**Adorned in Modest Apparel**

*1 Timothy 2:9-10*

**Introduction**

1. God is the One who sets the boundaries for our lives. He directs us **(cf. Jeremiah 10:23)**.
2. With His instruction and demands He is to be the controller of every facet of our lives – thought, speech, action.
3. We must keep this in mind before taking any action, understanding that failure to act in the way in which God commands is deserving of death **(cf. Romans 6:23)**.
4. **We cannot decide which facets of our lives God is able to dictate. We must submit wholly to Him!**
5. Dress/Adornment is included.
	1. The Summer season manifests extreme insubordination toward this concept.
	2. People dress how they want to. They give the excuse of heat in Summer to wear less.
	3. **Sadly, this is true for many Christians. They, of all people, should have their dress governed by Almighty God.**
6. God has commanded for our apparel to be modest.
	1. Many who understand this fail to draw a definite line of modesty.
	2. They claim that it is a gray area – that God has not fully disclosed exact guidelines.
	3. **God WOULD NOT command something of us and leave us in the dark on how exactly to fulfill that command.**
7. What is modest apparel? 🡪
8. The Command for Modest Apparel
9. **1 Timothy 2:9-10**
	1. Instructions for men in the worship assembly.
		1. Men – *anēr* – male (different from v. 1 – humanity; human beings)
		2. Only men are to take leadership roles in the assembly. How are they to approach this act? 🡪
		3. Lifting up hands – custom when praying, not a command.
		4. **Holy hands** – religiously right; pure; righteous (**cf. James 4:8**)
		5. ***“Without wrath and doubting”***
		6. ***When we approach God we are to do so in a pure and holy manner.***
	2. Instructions for women in the worship assembly.
		1. Adorn in modest apparel.
			1. Adorn – *kosmeō* – to put in proper order, i.e. decorate.
			2. Modest – *kosmios* – orderly, i.e. decorous: — of good behavior, modest.
				1. **Cf. 3:2** – qualification of an elder – ***“of good behavior”***
				2. ***Does not simply indicate outer wear, but inner character.***
			3. Apparel – *katastolē* – a garment let down, dress, attire.
		2. *“Adorn” and “modest” have to do with more than outer appearance. It is the orderliness of inner life.*
		3. *“Apparel” is a broader term involving outer appearance and behavior.*
		4. **In other words, our dress is closely related to our inner man, and should reflect who that inner man is** 🡪
		5. **(v. 10) – The outer garment of a woman should reflect her relationship with God.**
			1. **She is godly** – Godward piety; mindset that is always conscious of God, and seeks to please Him.
			2. **She is not materialistic and worldly –** her true garments, and attraction, find their origin in her godly conduct – good works **(cf. 1 Peter 3:3-4).**
	3. ***This instruction applies to both men and women. The problem was especially unique to women during that time. We can see the same today.***
10. Propriety and Moderation
	1. Propriety – *aidōs* – a sense of shame or honor, modesty, bashfulness, reverence, regard for others, respect.
		1. ***“shamefastness”*** (ASV)
		2. **“innate moral repugnance to the doing of the doing of [a] dishonorable act” (Trench).**
		3. *Related to clothing in the text. Clothing that arouses evil passions in others.*
		4. Ability to blush (**cf. Jeremiah 6:15).** – having a sense of shame with regard to wrong doing.
		5. Shame regarding nakedness (**cf. Isaiah 20:3-4** – foreshadowing overthrow of Ethiopia and Egypt)
			1. Naked – *‘ârôm, arowm* – nude, either partially or totally.
			2. ***One can still be naked with clothes on!***
	2. Moderation – *sōphrosynē* – soundness of mind, i.e. (literally) sanity or (figuratively) self-control.
		1. **Shame of nakedness translates into a self-control that regulates one’s apparel.**
		2. **Must be able to blush, and recognize what is shameful, and cover up accordingly!**
	3. ***“not with braided hair or gold or pearls or costly clothing”***
		1. **A Christian should not be identified by their riches, but by their profession of godliness.**
		2. Riches cause problems (**cf. 1 Timothy 6:10, 17**).
		3. Bringing attention to oneself by ostentatious dress is sinful, and ungodly.
		4. **However, the expensive apparel during that time (as well as now of course) was notorious for its sexual appeal. (less cost more)**
			1. *Silk in its natural state clung to the female form in a way that was infinitely more pleasing to the eye than Parthian banners. But Roman ladies did not stop at that. For one thing, there was not enough pure silk to go around at first. And, anyway, it was not sexy enough for those freewheeling days. So, they unraveled the close-woven Chinese fabric and rewove it into a flimsy gauze which left little to the imagination. So unlike Chinese silk was this Roman adaptation that the Chinese, when they eventually saw it, named it "ling," assuming that Rome was growing a special product of its own. For the average Roman girl-watcher those were golden years, but the moralists raised a fearful outcry. "I see clothes of silk, if clothes they can be called," wrote the philosopher Seneca (4 B.C. - A.D. 64), "affording protection neither to the body nor to the modesty of the wearer, and which are purchased for enormous sums, from unknown people." Pliny told of garments that "render women naked." Other writers waggishly referred to clothes "made of glass." [Robert Collen 's book, East to Cathay: The Silk Road (pp. 44-46)]*
11. **God has given explicit instruction for the Christian to dress modestly. Wouldn’t He draw specific lines? Or would He leave it as a gray area? (*If God expects something of us He always reveals exactly how to please Him.*) 🡪**
12. The Guidelines of Modest Apparel
13. Nakedness and the Old Testament
	1. **Romans 15:4; 1 Corinthians 10:6** – going to the OT to determine nakedness is proper use of the scriptures.
		1. Nakedness has not changed from the OLD to the NEW.
		2. Nakedness was defined before the OT was inaugurated.
		3. **There are things condemned in the Old that are still condemned in the New – nakedness is obviously one of them.**
	2. **Using examples from Old Testament passages, we can determine what we must cover to be modest.**
14. Adam and Eve (**cf. Genesis 3:7-10, 21**)
	1. Adam and Eve hid themselves because they were naked even after sewing together fig leaves.
	2. **God made them clothes for the purpose of covering their nakedness. We can discern what is naked by what God clothed.**
		1. Tunic – *ḵeṯôneṯ; kuttoneth* – from an unused root meaning to cover; a shirt: — coat, garment, robe; a long shirt-like garment usually of linen.
		2. Scholars agree at least from neck to knee. (***Nakedness? – area between neck and knee***).
		3. *Note: no distinction between Adam and Eve (man and woman). Both were given tunics*.
15. Priests (**cf. Exodus 28:42-43**)
	1. Shorts were worn under the tunics so when the served above the people their nakedness would be covered under their tunics. Lest when the people looked up they saw their nakedness.
	2. **What is nakedness? – waist to thighs.**
	3. **Note: the simple use of “thigh” suggests the whole thigh. Not to the point of which the thigh starts, nor just before the thigh ends, but the whole thigh is to be covered.**
16. Humiliation of Babylon and The Woe of Nineveh (**cf. Isaiah 47:2-3; Nahum 3:5**)
	1. These passages are symbolic. However, it would not make sense to use these metaphors if they were not legitimate in and of themselves.
	2. **The uncovered thigh is considered nakedness. It is shameful!**

**Conclusion**

1. There are Christians who agree to the need for modesty, but balk at drawing a line.
2. This is not due to a lack of revelation from God, but a desire to be more like the world.
3. **Romans 12:1-2** – We are not to be like the world. We are to prove what God’s will is, and adhere to it.
4. Do you dress modestly? Do you need a change of wardrobe? Are fashionable clothes worth your eternal soul?