

--her inner spirit which is “meek” (_____, _____) and “quiet” (not noisy and boisterous).

Illustration: Augustine bore testimony to his mother, Monica, who “served her husband as her master, and did all she could to win him for you, speaking to him of you by her conduct, by which you made her beautiful. . . . Finally when her husband was at the end of his earthly span, she gained him for you” (*Confessions*, 9:19-22).

5. OUR EXERCISE OF MODESTY SHOULD BE FURTHER HEIGHTENED BY EXCEPTIONAL CARE NOT TO CAUSE A BROTHER OR SISTER TO _____.

--The assessment of a secularist:

It is really a rather astonishing fact of social history that all sumptuary laws are always ineffective. State and Church, and Puritan moralists of all shades of opinion, have tried to control fashion and all their efforts have ended in _____. . . . It was all in vain. It would seem that so far as clothes are concerned, the Lust of the Eye and the Pride of Life will continue to exercise their ancient sway (Laver, p. 27).

--The assessment of an evangelical pastor:

*Within the Christian community, immodesty regularly causes others (especially brothers) to stumble. . . . Some young Christians simply refuse to face the problem and instead _____ to provocative styles. Others work it through and dress modestly without compromise. And still others react to the pressure by dressing down in unbecoming lumberjack style rather than thinking through what is feminine and _____ (R. Kent Hughes, *Set Apart: Calling a Worldly Church to a Godly Life*, “Modesty,” p. 95).*

--The _____ of God’s directive:

Therefore, let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumblingblock in a brother’s way. . . . For if because of food your brother is hurt, you are no longer walking according to _____. Do not destroy with your food him for whom Christ died. . . . For he who in this way serves Christ is _____ to God and _____ by men (Rom. 14:13, 15, 18).

Modesty is the _____ church’s responsibility. We together must create a _____ in which modesty flourishes. There must be a place where women are safe and accepted for _____ they are rather than for what they look like. It must also be a place that encourages and models feminine modesty. It must be a place where all learn to clothe themselves with the character of Christ (Hughes, p. 99).

SCRIPTURALLY ADJUSTING OUR CONCEPTION OF MODESTY (continued)

RECOVERING WHAT WE’VE LEARNED

First: About A Right Approach To A Subject Like This

- That there are many factors which influence our conceptions of right & wrong.
- That Scripture alone is _____ and _____ authoritative.
- That a scripturally informed definition of modesty in dress centers on “the application of an appropriate sense of _____ (“aidos;” I Tim. 2:9) as one of the considerations that governs our choices of clothing.

Second: About What The Scripture Reveals About This Kind Of Modesty

1. That it is _____ (Gen. 2:25; 3:7).
2. That it is Divinely _____ (Gen. 3:21; Rev. 9:8, 14).
3. That it is morally _____.

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

... as is proper for women making a claim to godliness (I Tim. 2:10)

*For thousands of years human beings have communicated with one another first in the language of dress. Long before I am near enough to talk to you on the street, in a meeting, or at a party, you announce your sex, age and class to me through what you are wearing—and very possibly give me important information (or misinformation) as to your occupation, origin, personality, opinions, tastes, sexual desires and current moods. I may not be able to put what I observe into words, but I register the information unconsciously; and you simultaneously do the same for me. By the time we meet and converse we have already _____ to each other in an older and more universal language (Alison Lurie, *The Language of Clothes*, p. ?).*

*Clothing language is an important visual code that projects our talents, our needs, our personalities, our dispositions and our destinations. Without a doubt, when we dress, our psyches are showing (Emily Cho and Linda Grover, *Looking Terrific*, p. 12).*

A. Godly women are to adorn themselves in “kosmos” clothing.

Explanation: Referring to an appropriateness and orderliness that contrasts sharply with a what is unsuitable and unkempt.

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

1. An appropriate sense of “aidos” (see introduction)

*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).*

(Review: Laver reveals that men's clothing is governed by the _____ principle, and women's clothing by the _____ principle.)

*Fashion really begins with the discovery in the fourteenth century that clothes could be used as a compromise between exhibitionism and modesty. The aim of fashion ever since has been the _____ of, or the _____ upon, the various portions of the female body taken in series (J. C. Flugel, *The Psychology of Clothes*, quoted by Laver, p. 97).*

Instead of the main garment being loose and enveloping, it was cut to reveal the _____ of the figure and, in particular, the smallness of the waist. . . . And instead of the dress concealing the throat, it was cut away to _____ much of the bosom. Decolletage, indeed had been discovered to be the most potent weapon in the feminine armoury (Laver, pp. 28-29).

The dressing of woman as ornament and sexual chattel begins early in life and explains the often quite seductive dress of little girls. . . . She was dressed in an extremely short skirt so that she would be appealing and alluring (Cho and Grover, p. 60).

(Explanation: Designers unashamedly describe their fashions as _____ or having a _____ neckline, or being a _____ skirt, or being _____ flattering, or made of _____, _____ fitting, or _____ fabric.)

THE QUESTION OF SWIMWEAR

The history of swimwear is connected to our changing perceptions of modesty and immodesty. Throughout its history the swimsuit has typically been the most revealing form of sportswear, and it has forced an uneasy alliance between modesty and sexual display. . . .

By the end of the nineteenth century, definitions of modest swimwear were challenged. . . . The . . . physique received increased exposure as the early 1900 tank suit with short sleeves and knee-length pants was replaced in the 1920's by a "one-piece suit with short skirt and deep armholes." The changes did not go unnoticed nor unchallenged. Public ordinances were passed and private club regulations were issued to establish the boundaries of propriety. . . .

*During the 1920's tanned skins became an essential component of the sexy, sporty look. Sanctioned at first by such fashion leaders as Coco Chanel, tanning became an international cult by 1930. Basking in the sun to acquire the bronzed athletic patina was the new popular pastime, and the most popular swimsuits were those that offered maximum body exposure. . . . The legs were cut higher and new knitted Lastex fabrics promised a garment that "fits skintight and is minute in size." . . . To please their customers and appease the city fathers, swimsuit manufacturers offered a variety of styles that accommodated both private and public customs. . . . By 1935 most public beaches conceded defeat and _____ were allowed to swim in their trunks (Claudia Kidwell and Valerie Steele, *Men and Women: Dressing the Part*, pp. 116-118).*

2. A sober sprit

Explanation: The "sound-mindedness" that consists in an inner self-government that restrains passions. "A state of self-mastery in the area of the appetite" (George W. Knight, *The Pastoral Epistles*, p. 134).

(1) Negatives: A godly woman's adorning is not to consist in . . .

--Elaborate _____ fashions.

--Expensive _____ and garments.

Scriptural Qualifications:

- i. Not excluding these things categorically (see I Peter 3:3).
- ii. But deemphasizing these things as a godly woman's adorning—that in which her attractiveness consists.
- iii. Old Testament Examples:

--No article of clothing or accessory is _____ evil.

Prov. 31:22 Her clothing is fine linen and purple
Ezek. 16:10-14 I clothed you with embroidered cloth. . . I wrapped you with fine linen and covered you with silk. . . I adorned you with ornaments, put bracelets on your hands and a necklace around your neck. I also put a ring in your nostril, earrings in your ears and a beautiful crown on your head. thus you were adorned with gold and silver. . .

--Some articles are reserved for particular _____ in life.

Gen. 38:14, 19	Widowhood
II Sam. 13:18; Esth. 5:1	Royalty
Rev. 21:2	Weddings

--Some articles are not to be worn because of their association.

Deut. 22:4	_____
Prov. 7:10	_____

--Even lawful accessories or apparel may be offensive to God when worn for the wrong _____ (Is. 3:16-24).

(2) Positives: A godly woman's adorning is to consist of . . .

--her good works (for which women in Scripture are praised—Prov. 31:25; Lk. 8:3; Acts 9:36; I Tim. 5:10).