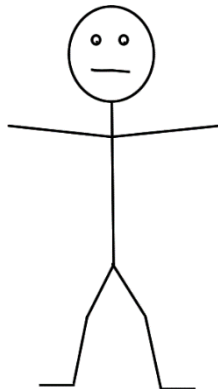


Basic Training 9.5
Godliness and Gender – The Apostolic Look

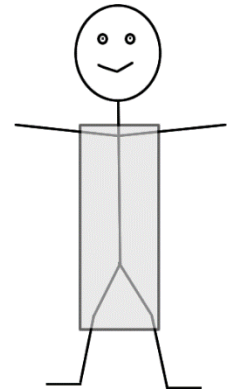
Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

- I. Review/Introduction
1. In our last lesson back on June 7, we began to discuss how godliness and modesty impact our appearance.
2. Tonight I want to turn the focus onto what we call call, The Apostolic Look. **[images-apparel 1-15]**
3. Based on the biblical principles of godliness, modesty, and gender distinction, there is a classic look you will see among our churches as folks try to apply those biblical standards.
4. So to review those basic standards, the Bible includes clear descriptive language that helps us know what body parts we must keep covered when in public places to avoid causing us shame.
5. Compiling the several verses we read, we get a picture of biblical modesty that says holy garments must cover **[image]**:



- a. Upper body: so we avoid sleeveless and low-cut tops
- b. Waist: we avoid tops and shirts that reveal any part of the belly or back
- c. Hips: we avoid drooping or short garments that reveal any flesh in this area
- d. Legs to the knee: avoid garments that reveal the knees or above



6. With these principles of modesty in mind, we should select garments that decently coverer these areas when we are in public places.
7. Except for dressing for our spouse in private, looking sexy should never be a goal of a child of God.
8. This is part of honoring our bodies as temples of the Holy Ghost:
1 Cor 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
9. Tonight we continue the topic of godliness and another clear teaching in the Bible: gender distinction.

- II. Gender distinction
- A. Cultural war against gender distinction

1. In less than a decade, we have watched a significant increase in the elimination of biblical teachings about gender.
2. In June 2015, the Obergefell v. Hodges US Supreme court decision legalized same-sex marriage, something the Bible calls an abomination to God.
3. And since that ruling, not only did the legal definition of marriage change, it opened a large campaign of the LGBTQ advocates to promote what they call non-binary identities, and also to promote the concept of gender fluidity.
4. The pressure has been intense on academic institutions, industries, and businesses to accept this ideology, but recent trends have revealed that the public and business world is starting to kick back against the pressure to accept things that go contrary to common sense and reason.
5. For instance, at the biological level, physical realities and necessity will supersede emotional imaginations.
6. For instance, for a doctor to properly diagnose medical conditions, they must identify their patient's gender accurately.
7. A patient presenting symptoms of a heart attack, stroke, UTI's, multiple sclerosis, or osteoporosis, must correctly advise their doctor of their biological gender in order to be medically treated safely, for our biology requires a different set of evaluations.
8. And even at the DNA level, it is possible to determine if the owner of that DNA is male or female.
9. In March of this year, a DNA test was done on strands of hair that had been claimed to belong to Ludwig von Beethoven, taken before his death in March 1827.
10. However, the DNA test on that hair demonstrated that it belonged to an unknown woman. ¹ Other locks of hair that were more certainly his own, demonstrated Beethoven likely died from hepatitis B, drinking, and liver disease. **[image]**
11. While Christians are sometime called "science-deniers" because they believe God is the Creator of the universe and all life, I believe those who profess a non-binary existence, are truly at odds with science.

III. God made them male and female

A. Is gender a choice?

1. A child of God must look at these issues from the basis of scripture and not shifting cultural trends. And very clearly, we read that God is the author of gender distinction: *Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.*
2. For those who believe scripture, that is clear enough—in the beginning, God made people male and female. That choice was God's not ours.
3. And what about marriage? God also declared that in the beginning: *Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

¹ <https://www.sciencealert.com/dna-from-beethovens-hair-reveals-a-surprise-almost-200-years-later>

4. Jesus affirmed God as the Creator and that God was behind the male/female binary distinction:
Mark 10:6 But from the beginning of the creation God made them male and female.

- B. Gender appropriate apparel
 1. When God drew the distinction between male and female, it went even further with the distinction between garments that are appropriate for each gender.
 2. Earlier I introduced the idea of the Apostolic Look and said it is based on a scriptural foundation.
 3. Deuteronomy 22:5 is a verse that sets a standard of morality in dealing with the sort of garment that is appropriate for a man and what is acceptable for a woman stating gender distinction in apparel choices.
Deuteronomy 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a women's garment: for all that do so are abomination unto the Lord thy God.
 4. Some argue that it is not necessary to regard this scripture for various reasons, like that the same chapter includes other laws that we no longer observe, such as:
 - a. don't sow different kind of seeds together in your garden (v.9)
 - b. don't plow with a donkey and an ox together (v. 10)
 - c. don't wear wool and linen together (v. 11)
 5. The difference is that verse 5 includes a phrase that puts it in a different category than those just mentioned.

- C. Abomination
 1. Verse 5 calls a violation of this standard an "*abomination unto the Lord thy God.*"
 2. It makes sense that God who established the differences in genders at creation would set standards to maintain that difference.
 3. **[definition] Abomination** comes from the Hebrew word: tow` ebah (to-ay-baw'); something morally disgusting, an abhorrence (to detest and regard with horror).
 4. An abomination to the Lord is something that God thinks is morally disgusting, or abominable, and the New Testament says about abominations:
Rev 21:27 And there shall in no wise enter into it [New Jerusalem/Heaven] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.
 5. All abominations against the Lord will have the same end, so this is why the church has placed such an emphasis on Deuteronomy 22:5.
 6. That same chapter also includes other laws that address moral issues, like fornication, adultery, and rape, which no one would cast out as irrelevant just because they are in Deuteronomy.
 7. Additionally, we need to understand the reason God gave Moses the words of Deuteronomy. Deuteronomy means "second law" or restated law.
 8. Deuteronomy was given to provide the next generation of Israelites an emphasis on what was important prior to entering into the Promised Land since the first generation had passed away in the wilderness.

9. One final reason for emphasizing this passage is that all the other behaviors that the Old Testament identifies as “abominations to the LORD,” are also found in the New Testament lists of sins.

10. That includes such things as homosexuality, murderer, lying, witchcraft, and causing strife among brethren. Each of those are likewise listed in the New Testament as sin.

D. Pertaineth

1. The first part of verse 5 uses the phrase, “that which pertaineth.”

*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.*

2. “That which pertaineth means unto a man” means a man’s garment, or something prepared for, the implements of, the dress of, furnishings of, the things of, a man.

3. Although Deuteronomy was written approximately 3500 years ago, there was then, and still is today, a distinction between male and female garments.

4. **[images]** Even in our present culture that suffers from gender confusion, there remains a clarity that a dress is a garment that "pertains to a woman" and that pants pertain to a man.



5. Going back to the days of Job, the man wore a garment on his loins that was “girded up”, or pulled up or restricted about his legs.

Job 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

6. The hem of the long garment or robe would be pulled up between the legs and tucked into the front belt for free movement of the legs. (Also Elijah in 1 Kings 18:46)

7. The opposite is true about the women’s apparel as we see in 1 Tim 2:9. The phrase, translated, **[definition] “modest apparel”** for women comes from the Greek words “katakataleee kosmioo”, which means a garment that is “let down”, or free flowing.

8. The men’s garment is girded up, and the woman’s garment is let down. That is the language scripture uses to distinguish between the male and female garment.

E. Male/Female Distinction in the New Testament

1. Gender distinction is also found in the New Testament:

1 Corinthians 6:9-10

*9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor **effeminate**, nor abusers of themselves with mankind,*

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

2. Effeminate means "to make like a woman, to make womanish." Other translations translate the word as homosexuals.

3. Men who make themselves like women cannot enter the kingdom of God.

4. “Effeminate” then includes the manners as well as the look or apparel of women.

IV. Proper head covering

- A. New Testament head covering=hair
1. And the final point tonight is how the scripture includes a distinction in how male and females wear their hair, even including a lesson from nature:
1 Corinthians 11:4-7, 14-15
4 Every man praying or prophesying, having his head covered, dishonoureth his head.
5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.
6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
 ...
14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
 2. To summarize verses 4-7, a male worshiper must not cover his head and a female worshiper must cover her head. But what is meant by the head covering? Is this referring to a veil or something else?
 3. Verses 14-15 identify the head covering is our hair, so this passage teaches that a man should have short hair and a woman should have long hair.
 4. But how long is long? What if your hair does not grow, can that still be considered long?
1 Corinthians 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
 5. A woman is to have a covering on her head of **[definition] “long hair”** which a single Greek word, koma, which according to Thayer’s Lexicon, says it means: “to let the hair grow, have long hair.”
 6. The Louw and Nida Greek-English Lexicon Based on Semantic Domain, says, “In a number of languages it may be necessary to translate koma as “to let one’s hair grow long” or “not to cut one’s hair.”
 7. A woman can obey this scripture by allowing her hair to grow without cutting it.
 8. That point is emphasized again in verse 6. There we read that if she trims or cuts her hair, it is just as shameful as if she had shaved her head:
1 Cor 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
 9. To paraphrase that verse, it is saying, because it is a shame for a woman to cut, clip, trim, or shave her head, she must let her hair grow long.
 10. Verse 15 adds that having long hair is a glory to her; or in other words, it allows the glory of God to be seen through her or reflected on her.
1 Corinthians 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.
 11. Verse 5 adds that her obedience “honors her head,” or in other words, is in proper submission ultimately to Jesus Christ, and also has “power on her head”

1 Cor 11:10 For this cause ought the woman to have power on her head because of the angels.

12. This could be a reference to how the fallen angels rebelled against God and were cast down from heaven, while those angels who remained faithful to God, honored Him as head, and still have power with God.
 13. Women are to let their hair grow and men are to keep it short.
- V. What does the Bible say about body adornments?
- A. Peter and Paul on jewelry
1. As an extension of the teaching of modesty, both Peter and Paul addressed the subject of “outward adorning.” Adorning means to deck or dress with ornaments; to embellish.
 2. Peter said:
1 Peter 3:3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.
 3. Paul also addressed this subject and more fully explained the “putting on”:
1 Timothy 2:9 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;
 4. The early church called for a level of modesty that included eliminating some things like extravagant or expensive clothing and ornamental jewelry.
- B. Removing jewelry and repentance
1. In two stories involving Jacob and Moses, the people were asked to remove their jewelry as a sign of repentance and humbling themselves before God.
Gen 35:3-4
3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.
4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.
 2. The second scene is where Aaron created a golden calf for worship and the people decked themselves with ornaments.
Exodus 33:4-6
4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.
5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.
6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.
 3. So we find the removal of jewelry as part of biblical modesty plus a sign of a repentant heart.
- C. Makeup, tattoos

1. We find a two references to the use of makeup in the scripture, and each include negative associations.
 2. Ezekiel 23 depicts Israel as a prostitute who left her love for God and allied with Egypt.
Ezek 23:27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.
 3. *Ezek 23:40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,*
 4. Judah and Israel are depicted as prostitutes wearing makeup.
 5. We find a similar bold arrogance displayed by the wicked Queen Jezebel.
2 Kings 9:30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.
 6. The use of makeup in these passages was to increase the sensual appearance and seductive appeal of the wearer, something not a characteristic of a child of God.
 7. And in Leviticus 19:28, the Lord told said His people not to print marks on their body, which refers to tattoos.
Lev 19:28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.
 8. Jewelry, makeup, and tattoos, create artificial and unnatural adorning that do not fit the pattern of godliness and humility set forth in the scriptures.
 9. As Jesus said:
Luke 18:14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- VI. Conclusion
1. Tonight we have looked at several biblical teachings that describe our outward adorning and apparel.
 2. The apostolic church has embraced the idea of the holy garment and appearance that is modest yet for beauty and glory.
 3. Be beautiful and be modest.