

Biblical Modesty

Part II—The Message of Clothing

(I Timothy 2:9–15)

This lesson is to help us understand that the why we dress is communicating with people around us. Though much of Christianity may not see the importance the message of our clothing, I believe God is very concerned about the message we are sending.

- I. A Message of _____ (Prov. 20:11; Phil. 4:8; James 1:27; I Tim. 1:5; 5:22)
 - Covering for nakedness and modesty
- A. God is concerned that our nakedness is _____.
 1. _____ solution—Aprons (Gen. 3:7) *Gorah*—A feminine noun referring to a sash, a belt, a girdle, a loincloth, loin coverings.
 2. _____ solution—Coats (Gen. 3:21) *Kuttonet*—a garment, a tunic. It indicates a long undergarment with a collar cut out for one's head.
- B. God is concerned that we are not only covered, but that we dress modestly, dealing with the _____ of the body (I Tim. 2:9-15).
 1. _____—to deck, or beautify, to dress, set off, extol, furnish.
 2. _____—Properly, restrained by a sense of propriety; hence, not forward or bold; not presumptuous or arrogant

- L. *Modus*—limit
- Gr. *Cosmos*—orderly, that is, decorous: of good behaviour, modest

3. _____—External habiliments or decorations; appearance

- L. *paro*—to prepare
- Gr. *katastolé*—to put or let down, appease. A long garment or robe.

4. Shamefacedness—the idea of _____ eyes; Bashfulness; excess of modesty.

5. Sobriety—soundness of _____, that is, (literally) sanity or (figuratively) self-control

C. Being modest is a true _____ for the message you are sending to others (Prov. 6:25; Mat. 5:28; I Peter 3:1–4).

D. _____ people have a responsibility to teach modesty to the younger (Titus 2:3).

II. A Message of _____ (Deut. 22:5)

A. Christians must choose to bring _____ - to God by accepting their God-given gender (I Cor. 10:31).

B. God sees crossdressing as an _____.

C. The world's ideology has influenced and corrupted gender boundaries (Col. 2:8; Eph. 2:1–3).

1. The _____ movement attacked the traditional biblical role of men and women in the home (Gen. 3:16-17).
2. The _____ fashion or gender-neutral movement endeavours to erase gender specific clothing and styles.
3. The gender-_____movement endeavours to make it acceptable for men to dress like women and women to dress like men in the face of God.

III. A Message of _____ (I Peter 2:9–12)

A. _____ (Prov. 7:10)

- Attire—A masculine noun meaning a garment. It refers to a piece of clothing but in context describes figuratively the clothing of the wicked, which represents their characters

B. Bride (Jer. 2:32)

- Attire—A masculine plural noun indicating headbands, sashes, attire. It refers to the wedding dress worn at a woman's marriage ceremony

C. Chaldean clothing (Ezek. 23:15)

- Attire-- A masculine noun referring to a turban. It describes a part of Chaldean dress, flowing turbans, which were on their heads.

D. Royalty (Acts 12:21)

- Apparel *esthēs* —to clothe, dress. A garment, clothing, raiment

E. Rich people (James 2:2)

- Apparel *esthēs*—to clothe, dress. A garment, clothing, raiment

F. _____ women (1 Tim 2:8-10)

- Apparel *katastolē*—to put or let down, appease. A long garment

What one must take away from this lesson is that we are all sending messages with the way we dress. It is not always malicious or purposeful, but it is being sent. It is vital that both men and women dress according to their gender which is not a matter of culture, it is a matter of nature. We must dress according to principles of purity, and concern for others in what they see from us. We must also be patient and kind to those that working through these issues. Most of all it is a matter of the heart, if there is no meekness in the heart, there will be no modesty in our dressing. We have to break free from the societal norms that have been set for us and glorify God in the message we are sending to the lost and to each other.