

Modesty – Father-Daughter Retreat

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Fathers, I have a challenge and I have a question for you and that is: can you find six biblical texts in order to instruct your daughters on matters of modesty? Daughters, I have a question for you as well: can you find six texts to explain your position, to defend it? If you dress modestly, can you go to the Scriptures and explain why you do that? So, that's really what we're all about here this morning. I want to give you, this morning, those texts of Scripture that helped to really transform our family life. My journey with my own daughters included having to somehow grapple with specific texts of Scripture that were meant to reform our family life.

So, I'm going to give you those six texts but I want to talk about a number of the issues that are on the table when we talk about this subject. One issue is: what is your dress code? Everybody has a dress code and you either get your dress code out of your own brain or from your neighbor or from the media or you get it from the Bible. There really are only a few places you can go to get your dress code and it really boils down to this: you either get your dress code from God or you get it from man.

Another issue that we have to deal with in this is, we have to answer the question: is Scripture sufficient for the clothing of ourselves and our daughters and our wives? Our answer is yes and that Scripture is the only reliable place that you can go. You can't even go in your own sweet head; you have to go somewhere else in order to find out what is true and what is right in this area. What we know about Scripture is that it often runs crosswise to what's in our heads, in our hearts and in our friends, in our families, in our parents and all kinds of other places.

We also run across the whole matter of Christian liberty. What is Christian liberty? In today's Christian world, Christian liberty includes the right to take off almost all of your clothes at the beach. That's Christian liberty. Is that the kind of liberty that the Scriptures speak about? Today, Christian liberty is defined by boys who dress like girls and girls who dress like boys and that somehow falls under the purview of Christian liberty.

Another question we have to ask is about the whole area of legalism. How do you define legalism? I would just like to, in a very short form, say that legalism the way that we define it includes two elements: the first element is the creation of laws that are not found in Scripture, laws, principles, practices that are not found in Scripture. Secondly, pretending that keeping laws can save you. I want to just establish at the outset that

quoting Scripture about clothing is not legalism and coming away from Scripture with specific guiding principles is not legalism. I hope everyone agrees with that. If not, we can talk later.

The other thing that I would like for us to just acknowledge is that when we talk about dress, it falls under the same category that everything else falls into and that's this: everything is an expression of something and because that's true, clothing is inescapably religious. It reflects the values of the heart; it reflects the values and the norms of a culture. Because the outward, it always exposes the inward and so everything is an expression of something and we always have to ask ourselves the question: what is this outward thing I'm so attached to connected with in the inward heart?

Those are a number of critical issues that I think have to be established and considered in this matter of modesty. Also, we just want to say that fathers and daughters need the right tools and so I'm going to give you six tools, six texts out of Scripture. In a way, this is going to be the simplest message you'll hear the whole time because if you forget everything that was said, at least there will be six texts that you can go back to, to somehow recalibrate and find your way in the world. I'm just going to list them very quickly and then we'll go into them one by one.

The first text is 1 Timothy 2:9-10. The principle is: reserve. The second text is 1 Peter 3:3-6 and the principle is: adornment. Thirdly, the text is Deuteronomy 22:5 and the issue is androgyny. Fourth, the issue is nakedness and we're going to Genesis 3 and other texts. Fifth, is allurements and we're going to Proverbs 7, Matthew 5 and a couple of other places. Then, purpose, finally, number six, Romans 12:1-2 and 1 Thessalonians 4:1-7.

From these texts we learn that Christ has no intention to diminish the beauty of the daughters of Zion. This message, I pray, really is dedicated to the beauty of the daughters of Zion because they all have to do with beauty. When we think about beauty, we have to go first of all to the issues of inner beauty because that's where the Scripture takes us. Before we get into 1 Timothy 2, I want us to make sure that we see something that's really clear in many of these texts and that is this: something greater than modesty is here. Something greater modesty is here. When we talk about modesty, we're speaking of something earthly that points to something greater, something eternal. There are many things like that in the world. Adoption is like that; earthly adoption is a picture of heavenly adoption. Marriage is a picture of something greater than just a physical marriage. Baptism is a picture of something greater than the actual rite. Modesty is the same thing; it's a picture of something greater. It's a picture of being clothed with garments of salvation and of righteousness. It's a picture of the gospel, modesty is. I hope we can see modesty in a different light here as we go through these passages of Scripture. Psalm 61 makes that so clear, "My soul shall be joyful in my God for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness."

So, modesty is a picture of the gospel because it's a picture of a transformed heart that desires to please God. It's a heart that is obedient to God. It's a heart that understands that it is clothed in righteousness and that nakedness has been covered. So, the gospel is really

pictured in all of our discussions about modesty because modesty has, at its core, a heart that understands that shame has been covered inwardly and that it needs to be covered outwardly as well.

The first text, 1 Timothy 2:9-10. If you have your Bibles, please turn there. Here we learn about the heart of modesty and the reserve that modesty has in its center.

“In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works.”

So, there is a profession of godliness and there is outward adornment and the inward reflects the outward. Now, Paul here in this passage, is trying to motivate the Ephesian women to re-examine their dress because they live among the pagan Greeks and they had a particular way of dressing. We won't go into that but I think if we talk about Greek, pagan, lascivious apparel, I think you understand what we mean by that. The Greeks were glorifying the exposure of the human body and this is exactly what we find here in our own culture. This passages finds itself at odds with our own culture because we, too, live in a culture that desires to expose the body rather than to reserve it and preserve it.

Here in this passage, there is a connection with public worship so in the same way that men lift up holy hands to pray, which comes before these verses here, so women ought to present themselves and clothe themselves appropriately. Their clothing is actually an expression of their public worship so in this passage you find that your clothing is an expression of worship. So every daughter here needs to understand that. When you stand at your wardrobe, you are engaging in an act of worship, not drawing attention to yourself but to God and God alone. To draw attention to the robes of righteousness that he has clothed you with. Here we find that public worship and clothing are connected. More importantly, their clothing is part of their profession of godliness and of good works. So the profession of godliness and good works is connected to the clothes and they should be consistent. So your profession of good works and godliness can't somehow be divided from the clothing. They are not two separate things, they are actually one thing.

So, 1 Timothy 2:9-10 makes it very clear that God has something to say about the way that women dress and there are a number of words that he gives here and I'm going to give you three of those words. The first word is “kosmeo” and it's referring to orderly clothing. The first term “adorned” there in the text is “kosmeo” and it's a verb and it signifies action. It's something that you do. You order the way that you dress in the way that the cosmos is ordered so a woman's dress is like that orderly cosmos and it takes on the point that women should take action in order to adorn themselves and not to neglect. There is this idea that women should neglect their appearance and that's completely contrary to this, that Gnostic idea that appearance is nothing, that the body is nothing. That's not what's being promoted here. The body is something and it needs to be ordered.

Then the term that's used for "modest" is the word "kosmios" which is an adjective, which is a description. The first is a verb, it's something you do, you bring order to it and then it is modest and it means "to adorn; to have something arranged properly." Then the second term is the term "modest" and the Greek term "aidos" and it means "shamefacedness." That's a really important word to understand. Shamefacedness is how it's often translated and that term really describes the state of mind that governs dress. It's a respectful timidity. It's the opposite of showiness. It has to do with honoring others, not attracting attention to yourself. It's a blend of inner humility and reserve. It communicates the idea of shrinking back, of not going to the limit, to communicate in your dress in an ostentatious way. George Knight explains it like this: reverence, awe, respect for the feeling and opinion of others, for one's own conscience and to shame, self-respect, a sense of honor, that habitual self-government with its constant rein on all its passions and desires which would hinder the temptation from arising. So, shamefacedness has to do with reserve, shrinking back.

The next term is "moderation" and this refers to moderate clothing. The term that the apostles uses is the term that means "to understate." It indicates soundness of mind, self-control, passions and desires under control. So, there is this moderation that is spoken of here. Not silly, not flirtatious. So, here we find the difference between self-control and self-expression. Again, it's all to express godliness that's truly in the heart.

Now, most American Christians do not want people to talk about how you should dress but here in this passage of Scripture, God really is telling the church in Ephesus and the church in Pine Mountain here today, how to dress. Unfortunately, the church and the world today are really under the nurture and the admonition of modern magazines and Hollywood movies. The media has become the jury and the judge of apparel today and yet, God places himself as the jury and the judge. We have to understand that, that God is the one who defines what is modest and what is not.

So, the implications here are really very broad. You know, modesty doesn't just speak of clothing alone. It speaks of your actions. It speaks of your words, your tone, your posture and it's all a posture that is centered around godliness. That's the heart of the matter. So, all dress, all apparel has to begin with the center and that is reserve, an expression of godliness.

That's one text, 1 Timothy 2:9-10. Let me give you another text, 1 Peter 3:3-6. Adornment is the focus here, both inner and outer adornment.

"Do not let your adornment be merely outward - arranging the hair, wearing gold, or putting on fine apparel - rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror."

So, this passage has its emphasis on inward adornment and, again, the same idea that we found in 1 Timothy, that the internal gives birth to the external. There are three categories of outward adornment that are listed here: hair, jewelry and clothes. Now, the apostle is not objecting to orderly hair, or orderly jewelry, or orderly clothes. He is objecting to excessiveness in it and he's coming back to the main principle that the internal is always manifested externally. The apparel is the fruit of a godly heart. So, again, we find this idea that the clothing is an extension of it.

We have to understand here that we learn from this passage that modesty is not achieved by simply wearing a modest dress. It might imply that there's a modest heart, but it might not. One can be outwardly arrayed in such a way where it might seem to others that there is modesty when there is actually no modesty of the heart at all. So, what Peter is saying here is that a genuinely modest heart precedes genuinely modest dress and this humility is expressed in the dress. But it has its root in allegiance to God; it's the hidden person of the heart. There is no prohibition here for women to enhance their appearance, but rather there is a prohibition for ostentatious, selfish, self-proclamation rather than this thing called the hidden person of the heart.

We know from Scripture that God does not prohibit jewelry. The Proverbs 31 woman is dressed beautifully; the bride in the Song of Solomon wore jewelry. We know from a number of places that jewelry is part of the blessing of a husband to a betrothed woman. So, this is not an argument against jewelry but it's an argument against showy and ostentatious kind of jewelry.

The focus here is there are holy woman who trusted in God and then they adorned themselves. It's the gospel. They trust in God, they believe in God so much that they don't fear anything and that's the ground of their being and out of that confidence in God, then there is this outward expression and it comes out in their clothing, in their submission, in their obedience because they are fearless women in their souls because they've been converted and their hearts have been made modest and shamefaced before God, because they've been clothed with robes of righteousness. And because those inner robes are there, it comes out in an expression of outer robes that are righteous as well. That's the second text of Scripture.

The third text is Deuteronomy 22:5 and the word to focus in on is androgyny.

“A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the Lord your God.”

So, we read here that a woman is not wear anything that pertains to a man and that's a little bit different than a man putting on a woman's clothing. There is a slight distinction in the command here in Deuteronomy. So we have to ask: what pertains to a man? The Hebrew terminology that's used here really means the apparatus of a man. It's the stuff that man uses. It is not exclusively about clothing but it does include clothing. So it

includes whatever a man needs to be a man, to fulfill his role as a man so there is this sharp distinction manhood and womanhood that is supposed to be expressed in a woman and a man and specifically, a woman is not supposed to wear – I just want you to understand the binary language here – anything that pertains to a man. I mean, do we believe that the Bible is inspired? Do we believe that Moses was just throwing words around? Like some of us do, we just say what comes immediately to our minds and half of it is relevant and half of it should be dismissed. No, that's not the Bible. Moses is speaking authoritative words of life for both men and women.

It implies many things. Women are not to wear anything that pertains to a man. That means a woman should not wear a soldier's uniform. Some years ago, over a decade ago, my family was reading through this section of Deuteronomy and when we read this, there was like a big giant lightbulb, maybe it was a lightning bolt that went off in our room because we read that and we thought...we could actually point to specific things that were violations to this. So we all gasped and this verse really shook up the wardrobes of my girls. They clearly understood what this meant when we read it but it was disturbing to all of us. This was actually when my daughters quit wearing pants. There were a number of issues we had to grapple with in this whole thing and one: we recognized that pants were distinctively manly to facilitate manly work and that these pants that were being worn, they revealed parts of their bodies that should remain concealed. So we began to really consider this whole matter as a family many years ago. What happened was while the world was continually spinning toward androgyny, we tried to stop the wheel and start going in the other direction.

We have to understand that pants have a history and they were first worn by women in America, particularly about the turn of the century, most prominently. The church considered them sinful. The church doesn't consider them sinful today but the church considered them sinful at that time because they were intentionally androgynous. They were promoted by early feminists for very, very specific reasons and women started wearing pants in America when women went off to factories in WWI and then there was just a gigantic tsunami of women into the workforce in WWII. The forces for androgyny were really the beginning of the changing of male and female apparel.

Later on in the 20th century, pants were designed intentionally for allurement and if you look at the fashion designers and what they say about blue jeans, it's very clear that they were intentionally androgynous and they were intentionally designed for seduction and they were at war with God's order. So, women adopted them to say in those early days, "I'm equal to a man." That's why they were adopted.

The history of this is easily google searched. You can see it and I don't want to go into every detail here and speak about all the nuances of it but women began wearing pants in America because there were people promoting intentional androgynous living and intentionally immodest living. That was the focus of the discussion regarding pants.

Now, what the Bible says about modesty is summarized by three different terms: purity, role distinction and moderation. That's kind of the range of the discussion and so the

reason that the church at the turn of the 20th century thought pants were sinful is because they believed that they violated all three of those principles of modesty. They violated role distinctiveness, they violated moderation because they drew attention to physical areas of a woman's body and they spoke loud in that regard. They actually drew attention to the buttocks area and the form of it and the crotch and that's why the church was so disturbed about it. But today, there is really almost no disturbance and it's always helpful to understand history. We're all born into a stream of history but we have to somehow understand where we fit in the historical stream and it helps to understand what's happening today by understanding what happened yesterday.

Amazingly, in California, they did not make it legal for women to wear pants until 1995 when Governor Pete Wilson signed a bill ending the no-pants rule for women. That's 1995 and many other states had very similar laws like this. We just have to understand that we live at a certain moment in history and we have to look at Scripture and we have to look at that history and make comparisons and see what we might do in our own lives about it. My fellow elder at our church says this about Deuteronomy 22:5, he says, "For a woman to dress like a man is to kill the role that God has created for her."

So, there are a number of cultural realities that are related to the rejection of Deuteronomy 22:5. For example, the majority of women now put on their pants and they go to work every day and they let somebody else raise their children. Today, we send women into the battlefield with their fatigues on. Today, we have major corporations that aggressively endorsing sodomy and the blurring, the radical blurring of the lines between manhood and womanhood. But let's be really clear about something: all of these things I just mentioned are related to rejecting the principle in Deuteronomy 22:5. All of them are and when women dress as men and men dress as women, then the distinctiveness of manhood and the role of women is lost. Modesty is destroyed and you end up destroying the family and you ruin successive generations. When you blur the distinction and you say that Deuteronomy 22:5 doesn't matter, it unleashes forces in the culture that end up collapsing the family and I think all of us would agree that we live in a day today where the family is in a state of collapse and the trauma can be traced back to a rejection of role distinctions and issues of modesty and issues of sodomy and all kinds of things that are so easy for us to accept here.

So, we may not think that clothes have that much of an effect on society but some of the greatest collapses of our society really have been driven by clothing and if you don't believe that, just go get on the internet and look at the television set and you can see the collapse that is fostered by clothing and clothing alone. So, it's a very important issue that strikes to the heart of so many of our patterns.

I was reading John Calvin in his Commentary on Deuteronomy 22:5 and I just extracted some of the statements that he makes: For they that love to go disfigured do despise God. He called it despising God. He says "it opens the gap to all whoredom as experience proofs." In other words, blurring the lines between men and women and letting girls dress like boys and letting boys dress like girls it opens the door to whoredom, he says. He says this again, "Women go apparelled like men of war as there are some of which who bear

hackbut on their shoulder rather than a distaff in their hand. It is against all godliness and we ought to abhor it.” I didn't know what a hackbut was but it's a gun. So, women were walking around shouldering guns in Geneva and Calvin was saying, “No, that's a violation of Deuteronomy 22:5.” If you go to Israel today, 25% of the soldiers are women and they all carry weapons.

When we talk about this matter of not wearing anything that pertains to a man, we have to be launched into really a season of very careful contemplation about the issue. You know, how do you define pants? Because, really, pants are not the problem. You have to ask yourself, whatever it is, whether it's pants or a dress or anything, you have to ask yourself the questions of Scripture because pants are not the issue really. The issue is: what has happened in the heart? How is it expressed outwardly? And does any of that violate what Scripture has said? You as a father have to figure out whether your version of anything exposes the cleavage or the buttocks or the crotch or anything that would grab a man's eye. You have to figure that out. If pants do that or a dress does that, it doesn't matter what you call it. The issue is always the same: what does it do? And men, we know what it does so when it's disturbing to us and we know what that means, then we ought to communicate a better road. Now, I want to get back to the time where we used to say, “Who wears the pants in this family?” I think we need to go back to that time.

Here's a fourth text of Scripture, Proverbs 7:4-27, especially verse 10. Here, we're talking about allurements, the power of the visual in a woman's dress. This helps us to understand, particularly temptation in men. In verse 10, we read,

“And there a woman met him, With the attire of a harlot.”

So, she was wearing something that meant something and what she was wearing was alluring to him. So women have to be very sensitive to what is alluring. My experience is, women don't have a clue to what is really alluring to men, not nearly to the degree that a man understands that. We understand that men are responsible to protect their eyes and to guard them on the one hand, but we also have to understand that women are, too, responsible not to draw the eyes. That's a feminine responsibility. We understand the role of the eyes plays a major role in biblical history. In 2 Samuel 11, David saw a woman washing herself and she was beautiful to look upon. It was his eyes. We know the apostle John describes the existence of this tendency in us, the lust of the flesh, the lust of the eyes, in 1 John 2. We know that Job said, “I've made a covenant with my eyes,” chapter 31:1.

So, here we have the whole issue of allurements. So, when you think about modesty and you go to the Scriptures alone, understand that women have a responsibility not to draw the eyes of men in the wrong place. That's their responsibility and fathers, it's your job to help them understand what that means. Matthew 18:6 says, “But whoever causes one of the least of these ones who believe in me to sin, it would be better for him to have a millstone hung around his neck. If your eye causes you to sin, pluck it out.” That's how serious it is.

Allurement is one of the critical issues when we consider modesty and what might be immodest and we need to think like what the writer of Hebrews spoke of when he said, "Let us consider how we may spur one another on toward love and good deeds." A woman can do that with her apparel. She can help spur a man on to love and good deeds by the way that she dresses and it's a particular responsibility of womanhood. Again, that does not exempt men from their responsibility to guard their eyes in a proper way. We could talk about swimwear, we could talk about all kinds of things in this whole subject of allurement.

I have a friend who said this, "Dear women, for a man of any age to stand behind you when you are giving an anatomy lesson with your pants or your tight top, you are not displaying the holiness of heart and purity of life. Consider what Jesus said, It is impossible that offenses not come but woe to him through whom they come." Then he said this to his church, "The elders are asking you to wear modest clothing when we gather to worship our holy, holy, holy God."

So, there is the whole issue of allurement and then fifthly, there is the issue of nakedness. Another text, Genesis 3:21,

"Also for Adam and his wife the Lord God made tunics of skin, and clothed them."

Now, these were garments and they were meant to cover nakedness. They were created because of shame. They were created because of sin and God brought garments to them really to prefigure the gospel that God covers the heart with righteousness, he clothes the heart with garments, with robes of righteousness. The whole subject of nakedness has to be considered: what does the Bible say about nakedness? If you just search through your Bible on the word "nakedness" you'll find out what the Bible says about it and here's the short course: nakedness is meant to be covered up. Now, we could go across about a half a dozen passages of Scripture but I'm just going to sum it up with that. God desires that nakedness is covered and that, too, is a responsibility of both men and women. In our culture, it is a virtue to reveal it because the world says, "If you've got it, flaunt it." But God says, "No, if you've got it, cover it up." If you go to the shopping malls and look for clothing and you walk the streets and the beaches and see what people are wearing, you would think that the purpose of clothing is to uncover nakedness but this is so contrary to Scripture.

Then, number six, the sixth text. The sixth text has to do with the purpose of the body. Romans 12:1-2, 1 Thessalonians 4:1-7, 1 Corinthians 6:13-20. Here we learn about the purpose of the body. If you're going to think about modesty, you have to think about why God gave you a body and he gave you a body to present it as a living and holy sacrifice to himself which is your spiritual service.

“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

So, the body has a purpose and as Paul says to the Thessalonians, “we should know how to possess our own body in sanctification and honor, not in passion and lust as the Gentiles do.” Or as he said to the Corinthians in chapter 6, “The body is not for sexual immorality but for the Lord and the Lord for the body.” So, the body is designed for the glory of God. I like what Nancy L. D. said about this, she said that this whole subject is about the ownership of God: my body doesn't belong to me. It's about the Lordship of Christ: he's Lord of all. That it's about my citizenship: I belong to a different country. So, the purpose of the body all fits into this.

Now, the health of a nation, I really believe, rests on her families and particularly on the men who lead those families and the way that they bring their children up in the training and the admonition of the Lord. In the way that they love their wives like Christ loved the church and washed them with the water of the word. In the way that they instruct their daughters. In the way that they preach the true gospel to their families. This is the center of this whole discussion here.

There you have it. You've got six texts that every father should teach his daughter. Now, I want to leave you with two things here: first of all, this is not an argument against beauty at all. We read in Psalm 45,

“The princess is decked in her chamber with gold woven robes, in many colored robes she is led to the king with her virgin companions, with joy and gladness they are led along as they enter the palace of the king.”
Instead of your fathers shall be your sons. You will make them princes in all the earth. I will cause your name to be celebrated in all generations.
Therefore, the peoples will praise you forever and ever.”

This is about a beautiful bride entering into the presence of the king and God in all of his counsels regarding apparel, is communicating what beauty is all about, not the diminishing of it. There are so many beautiful women in the Bible: Rebekah and Abigail and Esther, the Proverbs 31 woman, the woman in Song of Solomon, then finally, the bride of Christ who is decked with fine clothing and pearls and jewels as it's represented in the book of Ezekiel. So, we're not diminishing beauty at all.

Secondly, the way of modesty is the way of the gospel. For a woman, the heart of it is the fruit of a transformed heart desiring to please her Master, putting on the mind of Christ, setting her affections on the things above, glorying in the fact that her nakedness has been covered by Christ and that even her apparel should reflect the robes of righteousness that have been given to her. That means that a girl can dress modestly but not have a converted heart. She can clothe her body without having her heart clothed in robes of righteousness.

So, if you're resisting the Lord in this area, beware what it reveals that's really lurking in your heart. It's the spirit of unbelief and it is either a spirit of unbelief that you need to repent of or it's an indication that you are an unbeliever. It's one of those two. To resist the shamfacedness and humility of heart that is reflected in outer appearance is to reject the Lord Jesus Christ and it either means that you're not converted or you need to run to Christ and repent of this sin of rebellion in your heart. Here's another thing: if you're resisting your earthly father in this matter, then it's an indication that you're resisting your heavenly Father.

So, as a daughter of Zion, you have been clothed in robes of righteousness, you've been given a new heart and he will give you a new crown and a new name and now you have your whole life ahead of you to demonstrate the beauty of what has happened in your heart. Every morning when you awaken, you'll have such a wonderful opportunity to stand before your wardrobe and ask, "How can I express how thankful I am for his covering me with these robes of righteousness to cover my nakedness? How can my apparel reflect my robes of righteousness? How can my blouse and my skirt be like the wedding garments of my King and my Savior and my Shepherd? How can I represent my sin and my shame and how it has been paid for by the blood of the Lord Jesus Christ?"

Fathers, it is given to you to be her teacher and her protector and it's for you to look at her in the morning and to see that it's your duty before God to help her from a man's perspective to know whether she has missed the mark and to help her live her life out of the Scriptures, to be a reflection of the gospel of the Lord Jesus Christ because a woman's clothing and a man's clothing is either an expression of the gospel of Christ or it's an expression of the religion of man being made righteous by its own deeds.

Isaiah 66 says this and I'll close,

"I will greatly rejoice in the Lord. My soul is joyful in my God for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness."

Would you pray with me?

O Lord, we pray that you would help us to find all of our outward life flowing out of an inward heart of love and obedience toward you. I pray that you would help these men and their daughters and their wives to come and find all of their satisfaction, all of their joy, in obedience to your holy word. Amen.