



CHRISTIAN LIVING – Part 3

Bethel Discipleship Series

1 Peter 1:15-16 – “But as he which hath called you is holy, so be ye holy in all manner of conversation (Greek: “anastrophe:” manner of life, conduct, behavior, deportment); Because it is written, Be ye holy; for I am holy.”

Amplified Bible – “But as the One Who called you is holy, you yourselves also be holy in all your conduct and manner of living. For it is written, Ye shall be holy for I am holy.”

I. TEACHERS OF HOLINESS

A. The principle of living a holy life is taught to us by several “teachers.” The first and foremost teacher of holiness is the Word of God, the Bible itself. Both the Old and New Testaments reveal that personal holiness is an important Biblical principle.

- **Leviticus 20:7** – “... be ye holy ...”
- **1 Peter 1:15** – “... be ye holy ...”
- (See also: Deuteronomy 28:9; Exodus 19:6; Hebrews 3:1; Romans 6:19-22; Romans 12:1; 2 Corinthians 7:1; Ephesians 1:4; 4:24; 5:27; 1 Peter 1:15-16; Hebrews 12:14)

1. Many New Testament scriptures make it clear that Christians are called and commanded to live a holy life. (See Lesson # 6, III B)

- **1 Thessalonians 4:7-8** – “For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth (holiness) despiseth not man, but God, who hath also given unto us his holy Spirit.”
- (**New Living Translation**) – God has called us to live holy lives, not impure lives. Therefore, anyone who refuses to live by these rules is not disobeying human teaching but is rejecting God, who gives his Holy Spirit to you.
 - a. In this passage, the word despiseth (*despises*) is translated from the Greek word “atheteo” which means to disregard, to set aside, to reject.
 - b. Strong warning is given in this scripture that whoever disregards and rejects holiness is actually disregarding and rejecting God, Himself. No offense could possibly be more serious than disregarding or rejecting God.

2. Personal holiness is a foundational biblical principle that comes from God Himself and it is clearly revealed in His Word.

B. The Bible teaches holiness in two ways: first, by direct “Biblical Command” and second, by the establishment of a “Biblical Principle.”

- Biblical Command: a specific scriptural directive that usually applies to a specific situation
 - e.g., Acts 15:20, 29; 1 Thessalonians 4:2-3 – “Abstain from fornication.”
 - e.g., Ephesians 4:25 – “... put away lying ... speak truth ...”
- Biblical Principle: a general scriptural directive that can be applied to different situations
 - e.g., 1 Thessalonians 5:22 – “Abstain from the very appearance of evil.”
 - e.g., Galatians 5:19-21 – “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations,

CHRISTIAN LIVING – Part 3

wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”

- e.g., **Hebrews 12:1** – “let us lay aside every weight, and the sin which doth so easily beset us,”
1. In the scriptures above, the phrases “*the appearance of evil*,” “*such like*,” “*such things*,” and “*every weight*,” establish general Biblical principles for holiness that do not involve specific sins or actions.
 2. Obviously, the Bible gives us specific commands in which we are to refrain from certain practices and to embrace others. However, it also gives us basic principles that we are to follow when faced with situations that are not specifically addressed in scripture. (Gambling, drugs, etc.)
- C. The second teacher of holiness is the Holy Ghost, given to us by the grace of God.
- **John 14:26** – “[Jesus said] But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things...”
 - **Titus 2:11-12** – “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world...”
 - **1 Corinthians 2:12-13** – “Now we have received ... the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth...”
1. First, the Holy Ghost teaches us by opening our minds to better understand the Word of God, giving us greater comprehension of the scriptures.
 - **1 Corinthians 2:14** – “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”
 2. Second, the Holy Ghost that dwells within us teaches us holiness through internal promptings and convictions. It urges us and speaks to us concerning our daily activities and our lifestyle habits.
 - **1 John 2:27** – “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”
 - **(New Living Translation)** – “But you have received the Holy Spirit, and he lives within you, so you don’t need anyone to teach you what is true. For the Spirit teaches you everything you need to know, and what he teaches is true—it is not a lie. So just as he has taught you, remain in fellowship with Christ.”
 - a. This scripture does not mean that human teachers are not needed in the Church: there are many scriptures in the New Testament that emphatically state that biblical teachers are absolutely necessary. What this scripture reveals is that if someone has received the Holy Ghost, even if they have not yet been taught the whole counsel of God, they are not totally ignorant of truth, because the Holy Spirit within them is speaking truth directly to them internally.
- D. The third teacher of holiness is Spiritual Leadership (teachers) in the church.
- **Ephesians 4:11-12** – “And he [God] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints [equipping, maturing, furnishing] ...for the edifying of the body of Christ: [“edifying” - building up, to promote piety, holiness]”
 - **2 Timothy 2:2** – “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

CHRISTIAN LIVING – Part 3

1. God has given us spiritual leadership in the church to teach us how to apply Biblical principles to the situations we encounter in our daily lives. True spiritual leaders exhort and encourage God’s people to live a life of holiness.

- **Titus 2:1-3** – “But speake thou the things which become sound doctrine ... that the aged men be sober ... the aged women likewise, that they be in behaviour as becometh holiness ...”

E. Our three “teachers of holiness” (*The Word, The Holy Ghost, and Spiritual Leaders*) work together and complement one another, but the Bible is always the final authority. It is important to remember that the Holy Spirit within us will never contradict what the Bible teaches. Nor should any spiritual leader teach things that are in conflict with Biblical commands or Biblical principles.

II. OUR MANNER OF DRESS

A. Our scripture text, 1 Peter 1:15, exhorts us to be holy in “all manner of *conversation (anastrophe)*.” This Greek word means manner of life, manner of conduct, manner of behavior, and manner of deportment. We are commanded here to be “holy” in everything we are and everything we do.

B. This word, *anastrophe*, certainly includes our manner of dress and adornment. The Christian lifestyle of holiness includes making the right choices in clothing, adornment, and outward appearance.

- In the book, “The Symbolism of Clothing in the Bible,” French scholar Edgar Haulotte writes, “*the importance of clothing is not minimized in the Bible. On the contrary, God’s revelation gives to it spiritual significance.*”
- The “Zondervan Pictorial Bible Dictionary” states, “*The clothing worn by the Hebrew people of Biblical times was graceful, modest, and exceedingly significant. (The garments) ... were considered so much a part of those who wore them that they not only told who and what they were, but were intended as external symbols of the individual’s innermost feelings and deepest desires and his moral urge to represent God aright.*” (1967, page 225.)

C. Clothing is an external symbol of our inner person. Our clothing and manner of dress should reflect our desire to both please God and to represent Him correctly to the world around us.

- Amy M. Spindler, Style Editor of the *New York Times*, writes, “*The clothes we select for ourselves are a better indicator of who we think we are than our faces or our bodies, which we didn’t choose. They (our clothes) can be a mirror of what’s inside...*” (*New York Times Magazine*)
- Dr. Jennifer Baumgartner in her book, “You Are What You Wear: What Your Clothes Reveal About You” states, “*Your clothes reveal what is really going on internally. Your thoughts and feelings are laid bare in the closet.*”

D. The outward dress and adornment of Christians should reflect the inner character of Christ that they are endeavoring to develop: purity, modesty, meekness, humbleness, self-control, gentleness, kindness, etc.

III. MALE AND FEMALE DIFFERENCES

A. God has created men and women to be biologically and emotionally different from each other in their sexual nature. In general, men are physically stimulated by sight; by what they see. Jesus confirmed this reality.

- **Matthew 5:28** - “[Jesus said] Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”

CHRISTIAN LIVING – Part 3

1. Interestingly enough, Jesus did not say, “Whosoever looketh on a *man* to lust.” This is not because women are never tempted to lust by what they see. It is because women are generally not tempted by the lust of the eye to the same degree as are most men.
 2. History itself reveals that women are more commonly prone to dress enticingly than men. We read in the Scripture about “*the attire of an harlot*” (*Proverbs 7:10*) but never “*the attire of an whoremonger.*” Women, not men, are especially warned of this sin of wrongful attire in the Scripture (*1 Timothy 2:9-10, 1 Peter 3:34*).
 3. Again, this is not because men cannot sin in the way they dress, but because the sin of intentional enticement in dress is not as commonly the sin of men as it is of women.
- B. On the other hand, women are more generally stimulated by touch (*either physical or emotional*). However, they intuitively realize that in order to entice a man to touch them, he must first be attracted to them visually.
1. Paul gives this command: “It is good for a man not to touch a woman.” (*1 Corinthians 7:1*)
 2. Just as godly women must refrain from dressing enticingly, godly men must refrain from touching a woman (*physically or emotionally*).
- C. The scriptures give commandments to men instructing them to act a certain way so that the woman is not sexually stimulated by what she feels. On the other hand, commandments are given to women to appear a certain way so that the man is not sexually stimulated by what he sees.
1. Therefore in scripture, we find more instruction concerning clothing and adornment for women and we find more instruction concerning action and behavior for men.

IV. LASCIVIOUSNESS

- **Mark 7:20-23** – “*And he [Jesus] said, ... from within, out of the heart of men, proceed evil thoughts, lasciviousness, ... All these evil things come from within, and defile the man.*”
 - **Galatians 5:19-21** – “*Now the works of the flesh are manifest, which are these; ... lasciviousness ... I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*”
 - (*The word “lasciviousness” is also found in 2 Corinthians 12:21, 1 Peter 4:3, Jude 1:4*)
- A. The word, lasciviousness, is translated from the Greek word, *aselgeia*. This word is defined as sexual wantonness, lewdness, shamelessness, sensuality, anything that arouses the sexual appetite in someone other than one’s spouse; anything that is sexually provocative; conduct or dress that is shameless (not decent), anything salacious or suggestive in appearance, speech, or action.
- a. Individuals can commit lasciviousness by what they say, what they do, or what they wear.
- B. Lasciviousness is not only described as an evil work of the flesh, but Galatians 5:21 reveals that those who commit lasciviousness “*shall not inherit the kingdom of God.*”
- C. Many modern clothing styles are overtly lascivious in nature; they are specifically designed to arouse desire and lust.
- Mary Quant, the famous British designer who created the original miniskirt says that her aim was “*to dress women so men would feel like tearing the wrapping off.*” She created the motto, “*Good taste is death; vulgarity is life.*” When she was asked what the point of modern fashion was, she replied, “*Sex.*” (“People Magazine,” April 4, 1988)

CHRISTIAN LIVING – Part 3

- Modern fashion advertisements and magazines are usually characterized by photographs of models in tight, skimpy, revealing clothing while striking lewd and suggestive poses. It is no secret that the fashion industry designs many clothing styles to deliberately enhance sexual enticement, which is a form of lasciviousness.
 - In 2007, the American Psychological Association released a report that states that girls as young as 4 and 5 years old are being encouraged by the media and by the fashion industry to wear clothing styles that highly accentuate their sexuality. The report also states that this has resulted in a significant decrease in self-esteem and an increase of depression in young girls.
 - Many of the clothing styles that the modern fashion industry promotes are in direct conflict to the scriptural injunction against lasciviousness. Modern fashion strives to promote lust and desire; godly modesty seeks to reflect purity, chasteness, and decency.
- D. The world brazenly declares that the naked body is beautiful and is nothing to be ashamed of; however, while the world may celebrate the flesh and the lusts of the flesh, the children of God celebrate the spirit and the fruit of the spirit.
- **Romans 8:5** – “For they that are after the flesh do mind [entertain] the things of the flesh; but they that are after the Spirit the things of the Spirit.”
 - **Galatians 6:8** – “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”
- E. While modern societies tend to dress lasciviously, the church is called to dress modestly. Garments or clothing styles that sexualize the body, gratuitously reveal the shape of the body, or inappropriately uncover the body, should be carefully avoided by individuals who are filled with the Holy Spirit.
- Melody Green, Christian author writes, “After I became a Christian ... people told me, ‘You can’t dress that way ... You may cause a man to lust or sin after you in his heart. [I replied] That’s his problem and not my problem.’ But after praying about this, God showed her that it was her problem. She continues, “God revealed to me that it was wrong and sinful for me to adorn myself and dress myself any way that caused a man to look after me and lust.” (“Uncovering The Truth About Modesty,” Last Days Publications)
 - Noted theologian Richard Baxter, wrote, “If [your manner of dress] tend to the ensnaring of the minds of the beholders in ... lustful, wanton passions, though you say you intend it not, it is your sin, ... you did not your best to avoid it...”
 - The “Full Life Study Bible” (NIV, Zondervan) states, “It is God’s will that Christian women dress modestly and discreetly. (1) The word ‘decency’ [shamefacedness in 1 Timothy 2:9] (Gk: *aidos*) implies a certain shame in exposing the body. It involves a refusal to dress in such a way as to draw attention to the body and to pass the boundaries of proper reserve. The source of modesty is in a person’s heart or inner character ... In other words, modesty is the outward manifestation of an inward purity. (2) Dressing immodestly, which may excite impure desires in others, is as wrong as the immoral desire it provokes. No activity or condition justifies the wearing of immodest attire that would expose the body in such a way as to stimulate lust in someone else ... (3) It is a sad commentary on any church when the Biblical standard for modest dress is ignored and the world’s customs are passively adopted. In a day of sexual permissiveness, the church should act and dress differently from a corrupt society that throws aside and ridicules the Spirit’s desire for modesty, purity and godly restraint.”
- F. One of the serious consequences of dressing lasciviously is found in Titus 2:5.
- **Titus 2:5** – “[Teach the women] To be discreet [self-controlled], chaste [pure, modest], keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

CHRISTIAN LIVING – Part 3

1. There are many so-called Christians in the world today who dress very provocatively and lasciviously. They adorn themselves contrary to scriptural instructions and their clothing and adornment choices cause many unbelievers to look at them in ridicule and and mockery.
 - a. When unbelievers see lascivious clothing on people who call themselves Christians, they often scoff in contempt. They come to the conclusion that Christians are just the same as non-Christians. They conclude that there is no power in Jesus Christ, no power in His Word, no power in Christianity. And when they declare these conclusions, they blaspheme the Word of God.
 2. Whether we are male or female, we must take great care not give unbelievers a cause or reason to mock or blaspheme God because we have dressed or adorned ourselves in an inappropriate manner.
 3. However, in Titus 2:5, it is Christian *women* who are specifically instructed to dress and adorn themselves discreetly and chastely and to make sure their appearance and conduct does not cause this kind of blasphemy to occur.
 4. Unbelievers may also sometimes mock Christians because they choose to dress modestly, but that kind of mockery and blasphemy falls under a different category altogether.
 - **2 Timothy: 3:1-3** – “*This know also, that in the last days perilous times shall come. For men shall be ... despisers of those that are good...*” (hostile to virtue; haters of good)
 5. If unbelievers are going to mock Christians and blaspheme God, let it be for the Christians’ godliness and holiness - not for the Christians’ worldliness and hypocrisy!
- G. Dressing in clothing that is lasciviousness (*arouses others to lust*) is an extremely serious offense to God. It not only has serious consequences to others around us but we must remember that it has serious consequences upon our eternal destiny.
1. **Galatians 5:19-21** – “*Now the works of the flesh are manifest, which are these; ... lasciviousness...I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*”

V. NEW TESTAMENT INSTRUCTIONS ON CLOTHING & DRESS

- A. In the New Testament, the Apostle Paul gives very specific teaching about clothing, dress, and outward adornment.
- **1 Timothy 2:8-10** – “*I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.*”
 - **NIV** – “*Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God.*”
1. Explicit teaching is given here that Christians should dress and adorn themselves as individuals who are “professing godliness.” If we profess godliness with our mouth, then we should also profess godliness with our clothing and adornment.
- B. The Apostle Peter also gave explicit instructions concerning clothing and adornment.

CHRISTIAN LIVING – Part 3

- **1 Peter 3:3-5** – “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.”
 - **Revised Standard Version** – “Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of fine clothing, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God’s sight is very precious. So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands.”
- C. The instructions of both of these apostles are nearly identical, and each aspect of their instructions should be examined carefully.

VI. MODESTY

- A. The first aspect of Christian adornment that Paul mentions for Christian women is “modest apparel.”
- **1 Timothy 2:8-10** – “... that women adorn themselves in modest apparel...”
 - 1. The word, “*modest*,” is translated from the Greek word “*kosmios*,” which means seemly, orderly, decent, with propriety, appropriate, respectable, of good behavior, modest, having or showing self-control.
 - “Gill’s Exposition of The Entire Bible” states that this word, *kosmios*, refers to clothing that, “... is right and proper, when it is consistent with chastity, when it is not immodest and impudent, and more like the attire of an harlot than of a woman professing godliness;”
- B. The second word, “*apparel*” is from the Greek word “*katastole*.”
1. There are numerous Greek words that refer to clothing. This scripture is the only place in the Bible where the Greek word, “*katastole*” is used.
 2. Although it is translated into the English word “apparel,” this word does not refer to clothing in the broad sense; it is a specific and precise word that refers to a particular type of garment.
- “Oxford English Dictionary” defines *katastole* as a “loose, long-flowing robe.”
 - “Young’s Literal Translation” defines it as a “long robe.”
 - “Thayer’s Lexicon” defines this word as “a lowering, letting-down garment, a dress.”
- C. When the Apostle uses the two words together (*kosmios katastole*) the intent and meaning becomes abundantly clear. The woman is to adorn herself in a loose-fitting, long-flowing, “letting down” garment that is decent, respectable, and modest.
- D. The Biblical principle of modesty and chasteness in dress is well established in scripture and goes back to the very beginning of time, to the Garden of Eden.
1. When Adam and Eve sinned, they became aware of their nakedness and sewed fig leaves together to make “aprons” for themselves (*Genesis 3:7 KJV*). The word “*aprons*” is the Hebrew word “*chagowr*,” which means a short garment covering the loins; a loincloth.
 2. God’s nature of holiness was not appeased by this loincloth, so He created “*coats*” for them out of animal skins (*Genesis 3:21 KJV*). The Hebrew word for “*coats*” is “*kuttoneth*.”

CHRISTIAN LIVING – Part 3

- “Strong’s (Hebrew & Chaldee Dictionary of the Old Testament)” states that kuttoneth is from an unused root word meaning “to cover”
 - “Brown-Driver-Briggs (Old Testament Hebrew-English Lexicon)” states that kuttoneth means a *long shirt-like garment*
 - “International Standard Bible Encyclopedia” states that the kuttoneth was a *long-sleeved tunic*
 - “Eerdmans Bible Dictionary” states the kuttoneth was a *shirtlike tunic* (with long or medium sleeves) that reached at least to the knees and sometimes to the ankles
 - “International Standard Bible Encyclopedia” states that the kuttoneth was “*a long sleeved tunic ... reaching below the knees always, and, in case it was designed for dress occasions, reaching almost to the ground*”
3. God rejected the loincloths (*chagowr*) that Adam and Eve had created and He created coats (*kuttoneth*) for them: long, shirt-like tunics with sleeves, essentially “full body” garments.
 - Holman Bible Dictionary states, “In Biblical times ... Men and women wore tunics made of linen or wool hanging from the neck to the knees or ankles.”
 4. It is important to note here that God Himself made the first appropriate covering for mankind’s nakedness. God is the original designer of modest clothing. Clothing is not really a human invention; modest clothing is *God’s solution* to mankind’s nakedness and shame.
 5. It is also important to note that adequate modesty is determined by God’s opinion, not mankind’s. Adam and Eve thought their first “loincloth” covering was adequate, but by His actions, God declared their design to be insufficient.
 6. God covered Adam and Eve with modest apparel even when there was no other human being to look upon them. After Adam and Eve sinned and became aware of their nakedness and shame, God’s nature of holiness had to be honored. Holiness and modesty in dress shows respect not only to other people, but it also shows respect to God.
 - a. This concept of honoring God by dressing modestly is also seen in the instructions God gave to Moses concerning the clothing of Moses and the priests when they approached the altar of God.
 - **Exodus 20:26** – “*Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered [uncovered, exposed] thereon.*”
 - b. God’s holiness was to be honored by the priests as they approached His presence, therefore their nakedness had to be sufficiently covered.
- E. From the time that mankind was expelled from the Garden of Eden, modesty in dress has been an established Biblical principle and the normal conduct of God’s people when they were walking uprightly before Him.
1. Leviticus chapters 18 and 20 teach the moral principle that nakedness and indecent exposure of the body is shameful and displeasing to God.
 2. Nakedness is a symbol of shame. When the Lord commanded the prophet Isaiah to wander “naked” throughout Israel for three years, prophesying against foreign nations (*Isaiah 20*), scholars state that he was likely wearing a modest undergarment, which was still considered shameful. (“Commentary on the Old Testament,” Kell and Delitzsch). His embarrassing attire was a symbolic object lesson of the shame God was about to bring upon these nations.
 3. Uncovering the body is appropriate only in the proper environment. In John 21:7, Peter is described as being “naked” or “stripped for work” in his fishing boat. Most scholars believe that Peter was wearing a basic undergarment. It was acceptable for him to be clothed in this manner for work in the presence of

CHRISTIAN LIVING – Part 3

other male fishermen. However, before Peter jumped out of the boat to approach Jesus on the shore, he put on his “fisher’s coat.”

- F. Scripture records accounts of human beings who came under the influence of satanic, idolatrous, or worldly forces. The result was often the uncovering and inappropriate exposure of the body.
- Israel at golden calf – **Exodus 32:25** – “... the people were naked ...”
 - Demonic of Gadera – **Luke 8:26-35** – “... wore no clothes ...”
1. In both of these events, when the individuals were restored back to a right relationship with God, their clothing was put back on.
- G. The Biblical Principle is clear: inappropriate exposure or revealing of the body is shameful and displeasing to God; modestly covering the body is right behavior and is pleasing to God.
- H. How does the Biblical principle of modesty apply to us in modern society?



1. First, the principle of modesty instructs us to dress in a manner that the body is not exposed or revealed in a way that might be lascivious, causing others to be tempted with lust. We *are* our brother’s keeper and are accountable to God for the way that we present ourselves to others.
2. Secondly, the principle of modesty instructs us to cover our “shame.” God covered Adam and Eve because their nakedness was shameful. Nakedness as a moral shame is found from Genesis (3:7) through Revelation (16:15). We must accept the Biblical principle that immodest exposure of the body is shameful and displeasing to God.
- God’s definition of modestly covering the body was revealed when He created for Adam and Eve a “kuttoneth” (*a tunic or coat with sleeves that reached at least to the knee*).
 - The apostle Paul specifically instructs the Christian woman to wear a “*katastole*” (a long, loose-fitting, “letting-down” robe, tunic or dress).
 - The modest garment of a Christian woman should be a garment with sleeves that covers her body to the knee. If the Apostle Paul had wanted to specify an ankle-length garment he could have used the Greek word “*poderes*” (which is used in Revelation 1:13).
3. Christian modesty in clothing is:
- Clothing that covers the body in a modest, chaste, demure manner; not suggestive or lascivious.
 - Clothing that is not tight, clinging or revealing.
 - Clothing that is not overly flashy, showy, or ostentatious, drawing undue attention to the body.
- I. The biblical call for modesty in dress is not negated or canceled out by location, climate, or activity.
1. The beach or a swimming pool does not cancel the responsibility for Christians to dress modestly.

CHRISTIAN LIVING – Part 3

2. We do not only dress modestly in church and immodestly at other places. Modesty in dress is appropriate any time that we are in the company of others who are not members of our immediate family.
- J. Finding modest clothing in stores is often very difficult, but inconvenience is no excuse for disobeying Biblical principles. We must remember that it has never been easy in any generation to live by Biblical principles. Living righteously requires deliberate, intentional effort.
- K. While clothes do not necessarily “make” the person, they do “reveal” the person. When the world looks at us, we must make sure that we are doing our best in our clothing choices to represent Jesus Christ and His church correctly.

VII. DISTINCTION BETWEEN THE SEXES

- A. Scripture makes it clear that there are certain things that our holy God despises. God calls these things “abominations,” meaning something that is abhorrent, disgusting or detestable to God.
 - Among these are idolatry, deviate sexual behavior, divination (*using evil powers in an attempt to determine the future*), dishonest business practices, and the breaking down of the distinction between the sexes in clothing.
 - **Deuteronomy 22:5** – “*The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.*”
- B. God has ordained a clear distinction between the sexes. Each gender has an equally important but distinctly separate role to fulfill. These gender-specific roles include:
 - our behavior and deportment (*how we conduct ourselves*)
 - our roles in relationships (*how we relate as a husband, wife, father, mother*)
 - how we present ourselves in physical appearance (*how we dress, adorn ourselves, wear our hair*)
- C. Some have tried to assert that Deuteronomy 22:5 does not apply today because it is an Old Testament scripture. However, it is important to note that the wearing of the apparel of the opposite sex is specifically labeled in this scripture as an “abomination unto God.”
 1. This chapter of Deuteronomy establishes both moral and ceremonial laws of God in order to teach and instruct God’s people the necessity of being separated unto Him and the genders being distinctly separated from each other.
 2. In order to teach the moral laws of separation, God established ceremonial laws as “object lessons.” Those who break the ceremonial laws in this chapter are not referred to as abominations – but those who break the moral law (*the act of blurring sexual identity*) are called an “abomination unto God.”
 3. While the ceremonial laws of Moses were indeed fulfilled in Jesus Christ, God’s moral laws never change. It has always been and will always be an abomination unto God for individuals to wear clothing of the opposite gender. This is a moral law because it affects moral behavior.
 4. Any trend toward unisex or blurring of the gender lines in clothing styles is an abomination to God. Scholarly studies confirm this principle.
 - The “Geneva Study Bible,” states that Deuteronomy 22:5 warns individuals that when a person wears clothing of the opposite sex it “... *alters the order of nature, and shows that you despise God.*”

CHRISTIAN LIVING – Part 3

- Likewise, “Matthew Henry’s Commentary” states that this scripture establishes “... *the preservation of order and distinction, that men and women should not wear one another’s clothes...*”
 - The “Zondervan Pictorial Bible Dictionary” states (pg 227), “*Among the Hebrews neither sex was permitted by Mosaic Law to wear the same form of clothing as was used by the other. A few articles of feminine clothing carried somewhat the name and basic pattern, yet there was always sufficient difference in embossing, embroidery, and needlework so that in appearance the line of demarcation between man & women should be readily detected.*”
 - The “Pulpit Commentary” (H. D. M. Spencer, Joseph S. Excell) states, “... *Whatever tends to obliterate the distinction between the sexes tends to licentiousness [lasciviousness, lewdness]; and that the one sex should assume the dress of the other has always been regarded as unnatural and indecent.*”
 - The “Commentary on the Old Testament” (Keil-Delitzsch) states, “*Deuteronomy 22:5 was written to maintain the sanctity of the distinction of the sexes which was established by the creation of man and woman ... Every violation (or wiping out) of this distinction ... was unnatural, and therefore an abomination in the sight of God.*”
- D. In scripture, “breeches” (pants) were an article of clothing for the priests who were males. Whenever the word appears in scripture it refers exclusively to a type of men’s apparel. (*Exodus 28:42, Leviticus 6:10, 16:4*). According to the Hebrew Lexicon, “breeches” means “trousers that extend to the knee, below the knee, or to the ankles.”
1. Women in Bible times did not wear “*divided garments*” or “*crotched garments*” (pants) as this was specifically masculine attire.
 2. Men in Bible times were permitted to “gird up their loins like a man” while women were not.
 - **Job 38:3** – “*Gird up now thy loins like a man; for I will demand of thee, and answer thou me.*” (Literal Reading) “*Gird up like a man your loins.*”
 3. A man could transform his robe into a closer-fitting, less cumbersome garment by bringing the back hem of his robe between his legs and tucking it into his waistband. This created a trouser-like effect, and was a distinctively a masculine garment arrangement.
 4. It was customary for Hebrew women to lift up the hem of their robe to help carry something, but to raise it above their knees or to “gird up their loins like a man” was considered immodest and inappropriate.
- E. Throughout history, societies based upon Judeo-Christian ethics (Old and/or New Testaments) held that pants (breeches) were men’s apparel and dresses and skirts were women’s apparel.
1. Pagan societies can never be used as examples of proper conduct or dress for a Christian. In many pagan societies clothing was minimal and complete nudity was practiced in some pagan cultures.
 2. For more than 5900 years of recorded biblical history, women in Judeo-Christian societies have always worn garments that were types of tunics, robes, dresses and skirts. Yet in the last few decades, so-called Christian women have tried to justify the wearing of pants by claiming that dresses and skirts are impractical and uncomfortable.
- F. It was not until World War II that women in western society began wearing pants. This was due largely to the fact that women entered the labor force “en masse” and began wearing pants as they worked in factories and workshops.

CHRISTIAN LIVING – Part 3

1. On June 25, 1977, the ABC Broadcasting Company, in a research presentation called “Close Up,” stated, “*Approximately twenty-five years ago (1952), the (American) female began to adopt the life-styles of men, to demand men’s work-patterns, to participate in masculine activities, and to wear masculine apparel.*”
2. In the article “Two Fashion Icons: Katharine Hepburn and Jackie Kennedy Onassis,” journalist Anne Paxton recounts, “*It was rumored that MGM was so determined to put Katharine in dresses that they had someone steal her pants out of her dressing room while she was on the set.*”
3. In the 1960’s, during the Chinese “cultural revolution,” atheist dictator Mao Zedong declared that all Chinese women should “doff femininity” and to wear only “military attire,” consisting of a jacket and matching tube-like pants. Men were instructed to wear the same attire. This was a deliberate attempt to erase all differences between genders, ethnicities, and social positions.
4. In her revolutionary book, “Femininity,” noted feminist Susan Brownmiller states, “*Skirts and pants stand juxtaposed as the Western world’s Great Divide.*” She identifies skirts and pants as the identifying symbols that mark the distinctions between men and women. She states that as part of her personal revolt against femininity she stopped wearing dresses and skirts altogether. Her writings strongly advocate that women who want to be “set free” from traditional femininity should discard their skirts and dresses.
5. Brownmiller’s point is extremely revealing. The wearing of pants by women is more than just a fashion statement; it is a symbol of the revolt against the traditional, Biblically-based, feminine appearance and role that God has called women to fulfill in society. This revolt is the very thing that Deuteronomy 22:5 seeks to prevent. When the outward appearance of the woman is changed to be like a man then the spirit and behavior of a woman begins to change also.
6. It is important to remember that God takes rebellion and stubbornness against His Word very seriously.
 - **1 Samuel 15:23** – “*For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee ...*”
- G. The act of wearing clothing that is associated with the opposite sex is declared to be an abomination unto God. It not only blurs the line of distinction between the sexes but it also removes the individual from his or her ordained position before God as established by the order of creation.
- H. The wearing of pants by women was originally denounced by ministers of all Christian denominations. However, as with many worldly practices (*e.g. alcohol, smoking, premarital sex, etc.*) the wearing of pants by women gradually became tolerated by society at large, and eventually by many who professed to be Christian. Sadly, in this case, the world influenced the church instead of the church influencing the world.
- I. Notice that the commands of Deuteronomy 22:5 are different for men and women.
 1. A man must not “*put on*” a woman’s garment. This is a simple and direct command which is sufficient for men, because clothing styles is not particularly a male problem area.
 2. However, the instructions are more definitive for a woman because women are often more tempted in the area of clothing and dress. The woman is not to wear that which even pertaineth unto a man. The word, “*pertain*” means “*to relate to, to have reference to, to be appropriate for, to belong to as an accessory.*” Its Latin root word means “*to reach toward.*”
 3. There can be no dispute that pants (slacks, breeches), from time immemorial, have pertained to the man, (the male gender) and the Christian woman must not wear anything that “*pertains*” or “*reaches toward*” the appearance of a man.

CHRISTIAN LIVING – Part 3

- J. This is not an insignificant issue. It is serious business because those who reject this principle of separation of the sexes in clothing styles are called “*an abomination*” unto God.
- K. In addition to Deuteronomy’s injunction against a woman wearing that which pertains to the man, it is important to remember that the Apostle Paul also gave a similar commandment.
- **1 Timothy 2:8-10** – “... that women adorn themselves in modest apparel (*katastole*)”
 1. As we have seen, the word “*apparel*” is translated from the Greek word “*katastole*” which means a loose-fitting, long-flowing, tunic, robe, dress, coat, or a “letting down” garment. Pants, slacks, or breeches cannot be categorized as a *katastole*. A “crotched garment” or pants certainly do not fit into the New Testament definition of proper attire for a godly woman.
 2. The world may sometimes judge us and ridicule us for how we dress. But we must remember that the final judge of our clothing choices will be God Himself and what is written in His Word.
 - **Revelation 20:12** – “*And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”*

Additional reading material (available through the Pentecostal Publishing House):

In Search of Holiness, David K. Bernard

Essentials of Holiness, David K. Bernard

The Beauty of Holiness, Shirley Engelhardt

Bethel United Pentecostal Church
357 Jericho Turnpike, Old Westbury, NY 11568 ~ (516) 338-1032
www.BethelUPC.org
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CHRISTIAN LIVING – Part 3