

#### 4. MODESTY, THEREFORE, IS ESPECIALLY TO BE A GOVERNING CHECK ON GODLY WOMEN'S CLOTHING (I Timothy 2:9-10).

##### A. Godly women are to adorn themselves in "kosmios" clothing.

Explanation: The only other NT occurrence of this word "modest" is I Tim. 3:2, where it is translated, "of good behavior." There, as here, it refers to an appropriateness and orderliness that contrasts sharply with what is unsuitable and unkempt.

##### B. Godly women are to govern their choice of clothing by . . .

--an appropriate sense of *aidos* (see introduction)

Explanation: Not the shame that follows a shameful deed, as if the word meant embarrassment, but the sense of modest reserve that restrains a shameful deed and thus prevents its occurrence.

Application: This is what the modern fashion industry is relentlessly eroding.

*For respectable women, the rule was to look as inconspicuous as possible and to veil before the world those charms which were reserved for their husbands only. The Christian ethic reinforced this tendency, with the result that during the next 13 centuries there was hardly any change in women's clothes at all. Then, in a single generation, everything changed (James Laver, Modesty In Dress, p. 28).*

There are two principles which may be said to govern respectively, male and female dress. Women's clothes are governed by what might be called the \_\_\_\_\_ Principle, that is, they are \_\_\_\_\_-conscious clothes. Men's clothes, on the other hand, are governed by the Hierarchical Principle, that is, they are \_\_\_\_\_-conscious clothes. Balancing these two principles is the Utility Principle, that is, wearing clothes as a protection against the elements. . . . In general, the purpose of clothes for women has been to make them more \_\_\_\_\_ attractive (Laver, p. 14).

*Stripped to its essentials fashion is no more than a series of permutations of seven given themes, each them being a part of the \_\_\_\_\_. . . . Organs "\_\_\_\_\_ " and "\_\_\_\_\_ " as the theme changes, and one and then another part of the body is emphasized by succeeding styles (Edmund Bergler, quoted by Laver, p. 37).*

*In general, the purpose of clothes for women has been to make them more \_\_\_\_\_ attractive, and the purpose of men's clothes has been to enhance their social status. The whole ascetic and Puritan position is a protest against the use of clothing for these purposes. In moralist terminology, the Seduction Principle is the \_\_\_\_\_, and the Hierarchical Principle is the \_\_\_\_\_. Both are unsparingly condemned (Laver, p. 14).*

Question: In light then, of both the Scripture and the fashion industry's input, analyze the following, taken from a World magazine article dated June 14, 2003.

#### SCRIPTURALLY ADJUSTING OUR CONCEPTION OF MODESTY

##### INTRODUCING THE TOPIC:

First By Noting That There Are \_\_\_\_\_ Factors Which Influence Our Conceptions Of Right & Wrong (\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, etc.).

Second: By Reminding Ourselves That The Scripture Alone Is \_\_\_\_\_ Authoritative.

Third: By Establishing A Scriptural Definition Of Modesty.

(1) Our English word is defined as "having a regard for decencies of behavior or dress"  
(*The American Heritage Dictionary of the English Language*)

(2) The New Testament words (I Timothy 2:9):

--**Modest** (kosmios) actually means "well-arranged" (*Thayer's Greek-English Lexicon*), "respectable" (ESV), or "proper" (NASV). It primarily refers to the orderliness and appropriateness of dress.

--**Shamefacedness** (aidos) is "a sense of shame" (*Thayer's*), "the shame, or sense of honor, which hinders one from doing an unworthy act" (R. C. Trench, *Synonyms of the NT*, p. 67). This is the word which most approximates what we mean by modesty.

*A "shamefastness". . . which shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonor which would justly attach thereto (Trench, p. 71).*

A Scripturally Informed Definition: *Modesty in dress is the application of an appropriate sense of \_\_\_\_\_ as one of the considerations\* that \_\_\_\_\_ our choices of clothing.*

\*We also apply other considerations to our selections—size, color, fabric, expense, personal taste, etc. Our lesson is dealing only with the issue of modesty.

#### 1. A SENSE OF SHAME (modesty) IS \_\_\_\_\_ (Genesis 2:25; 3:7).

--In the state of innocence the first man and woman were \_\_\_\_\_ (Gen. 2:25). (The Hebrew word means to be "embarrassed" or to feel "disgraced.")

--But having fallen from innocence, their first act was to clothe themselves. What caused them to do this?

(Note: In the literature on the history of apparel there is a longstanding debate over the original reason for clothing. (1) \_\_\_\_\_—that is protection from the elements? (2) \_\_\_\_\_—that is enhancement of physical attractiveness? Or (3) \_\_\_\_\_?)

(Quotation: *In the past sexual modesty was often proposed as the purpose of dress. The Bible tells us that this was the original reason for wearing clothes: Adam and Eve, once they realized that they were naked, “sewed fig leaves together, and made themselves aprons”* (Alison Lurie, *The Language of Clothes*, Chapter 8, pg. 1).

## 2. THIS INSTINCTIVE SENSE OF SHAME IS DIVINELY VALIDATED.

**First:** In the past, God’s first act on their behalf was to make them “coats of skins” (Genesis 3:21).

Note: “Coats” translates a word referring to a “tunic” or “long shirtlike garment” (*Theological Wordbook of the Old Testament*, I, 459). It is used for the priest’s outermost robes (Ex. 28:39-40). Josephus described such as a vestment that “reaches down to the feet and sits close to the body; and has sleeves that are tied fast to the arms.”

**Two:** In the future, God will array Christ’s bride with clothing of fine linen (Revelation 19:8, 14).

**Three:** In the meantime, God’s Word reveals why . . .

## 3. MODESTY IS MORALLY NECESSARY.

A. Because Women Are Attracted By \_\_\_\_\_.

Illustration #1: Consider the case of Potiphar’s wife (Gen. 39:6-7).

*Joseph was handsome in form and appearance. It came about after these events that his master’s wife looked with desire at Joseph . . .*

Illustration #2 Consider the case of the Shulammitte (Song of Solomon 5:10-16).

*My beloved is dazzling and ruddy . . . His head . . . His locks . . . His eyes . . . His cheeks . . . His lips . . . His hands . . . His abdomen . . . His legs . . . His appearance . . . His mouth . . . and he is wholly desirable.*

B. Because Men With \_\_\_\_\_ Desires Are Attracted By Other Men (Genesis 19:4-5; Judges 19:22).

C. Because Men Are \_\_\_\_\_ Attracted By Women’s Physical Appearance.

*The sons of God saw that the daughters of men were beautiful* (Gen. 6:2).

*See now, I know that you are a beautiful woman; and when the Egyptians see you . . .* (Gen. 12:11-12).

*The Egyptians saw that the woman was very beautiful. Pharaoh’s officials saw her and praised her to Pharaoh* (Gen. 12:14-15).

*The men of the place might kill me on account of Rebekah, for she is beautiful* (Gen. 26:7).

*. . . and see among the captives a beautiful woman, and have a desire for her* (Deut. 21:11).

*Absalom the son of David had a beautiful sister whose name was Tamar, and Amnon the son of David loved her* (II Sam. 13:1).

*. . . to bring Queen Vashti before the king with her royal crown in order to display her beauty to the people and the princes, for she was beautiful* (Esth. 1:11).

*Do not desire her beauty in your heart* (Prov. 6:25).

*Most beautiful among women* (Song of Solomon 1:8).

*Everyone who looks at a woman with lust for her . . .* (Mtt. 5:28).

1. This strong attraction is true of even the most \_\_\_\_\_ men.

\_\_\_\_\_ *I have made a covenant with my eyes; How then could I gaze at a virgin* (\_\_\_\_\_ 31:1)?

\_\_\_\_\_ *. . . and the woman was very beautiful in appearance* (II Sam. 11:2).

2. This strong attraction is what makes even a godly man especially temptable visually.

--Consider the NT explanation of temptation (James 1:13-15).

We possess desires . . . we are seduced to satisfy these outside God’s prescribed paths . . . we experience a conception when we attach our desire to the seduction . . . we sin . . . we experience death.

--Consider the OT starting point for men to avoid this sequence (Proverbs 6:25).

*Do not desire her beauty in your heart*

--Consider our Lord’s definition of adultery (Mtt. 5:28).

*Everyone who looks at a woman with lust for her has already committed adultery with her in his heart.*