

[Wednesday, January 11, 2017] Exodus Series, Exodus chapter 20, verses 18-26 – Craig Thurman

Moses, just prior to this, had descended the mount to remind the people not to trespass the boundaries that were set about the mount. The LORD spoke the Ten Commandments before the people from Mount Sinai. And now we see the reaction of the people.

18 ¶ And all the people saw the thunderings,

אֶת־הַקּוֹלוֹת, haq-qo-loth, masc. pl. noun of the root קוּל; the thunderings, the noise (singular); the *voices, the sounds, the thunderings*.

and the lightnings, and the noise קוּל of the trumpet,

הַשּׁוֹפָר, hash-sho-phar, masc. sing. noun of שׁוֹפָר, sho-phar; most often translated *trumpet*; and *cornet* (4); the שׁוֹפָר is the sound which usually comes from a trumpet that is made from the *horns* of the animal. There is another trumpet, the הַצִּצְרָה, which is said to be the straight instrument.

and the mountain smoking:

1Ki.19.11 And he [the LORD] said [to Elijah the prophet], Go forth, and stand upon the mount [Horeb] before the LORD. And, behold, the LORD passed by,

passed by, עָבַר, Qal part. sing. masc. of עָבַר, [g]a-bar; KJV, to pass, come, pass on, transgress, pass along, to go by.

His passing by was through the means of the following manifestations.

and a great and strong wind

adjective, חָזָק, cha-zaq; KJV, a strong, sore, might, sore, hard wind.

rent
tore

מָפַרַק, m^e-pha-req, Piel (intensive active) part. sing. masc. of פָּרַק; KJV, Gen.27.40, Qal pret., that thou shalt break his yoke; **Ps.136.24, Qal fut., And hath redeemed us from our enemies;** Ps.7.2, Qal part., tear my soul ... rending [it] in pieces; Lam.5.8, [there is] none that doth deliver; Ex.32.2, Piel imper., Break off the golden earrings; Zec. 11.16, Piel fut. and tear their claws in pieces; Ez.19.12, Hithpael pret., her strong rods were broken; Ex.32.24, Hithpael imper., Whosoever hath any gold, let them break (it) off; Ex.32.3, Hithpael fut., And all the people break off the golden earrings.,,

the mountains, and brake in pieces

וַיִּשְׁבֵּר, Piel (intensive active) part. sing. masc. of שָׁבַר; KJV, will break, crush, destroy, hurt, break off, and in refer. to the birth.

the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake;

נִשְׁרַע, ra-[g]ash, masc. noun; KJV, earthquake, fierceness, shaking, confused noise, rushing of chariots, great commotion, great rushing, quaking, shaking, rattling of the wheels.

but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire:

קוֹל¹ מְהִדְמָ² דְּקוֹה³ (reading R-L)

and after the fire a still small voice.

¹a voice, ²a whisper, ³small.

calm

a still, מְהַדָּדָה, d^e-ma-mah, fem sing. noun; KJV, Job 4.16, *silence* (marg. *a still voice*); Ps.107.29, *a calm*; the verb, דָּמַם, da-mam, is tss. *rested, ceased, stand ... still, tarry, forbear, held ... peace, keep silence, the eye to cease, to be cut down or off, to be quieted*.

The LORD purposes to conceal or to reveal Himself? Most acknowledge God because they see His power in nature. And it is true that through these means He shows His eternal *power* and Godhead. So, man worships the god of the storm, the god of the sun, the god of the mountains or the valleys, the god of the seas, rather than God Himself. But God could reveal Himself more directly if He purposed to do so. But He does not. To some, He manifests Himself apart from all of these things. It is to a few that He reveals Himself in the stillness, quietness, peacefulness of His presence, when everything else is laid to *rest*, as the God of all grace, love, faithfulness, and truth ... through the Person of His only begotten Son, Jesus Christ.

and when the people saw it, they removed,

וַיִּנָּעוּ, Qal fut. 3ppl. masc. of נָעַן, noo-ah[g]; KJV, Pv.5.6, *moved*; Job 28.4, *gone away*; Lam.4.15; Amos 8.12, *to wander*; Is.24.20, *to and fro*; Ex.20.18, *removed*; Ps.107.27, *stagger*; Ps.59.15, *to wander up and down*; 2Sa.15.20, *to go up and down*.

Their response is confusion, staggering, wandering to and fro recoiling from the terribleness of God.

and stood afar off.

distanced, or 'from, מֵרָחֹק' a distance

afar off, מֵרָחֹק, me-ra-choq, of the adj. רָחֹק; meaning *distant*.

The voice of the Father is heard as *thunder*.

Jn.12.28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes. (They could not comprehend the voice of the Father.)

19 And they said unto Moses, Speak thou with us, and we will hear:

שמעו, v^e-nish-ma-[g]ah, Qal fut. 3ppl. of שמע, shama[g], to hear, to give ear, to obey; interesting that the word *listen* is only used once in all of the Bible, translated from the Hebrew, שמע, שמעו.

but let not God speak with us, lest we die.

*He.12.19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated,
deflected*

intreated, παραιτέομαι, παρά of, beside, beside + αίτέομαι, or αίτέω, to ask; KJV, rejected, refused, avoided, excused; it is *deflection*.

*that the word should not be spoken to them any more:
that not a word should be added to them*

be spoken to ... any more, προστεθῆναι, aor. infin. pass. of προστίθῃμι, πρόσ in, to, with + τίθῃμι, to put, set, place, lay, purpose, ordain, appoint; προστίθῃμι, to add, give, to be increase further.

The Law revealed God's demands upon them to be perfect. And by that they knew that they were transgressors against God which should die.

20 And Moses said unto the people, Fear not: for God is come to,
to the intent that

to, לְבַעֲבוֹר, prefixed לְ, to or for, and בְּ, in, with, by or at; Davidson states that in this form (לְבַעֲבוֹר) its sole function is as a conjunction; cf. בְּעֵבֶר, a prep. and a conj.; לְבַעֲבוֹר is found only three times in the O.T.: Ex.20.20, God is come to prove you; 2Sa.14.20, to fetch about this form of speech; 2Sa.17.15, to the intent that the Lord might bring ...

prove **you and that his fear may be before your faces, that ye sin not.**

He may prove

cf. Jud.2.22

prove, נִסּוֹת, Piel (intensive active) inf. of נִסָּה; **this verb is always in Piel**; Piel fut., Ex. 16.4; Jud.6.39; Ecc.2.1; Dan.1.14, prove; **17.2**; Nu.14.22; Deu.6.16; Ps.78.18, 41, 56; 106.14, tempt.

Piel preterite: Ex.15.25, *he proved them*

Piel infinitive: Ex. 17.7, *they tempted*; 20.20, *to prove*

It might not be affirmed dogmatically of Israel, but this does seem to say that the purpose of God for giving Israel the law covenant was to instill in them a *natural fear*. For this kind of fear men hide themselves and flee from God because in light of the righteous revelation of God they know themselves to be transgressors.

*Ge 3:10 And he said, I heard thy voice in the garden, and I was **afraid**, because I was naked; and I hid myself.*

Lk.19.20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

*21 For I **feared thee**, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.*

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

*Re.6.15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, **hid themselves** in the dens and in the rocks of the mountains;*

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

While it is true that the children of God also experience this kind of fear either because they have not been taught the truth, or because they know that they have not repented of some sin, Godly fear operates quite differently. The children of God, though sinners, operate from the standard of Christ's imputed righteousness. We do not stand, and have never stood before God on account of our own righteousness. But since Christ, and being instructed to the truth that is in the Word of God we know that our standing is based upon the righteousness of Christ who died for us. It is in that standing that we serve at all. And knowing the love of God for us and His faithfulness to us, that He will chasten us for living contrary to His will, we enter into free, willful, holy service in godly fear.

Heb 12:28 Wherefore we receiving a kingdom which cannot be moved,

, ἀσάλευτον, acc. sing. fem.; ἄ negative particle + σαλεύω; KJV, shaken, moved, stirred.,

let us have grace, whereby we may serve God acceptably with

reverence and godly fear:

shamefacedness ...

*perhaps reflected in the appearance [reverence] and the demeanor [godly fear]): **both outward appearances.***

29 For our God is a consuming fire.

reverence, αἰδοῦς, gen. sing. of αἰδῶς; only found in 1Ti.2.9, *shamefacedness*; LXX, 3Macc. 1.19, *befitted*.

godly fear, εὐλαβείας, gen. sing. of εὐλάβεια; it is qualified as godly fear by reason of the context ... *that we may serve God with ... godly fear*. (cf. He.5.7, which is the only other place this is used.)

The outward appearance should be reverential:
What we look like when we serve the Lord is important.
I'm not talking about cloths and jewelry. Especially as it concerns Christian women these two words say it all:
modestly clothed. (1Ti.2.9)

Here, let us consider what we communicate before the Lord, and obviously before others as we serve Him.

Sometimes, maybe we give no thought about it, and mean nothing at all by it, but we might communicate an air of pride. We might not mean anything at all by it, but we might give the appearance of disdain to others, even to one another as we serve the Lord. Maybe we should give some thought about how we present ourselves to others as we serve Christ. We might not be, but our appearance could communicate to others that we are *unapproachable* or *angry*. And if the truth is so, that we are not really meaning to communicate to others that message, yet, that is what *they* say, it might suggest that we apply ourselves to changing whatever it is that we are doing which is communicating the wrong message. Never accept the notion that I am what I am and that is all that there is to it. 'Like it or lump it.' That is a preemptive strike against being conformed to the image of Christ. Let us hear the criticism, judge the validity of it, and if the Lord will, change a little more into the

person we know we ought to be. But above all we should serve the Lord acceptably with reverence.

The inward attitude should be one of godly fear: The outward service reflects the inner conduct. This answers *how* we serve God. There is so much emphasis on the love of God and so little concerning the *fear of God*. *Godly fear* is the fear that every child of God should have. It is like the fear that a child has for his father who loves him. A properly instructed child has no doubt about the love of his father. But there are two sides to this equation. At the same time he also knows that when he misbehaves he shall receive his father's chastening. When a father exercises the correct measure of chastening to his child that child knows of that which his father approves and disapproves. The fear of reprisal works in the child for his good to keep him from that of which his father disapproves. In this way godly fear works for good in the lives of the children of God.

Ps 111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

The law constitutes a part of the means which God uses to keep the natural seed on course *until* that day when Jesus Christ shall be revealed to the entire nation.

What we see in O.T. history is that the nation of Israel, from Moses and forward is preserved as a *natural people* unto the first coming of Christ. They reject their Messiah, and salvation goes into the nations of the Gentiles. Then, when Christ comes again all Israel shall then be saved. (Ro.11.26) Then shall the new covenant be imparted to them. This is a synopsis of Israel's history.

21 And the people stood afar off, and Moses drew near unto the

drew near נָגַשׁ, Niphal pret. 3ps. masc. of נָגַשׁ, na-gash; KJV, *to approach, come near, go up, give place*; Qal infin., Ex.28.43; 30.20; 34.30; Qal fut., Ex.24.2, 14; Qal Niphal pret., Ex.20.21; 24.2; 34.32; Hiphil fut., Ex.32.6.

thick darkness **where God was.**
blackness [manifesting His glory]

the thick darkness, אֶל־הָעֲרָפֶל, masc. sing. noun w/the article הָ, prefixed; עֲרָפֶל, [g]a-ra-pheh; Ex.20.21; Deu.4.11 5.22; 1Ki.8.12; 2Chr.6.1; Job 38.9; Joel 2.2; Zeph.1.15, **the thick darkness**; 2Sa.22.10; Ps.18.9; 97.2, **and darkness**; Job 22.13, **the dark cloud**; Ez.34.12, **and dark**; Is.60.2; Jer.13.16; and gross darkness.

LXX, has translated for עֲרָפֶל the Greek γνόφος. (cf. Job 3.5, *blackness*; Ps.96.2; Is.60.2, *darkness*.)

γνόφος is found only once in the N.T., Heb.12.18, *blackness*, which is in reference to this same occasion in Ex.20.21.

*Heb 12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto **blackness**, and darkness, and tempest,*
19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated,

παραιτέομαι, KJV, rejected, refused, avoided, excused

that the word should not be spoken

Or, that not a word should be added ...

to them any more:

20 (For they could not endure

The imperfect: *they did never bear ...*

they ... could ... endure, ἔφερον, 3ppl. imperf. act. of φέρω, KJV, to bear, bring, reach, endure, uphold.

*that which was commanded,
charged*

διαστελλόμενον, acc. sing. neut. part. pres. pass. of διαστέλλω; διά by, through + στέλλω, to avoid or withdraw; KJV, charge (6), commandment (2); so in this sense, the commandments were restraints to them.

And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

*Ex.19.16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; **so that all the people** [to include Moses], that was in the camp trembled.*

22 But ye are come unto mount Sion [not mount Sinai],

ye have come unto, προσεληλύθατε, 2ppl. perf. of προσέρχομαι, to come near.

The Greek perfect: 'The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product. ... looks at both ends of the action ...,' *A Manual Grammar of the Greek New Testament*, By H. E. Dana and Julius R. Mantey

We have come and we are in fact living in the sphere of the things that Paul cites. As opposed to standing afar off and

removing from the presence of the LORD, we are come near where there is no boundary and threat of death because of the transgression of the Law of God, but unto the throne of His grace based upon the complete satisfaction of Christ's death for our sins.

and unto the city of the living God,

Brethren, like those before us, we sojourn as strangers and pilgrims in the earth, looking for a city which has a foundation (acc. sing., meaning that it cannot be moved) whose builder and maker is God ... (He.11.10)

*the heavenly Jerusalem, and to an innumerable company of angels,
23 To the general assembly*

πανήγυρις, the KJV evidently follows the LXX: Ez.46.11, *general assemblies*; Hos.2.11, *solemn assemblies*; 9.5, *general assembly*; Amos 5.21, *general assemblies*.

and church of the firstborn, which are written in heaven,

which are written, ἀπογεγραμμένων, gen. pl. part. perf. pass.
of ἀπογράφω

and to God the Judge of all, and to the spirits of just men

made perfect,
which are made perfect,

made perfect, τετελειωμένων, gen. pl. part. perf. pass. of
τελειόω; KJV, *perfect, consecrated, fulfilled, finished*.

24 And to Jesus the mediator of the new covenant,
young (as opposed to the *older*;
Tit.2.4)

new, νέας, gen. sing. of νέος; new wine, which is contrasted with the old; younger, young, new lump, new covenant.

and to the blood of sprinkling,

Which refers to those which are consecrated to the holy services of the believer-priesthood. (Ex.24.6-8, of the whole congregation of Israel; Ex.29.21, 22, to hallow the ministers to the priests office; Lev.4.3-6, if the priest or the whole congregation sin they may be reconsecrated.)

that speaketh better things than that of Abel.

This is not what Israel enjoyed. They were kept away from the LORD by the LORD for their sin and for His glory.

Moses is to Israel as a mediator of the Old Covenant between God and Israel. He typifies Christ as the Mediator of the New Covenant between God and all of His people, Jew and Gentile.

*He.3.5 And Moses verily was faithful in all his house, **as a servant**, for a testimony of those things which were to be spoken after ...*

The implication is that Christ is the mediator of a better covenant than that which Moses mediated:

He.8.6 ¶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

1Ti.2.5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

אֱלֹהֵינוּ

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of the sons

Israel, Ye have seen that I have talked with you from heaven.

he hath promised, אָמַר, Piel (Intensive active) preterite, 3ps. masc. of אָמַר; KJV, hath spoken, had said, had named, hath told, commanded, promised; this Piel preterite is found in Ex. 1.17; 4.15, 16, 30; 7.13; 8.15; 9.1, 12; 10.29; 12.25, 32; 14.12; 16.23; 19.8; 20.22; 24.3, 7; 25.22; 32.14, 34; 33.9, 11, 17; 34.32, 34.

23 Ye shall not make with me gods of silver, neither shall ye make unto you
to you

gods of gold.

As John Gill shows, there is some question about the way that this verse is divided with the Athnach (אֲ) in the Hebrew. That said, the meaning of the verse, by context, appears to mean that they were not to make a god of silver or gold of anything that was shown to be *with* God in heaven.

‘Ben Melech adds, by way of explanation, although your intention is to me service: *gods of silver and gods of gold ye shall not make unto you*; for so this clause is to be read: that is, images made of gold and silver, images of angels, or of the host of heaven, the sun, moon, and stars, or of great men on earth, as kings or heroes, or of any creature in heaven, earth, or sea; these they were not to make unto them, in order to serve and worship them, or to worship God in them, or by them, or with them ...’ John Gill, *The Exposition of the Old and New Testaments*, vol. 1, p.434.

And then the subject turns to that which they would use to offer up sacrifices unto God in their worship.

24 An altar of earth thou shalt make unto me,

Of the common substance of the earth is to be used in the construction of the altar. The most simple means for offering sacrifices that the children of God ever employed to this time.

Ge 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Ge 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

sheep, צֹאן, tsohn or tson; KJV, *sheep, flock, cattle (Ge.30.41); and shepherd.* (2.16, 17, 19; 3.1; 9.3; 10.9, 24; 12.21, 32, 38; 20.24; 22.1, 30; 34.3)

your cattle, בָּקָר, KJV, *bull, ox, oxen, herds, bullock, beeves, kine.* (9.3; 10.9; 10.24; 12.32, 38; 20.24; 22.1; 29.1)

25 And if thou wilt make me an altar of stone,

In other words, if not an earthen altar, but of stones ...

thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

וְהִחַלְלָהּ, Piel (Intensive active) fut., w/3ps. fem. suff.; root חָלַל; to wound, defile, profane, pollute; **nothing that is offered on this altar can be acceptable.**

LXX, μεμίανται, 3ps. perf. ind. pass. of μιάνω; always tss. defiled in the N.T.; in a sense the tool violates the altar of

being dedicated to the LORD as a virgin that is violated is defiled and has been deprived of the privilege of having her body dedicated to that one who would become her husband.

Deu.27.1 ¶ And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

Why not allow the use of tools in the manufacture of this altar? First, whether or not we understand the answer to this question, the first reason is because the Lord commanded it so to be. Israel has no prerogative in this. They are to follow the LORD's directive. Second, the craftsmanship of the man by use of a tool brings into the sacrifice the works of men. The acceptable sacrifice is based upon the work of God and not of man. He works on both side of this issue.

Ps 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Think about the sacrifices that Israel offered to the LORD. They always represented something that He will do through His Son, the Messiah of God, Jesus. The peace offerings, the sin offerings, the meat offerings, the trespass offerings all show what God would do for them through Christ.

When one would offer correctly he by that acknowledges what? He acknowledges the work of God in his behalf. The sacrifices extol, glorify, lift up the works of God. There is not anything in them in which man can boast unless he glories in God. But most of Christendom has this reversed. General Christendom boasts in the faith of men, the works of men, and the things of men. Man has intruded into the works that only God can do.

*Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and **have no confidence in the flesh.***

But the truth is, *salvation is wholly of the Lord.*

*Ps 37:39 But **the salvation of the righteous is of the LORD:** he is their strength in the time of trouble.*

*Jon 2:9 But **I will sacrifice** unto thee with the voice of thanksgiving; I will pay that that I have vowed. **Salvation is of the LORD.***

The same can be said of the temple when the time comes for its construction. Not that there was a commanded, that I know of, but no tool would be heard in the building of it.

1Ki.6.7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

We glory in the works of God!

Not What These Hands Have Done

Horatius Bonar

Verse1

Not what these hands have done, can save this guilty soul;
Not what this toiling flesh has borne, can make my spirit whole.

Verse 2

Not what I feel of do, can give me peace with God;
Not all my prayers, or sighs, or tears, can ease my awful load.

Verse 3

Thy love to me, O God, Not mine, O lord, to Thee,
Can rid me of this dark unrest, and set my spirit free.

Verse 4

No other work save Thine, no meaner blood will do;
No strength, save that which is divine, can bear me safely through.

Verse 5

I praise the God of grace, I trust His love and might;
He calls me His, I call Him mine; My God, my joy, my light!

Chorus

Thy work alone, my Savior, can ease this weight of sin;
Thy blood alone, O Lamb of God, can give me peace within.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

be not discovered, לֹא־תִגְלֶה, Niphal (simple passive) fut. 3ps. fem. of גָּלָה; KJV, *to appear, be revealed, uncovered, discovered, disclosed.*

In such a holy exercise that the Israelites were to do how corrupted or spoiled the sacrifices would become if when they offered to the LORD they were indecent in the process. John Gill says this,

‘... this we may be sure of, that this is the will of God, that all immodesty and indecency, and whatever tends to create impure thoughts and stir up unclean lusts, should be carefully avoided in his worship.’ *ibid.*, p.435.

Eph.5. 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

Here we should be able to discern the importance of modest apparel for men as they serve Christ. This applies to our dear sisters in the Lord as well. (cf. 1Ti.2.9) How inconsistent it is to the Christian witness to fail in this point. The truth is that the *godly* man and woman will be appropriately adorned inwardly and outwardly. By no means is this to be interpreted that we emphasize externals: that our dress adds spirituality. It doesn't add spirituality, it shows spirituality. Let us all leave behind the legalistic notions which requires every brother to wear suit and tie, and every sister a dress to the assembly of the saints. That shows a disdain for the poor which James condemns. (cf. Ja.2.1-4) Having modest apparel means that we are clothed in such a way so that we do not draw unnecessary or provocative attention to our bodies. Mark this as the truth of God's word, that the godly, the truly god-fearing ones, are *modestly* ordered. That means that they have a mind to consider, not extravagance and style, but decency. It is the godly man and woman which consider this for the Lord's sake.