messengers* (Heb. 1:7; Heb. 1:13-14). Let’s visit each of these accounts one by one.

Angels are God’s messengers (Heb. 1:7; Heb. 1:13-14).

- Hebrews 1:7—And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- Hebrews 1:13-14—But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

An angel’s body is able to “fly” (Rev. 14:6).

- Revelation 14:6—And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Angels bodies are able to appear and disappear (Judges 13:16-21).

- Judges 13:16-21—And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord.

Angel’s bodies may become a flame of fire (Heb. 1:7; Judges 13:20).

- Hebrews 1:7—And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- Judges 13:20—For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

Angels may take on the form of a man (Judges 13:16-21).

- Judges 13:16-21—And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord.

Just one angel was all it took to kill every firstborn in Egypt in one night (Exod. 12:23, 29)

- Exodus 12:23-29—For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the **destroyer** to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

One angel was able to destroy 185,000 valiant soldiers in one night (2 Kings 19:35).

- 2 Kings 19:35—And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Prophet after prophet fell on his face or fainted at the sight of one of these mighty spiritual beings (see Dan. 9:27).

- Daniel 9:27—And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

They appeared with horses or chariots of fire (2 Kings 6:17; Zech. 6).

- 2 Kings 6:17—And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

- Zechariah 6:1-15—And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass...

Some angels wore raiment white as snow (Dan. 7:9-10; Matt. 28:1-4; Mark 9:2-3; Rev. 1:13-15).

- Daniel 7:9-10—I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.
- Matthew 28:1-4—In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.
- Mark 9:2-3—And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
- Revelation 1:13-15—And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Angels had a body like beryl, eyes as lightening (Dan. 10:5-6; Exod. 24:16-17; Rev. 19:11-12).

- Daniel 10:5-6—Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.
- Exodus 24:16-17—And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.
- Revelation 19:11-12—And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

The list goes on and on. Just how glorious will that new body be? Consider the following scriptures which describe it in some detail:

- Phil 3:20-21—For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Corinthians 15:35-58

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Romans 8:18-25

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

2 Corinthians 3:7-18

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Daniel 10:5-9

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Ezekiel 1:4-28

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: and they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Psalms 113:4-6

4 The LORD is high above all nations, and his glory above the heavens.

5 Who is like unto the LORD our God, who dwelleth on high,

6 Who humbleth himself to behold the things that are in heaven, and in the earth!