

God's Dress Code

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I want to revisit a subject that we try to cover at least every two or three years, and that is the subject of our dress. And I can honestly thank you this morning and say that there's not a problem with this subject in our church at this time, so we're not preaching this because we've got a problem, but I know that many churches do have a problem with this. I'm going to title the message "God's Dress Code."

Notice as we read verse 9 and verse 10 in 1 Timothy chapter 2. I'm going to mention the rest of this chapter in just a moment, but it says in verses 9 and 10, "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; ¹⁰But (which becometh women professing godliness) with good works."

Heavenly Father, we do ask this morning Your blessings and anointing upon the reading of Holy Scripture, and, Father, we pray this morning that as we remind ourselves through the Scriptures, we pray that You would teach us and illuminate this, for it's in Christ Jesus' name we pray, Amen.

And you may be seated. To remind you before we get started on our message this morning, in 2007 we have a message on modesty, 2009 a sermon on clothing, and in 2015, two and a half or three years ago, I preached two messages, one on "The Sin of Nakedness" and one on "Cross-Dressing." And we have four articles beginning in 1996; one is titled "God's Dress Code," and it's not the same outline I'm using today; we have one on "Modesty" in 2009, "Cross-Dressing" in 2002, and "The Sin of Nakedness" in 2002. And then even in the "Head Covering" sermon in 2011 we address the issue of modesty as well.

I'm going to begin in the New Testament, and we're going to go to the Old Testament some, and then I want to come back and finish in the New Testament. There's nothing new that I'm going to be giving you this morning. We're going to go back to some Scriptures we looked at three years ago and seven years ago and ten years ago and twenty years ago, and we're going to remind ourselves of some of these passages.

We know that the purpose of clothing — and I'm going to say this a few times this morning — is to conceal and not to reveal. That is the purpose. We live in a naked society. We live in a society that has thrown off all restraints and has rejected the authority of God's Word, and this is why this subject needs to be mentioned from time to time.

Now, when I address the subject of clothing, I believe God has a dress code, and we're looking at the issue of both male and female. The emphasis many times gets placed upon the females because they're in much greater danger of extremes when it comes to the issue of

modesty and dress and things of that nature. I don't know that we can even say that now in our society the way we're changing, but women are more apt to want to display their body for the sake of attention. They have the greater desire for adornment — and, again, that's changing. We find a lot of men that are very vain in the time in which we live and especially the things that are taking place.

Now, I'm just kind of giving an introduction this morning. I have three areas I want to look at: (1) **Modesty**, and that is the simplicity of our clothing; (2) **Nakedness**; again, we covered this three years ago, the covering of our body; and (3) **Cross-dressing**; we covered that three years ago as well, and that is the distinction between the sexes. Now, when we talk about God's dress code, we're talking about God's Word being the standard for His rules. God has given us commandments and He's given us truth in His Word.

We know that there are many places in this country that have dress standards, even the schools. We may not agree with them, but the public school system has a dress standard. Now, it's not a good one, but they have a dress standard. Many colleges, businesses, and places of employment have dress standards. You're not going to go into some restaurants or some businesses without a shirt or shoes. And can you imagine somebody joining the military today and not wanting to conform after signing up? That would be like somebody getting saved and then not wanting to conform to Scripture. I spent ten years in the military between the Navy and the Army, and they've got some dress standards. I mean, we used to line up on a weekly basis and be inspected. They check your shoes and check everything about you — your hat, your clothes, everything about you — your hair. So can you imagine somebody joining the military and then saying, “I want to change this. I don't agree with this”? That's not going to fly.

Many places in our country, whether we agree with them or not, have dress codes. I want to read you something. I read this to you about three or four years ago. Back in 2012, I went over to Pascagoula, Mississippi, at least twice a month visiting in the jail, and one day I noticed a sign in the jail. It was on the door as you went in, and it read, “Shirts and shoes required. No sleeveless tops, shorts. Dresses and skirts must be at least knee length. No see-through clothing. No exposed cleavage.” Now, the jail has a dress code, but Christians will look at you and say the church should not have any type of a dress code.

So most everywhere you go, there are going to be dress codes. And this is not legalism. People will bring up legalism, but we're not talking about how to be saved; we're talking about, as a Christian, how we're to talk, how we're to dress. So that is just a smokescreen when people say to us today, “Well, it's legalistic to talk about dress because God is concerned about the heart but not the way we dress.” That is just a bunch of garbage. You don't find that in the Scripture.

I'm going to read some other verses in this chapter, but I hope that you've looked at the pictures I put up on the board back there (indicating). I'm going to talk about them as we get to

our third point in the message. We're beginning in the New Testament. This is New Testament doctrine.

Modesty

Let's go ahead and get into our first point this morning, and that is modesty — or I could say the simplicity of our clothing. Now, I'm going to read these two verses again. The apostle Paul says in verses 9 and 10 of 1 Timothy 2, “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; ¹⁰But (which becometh women professing godliness) with good works.” Now, when we come to the Scriptures, the very first issue that was addressed in Genesis 3 after the fall was the issue of modesty. It was the issue of clothing. We'll talk about that a little bit later. Adam and Eve made aprons and God made coats. So God is the originator and designer of clothing. Adam and Eve chose fig leaves, but God chose otherwise. So in his fallen nature, man does not know how to dress himself. We say that our children can't dress themselves. Well, adults also cannot dress themselves properly with a fallen nature.

Modesty is a lost virtue in our society. It is a forgotten virtue. Brother Avery and I were talking a few weeks back. We were looking at a passage one Wednesday night when Josiah the king came to the throne and they began cleaning out the Temple. In other words, Josiah brought reform. And they found the Word of God. The Word of God needs to be found again in our society, does it not?

Now, let me tell you what's going on in the context here, and this will help us as we begin this first point. When we come to this chapter, beginning in verse 1 all the way through chapter 3, the context is dealing with public worship, but it's not restricted to public worship. Let me show you what I'm talking about. In verse 1 of 1 Timothy chapter 2, the apostle Paul says, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; ²For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ³For this is good and acceptable in the sight of God our Saviour.” Notice one verse in chapter 3. Verse 15 says, “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” He's talking about the local assembly because he gives the qualifications for the office of a bishop in verses 1 through 7 and a deacon in verses 8 through 13, and he's telling them how they ought to behave themselves in the house of God. So our context is public worship, but it is not restricted just to that.

This chapter begins by prayer in verses 1, 2, and 3, but as we come down to verse 8, Paul talks about the men's holiness, and then in verses 9 through 15, he talks about the women's holiness and he focuses in upon dress. Notice in verse 8 that men are addressed in this chapter. We could preach an entire message just on this verse. He said, “I will therefore that men pray every where, lifting up holy hands” — Notice — “without wrath and doubting,” that is, without

anger and without unbelief. So we find here that he's saying to us men that we are to be holy; we are to live a holy life.

And then in verse 9 he says, “[In like manner also . . .](#)” He's simply saying in verses 9 and 10 that the woman is also to be holy, but he focuses upon her attire; in other words, a woman's attire has something to do with her holiness. So God is warning here in these two verses against excess, extravagance, and sensuality. One writer put it like this: “the glory of garments, the pride of gold, and the elaboration of the hair.” He kind of summed this up in this way. So in verses 9 and 10, the issue of clothing is now brought up in the context of holiness. He deals with the men in verse 8, but when we come to verses 9 and 10, he begins dealing with the issue of clothing

Now, what we're reading in this chapter is New Testament doctrine based upon apostolic authority; in other words, all the apostles taught this, and it was given to them by the Lord Jesus Christ. My article on modesty deals with this somewhat in detail. The words that are given in verse 9 are worthy of note: the word **adorn**, the word **apparel**, the word **modest**, and **sobriety, shamefacedness, broided hair**, and **costly array**. So there are several interesting words in association with the subject of modesty. And I'm saying this to the men too. I don't think that the men need to be running around half-naked with shorts on and with no shirt on. We see this a lot with men. I don't think they need to be running around with what they call now the “skinny jeans” and all this kind of stuff. I think that's wicked for the men as well as the women. I think it's just wicked.

So we need to be careful with clothing — and especially the women — that it's not too short, too low, too tight, too revealing, too clingy, too worldly, and even sometimes too loud. These are just some things that we need to pay attention to.

Look at our society today. I mentioned this when I preached on yoga. The stretch pants and all those things are purposely designed to show off the contour of the body. And the ridiculous high heels that women try to wear, not only are they just no good, but they'll hurt your feet and hurt your ankles and break your legs eventually. They're just not good. But even down to halter tops and sleeveless shirts, I think the Scriptures speak against all of these things. Even slits in dresses are there to tease. All you've got to do is ask the designers why the slits were put there. They're not put there just for more room. They're there to tease and have a flashing effect because men have a tremendous problem with their eyes and their heart when it comes to lust. And many times we men have this stuff before us all the time. Everywhere that we go it's constantly in our face.

I'm going to use some quotes. I've used most of these quotes in the past, but let me just give you a few examples here. “*In a single 10-year period, from 1919 to 1929, America changed from a society of mostly religious, well-mannered citizens to a nation saturated with drunkenness, licentiousness, and obsession with sex*” — Now, I'm quoting, and some of this is in our articles — “*and up until the 1900s, women wore floor-length dresses that were not thin nor*

form-fitting. The Roaring Twenties began to bring a lot of change to our country. One of these changes was in dress.” Even the unsaved saw this change. For an example, a fashion writer for the New York Times said, *“The American woman has lifted skirts far beyond any modest limitations.”* Another writer said, *“If dress hems are nine inches off of the ground today, there could come a day when our nation becomes so immoral hems will rise to the kneecaps.”* These are lost people writing during the times of the Roaring Twenties. Hundreds of years ago John Bunyan said, *“Why are they going about with their naked shoulders and paps hanging out like a cow's bag? Why are they for painting their faces, for stretching out their neck, and for putting of themselves unto all the formalities which proud fancy leads them to?”* I put that quote in one of our articles years ago, and somebody said, “You shouldn't put that in there.” I thought it was quite a good quote because John Bunyan was seeing some of the same stuff that we see today. I don't think he was seeing exactly what we're seeing today.

Charles Spurgeon said, *“London gets its fashion straight from Paris, and Paris gets its fashion straight from hell.”* I have to agree with that. Here's Margaret Kent in her book *How to Marry the Man of Your Choice*. This was written in 1987. She's a secular author, and she said this about body-hugging skirts and revealing blouses: *“Don't let the power of clothing pass you by, for it can be a major asset in attracting men. Stir his sexual imaginations without satisfying his curiosity about your body. Wear clothing that follows the natural form of the body. Skirts, tight blouses with buttons on the front send a signal of easy access.”* She also says, *“Jeans are likely to get a positive response because they are snug and outline the body. They also represent casualness”* — and these are just honest people that are not even saved. You see, the world knows what works, what sells, what to use in advertisements, and Christians will walk around and deny some of these truths and some of these principles.

Now, this is something I picked up when I first moved down here (indicating). I have the whole booklet. It's a diary, and I'm going to give you a quote of June 1908 — yes, 1908, over a hundred years ago. This is *Emma's Diary*, and I bought this probably the first few years I was down here, and I've been here 28 years. This is a little crippled girl born and raised on Dauphin Island, and the family rode together to Monroe Park in Mobile. Again, this is June 1908. And they went there for an outing and a picnic. I'm just reading one paragraph out of many, but here's the one paragraph that I highlighted and have used a number of times when preaching on modesty. This little girl said, *“The most shocking sight of the day was the one lady wearing a bathing suit without any sleeves and the hem of the garment striking about her knees, and we were looking for the guards to order her from the park.”* This bathing suit is covering from the neck to the knees and no sleeves. Why, women don't even wear dresses with that much material in them today. Men have more material in their neckties than many women do in their dresses today. And the little girl and her family were concerned and they were going to get a guard to arrest this woman and put her out of the park. Have we come a long way in the last hundred years?

Notice some words now. And I'm not going to spend a lot of time on this, but notice some of these words. I'm getting some of my definitions from the Vine's Expository Dictionary of the New Testament. Again, you'll find some of this information in my articles for the last 22 years. Let me just walk through some of these words. The word **adorn** in verse 9 means "to put in order or to arrange as the order of the universe is Divinely arranged." It means to beautify or to decorate. Titus 2:10 says to adorn the doctrine of God. How do we adorn the doctrine of God? By obeying it. In Revelation 21 and verse 2, the bride is adorned for her husband; Luke 21:5, the Temple was adorned with goodly stones. The Greek word for adorn is *kosmos*, and, again, it has the idea of putting in order and arranging.

The Greek word for the word **modest** in verse 9 is *kosmios*, and it's akin to the Greek word for adorn. The word modest here is the only time that this word appears in the King James Bible, and basically the word modest means "free from vanity" and "not calling attention to oneself," and it is the opposite of boldness and arrogance. So when verse 9 says, "In like manner also, that women adorn themselves," "in like manner" means that women are to be holy as well as the men, and they're to adorn themselves in modest apparel. So the word modest, again, means basically to be free from vanity. It implies dressing with restraint and avoiding extremism and excess. Synonyms for modesty are chastity, purity, and holiness, and we found that modesty — now, listen to this; this is so important — modesty and humility are usually found together. They're associated with one another. **The word modest is also used to express moderation in phrases such as "a modest estimate" or "a modest income." (I reworked this sentence a little. I hope it's okay with you to do that sometimes when I edit).** A modest home is something that's not too huge or large, extravagant or expensive. The words simple, limited, decent, reasonable, proper — these are other words that could also be synonyms for the word modest.

But notice we've also got the word **apparel** in verse 9. It says in this passage that women are to adorn themselves in modest apparel. The Greek word for apparel is *katastole* from two different words. The word apparel has to do with our appearance, our clothing. It basically means a long, loose-fitting garment; that is, women's garments should resemble floor-length dresses which do not accent the figure and are modest when bending over or working. That's basically what this word apparel here means.

And then notice again in verse 9 that you have the word **shamefacedness**. This is an old English word that speaks of a sense of shame, the idea of downcast eyes or bashfulness toward others gazing at you. Many want to be gazed at. Shamefacedness is just the opposite. **Sobriety** means moderate or self-control, self-restraint, soundness of mind and balance. **Costly array**, again, we come back to that which is expensive and glamorous and the worldly clothing and all the fashions and whatever.

But notice that the best ornament is in verse 10, and that is **good works**. Let's read verses 9 and 10 again. He says, "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;

¹⁰But (which becometh women professing godliness) with good works.” Our dress, whether male or female, is to be in harmony with our belief system and what we say we believe.

Turn with me to 1 Peter and chapter 3. I'll read just a few verses here, and then we're going to head to the Old Testament. I'm addressing wives and women, and I'm coming down to verses 3, 4, and 5. Now, when we talk about modesty, the simplicity of our clothing, we must realize that modesty begins in the heart. If there is no modest heart, there will never be modest clothes. So modesty begins in the heart. And the apostle Peter, as well as Paul, stresses inward adornment and not outward display. So when the heart is right, the clothing will be right; Amen? And, again, the first issue that's addressed in the Word of God after the fall of man is the subject of modesty. And you might want to make note of this: Modesty is humility expressed in dress. We're speaking of the intent of the heart before we ever get to the length of the hem.

Now, notice with me as we read these verses. I'm beginning in verse 3 of 1 Peter chapter 3, and speaking of godly women, the apostle Peter says, “Whose adorning” — We found that word in 1 Timothy — “Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; ⁴But *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. ⁵For after this manner in the old time the holy women also, who trusted in God, adorned” — there's that word again that we found in Timothy; it means to beautify or decorate or to dress — “adorned themselves, being in subjection unto their own husbands.” So what we find here is that modesty must begin in the heart. Whether it be a male or female, it must begin in the heart before it will be manifested in our clothing. Can I get an Amen? I mean, that's just a fact.

Nakedness

Let's go to the book of Revelation. I'm reading in chapter 16. Now, notice the second point, and that is the subject of nakedness. And what does that mean? Simply the covering of our body. Clothing is given in the Bible to conceal, not to reveal. So our first point is modesty, just the simplicity of our clothing, and the second point is nakedness, the covering of our body. As we come to Revelation, I want to read one verse in chapter 16. And when we come to the Scriptures, we find that God, again, defines nakedness much differently than man defines it. How much flesh and form should we reveal? Now, if we ask man, we'll get one answer; if we ask God, we'll get another answer. Again, we live in a naked society. I was even reluctant about hanging the one picture up there with a man in a dress coming down to his knees (indicating), but I wanted to illustrate something this morning as we get to the last point of the message.

Now, nakedness can be in the context of either physical nakedness or spiritual nakedness. In the Bible, many times garments speak of righteousness, especially in a spiritual sense, and nakedness speaks of unrighteousness or judgment. Notice verse 15, “Behold, I come as a thief.

Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” So there is a physical nakedness that’s addressed in the Bible, and there is a spiritual nakedness as well.

In Revelation chapter 3, verses 4 and 5, the Lord Jesus said, “*Thou hast a few names even in Sardis which have not defiled their garments*” — This is more in a spiritual context — “*and they shall walk with me in white: for they are worthy.*”⁵ He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” Come down to verses 17 and 18. Speaking to the Laodicean church, He says in verse 17, “*Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind — Notice — and naked.*” Spiritually speaking, there were problems in the church. He said in verse 18, “*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*”

So the word “naked” can be used with somebody not having enough clothes on or it can be used with somebody not walking properly with the Lord, and throughout the New Testament, especially in the book of Revelation in chapter 6, chapter 7, and chapter 19, the Bible speaks of robes of righteousness that are given to the saints of God, in other words, spiritual truth about not being found naked.

Turn with me to Revelation chapter 1. This is a description of the Lord Jesus. Then we're going to go to Genesis 3. In Revelation chapter 1, the apostle John begins describing Jesus in Heaven in verse 13 through about verse 18. In verse 13 he says, “*And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*” Now, listen to me. If the Lord Jesus in Heaven wore a garment down to the foot, then why couldn't I do that here on this earth? And I've had people say, both male and female, “Well, you know, there are just certain things you can't do in long clothing.” Well, I've done a lot of things in long clothing. And I've heard women say, “Well, there are certain things you can't do as a woman in a dress.” Well, maybe you shouldn't be doing those things if you can't do them in a dress.

One of my grandmothers died at 88 years of age. I preached her funeral. I think it was in 1989. She basically partially raised me, and I never saw her in a pair of britches or a pair of shorts. I always saw her in a long dress, and I watched her hoe in the fields with a long dress on. And she didn't have a washer and dryer in the house. We had a scrub board outside and we had a wringer washer. I used to help her with that and then hung the clothes on the line. She did everything that she wanted to do always in a long dress. And even myself. I have been able to work with long pants on and so have most of you in here. I used to play basketball. Some of you played with me. You never saw me in a pair of shorts playing basketball, did you? Now, years and years and years ago you would have seen me in a pair of shorts before I learned

this truth, but right now, I could go swimming and I could be dressed near as I am right now and enjoy swimming. It would not hinder me at all. So that's a lame excuse.

Now, I believe this subject this morning is important for us, not only as a reminder of doing what's right, but it's important for us so that we can be a blessing and a help to others with this particular subject, because these are things that are in violation of God's Word — and we do want to be a help to others, do we not?

Hundreds of years ago Clement of Alexandria said, *“For such clothing, falling close to the body, takes its form more easily, and adhering as it were to the flesh, receives its shape, and marks out the woman's figure, so that the whole make of the body is visible to spectators, though not seeing the body itself.”* Mary Quant, the designer of the miniskirt, said when interviewed, *“This apparel is typically of a woman trying to seduce a man.”* She said this in 1970, and she also said, *“Some European countries banned the miniskirt saying it was an invitation to rape.”* Now, she said that herself.

We have the booklet by Jeff Pollard in the library called *“The Public Undressing of America.”* I gave you the rundown of the history of swimwear, and I took a lot of that from that book a number of years ago. He said, *“The rush for the beach opened the door for justifying public nakedness,”* and he goes through the history of this and comes down through the years and talks about swimwear being packaged to actually make the flesh more erotic than most total nudity would be. And he comes through the 1920s as the legs and back became progressively bared. In the 1930s, cleavage appeared. In the 1930s and '40s, he deals with a new fabric of the swimwear like we talked about — the stretch pants and things. As new fabric came along, it made it where the curves of the body and whatever could be seen more. In 1933 the motifit swimsuit was introduced. In 1935 the two-piece was introduced and appeared on the pages of fashion magazines, and this showed a few inches of flesh between the two parts, and he said, *“But it did not become fashionable until the 1940s. In the 1940s and '50s, the two-piece swimsuit bared the midriff and sides. They became tighter. Elasticated fabric accented the curves of the body in a way that was not previously possible.”* In the 1960s and '70s the navel was exposed. In the 1970s, high cuts revealed hips. Designers bared women's thighs sometimes to the waist. In the 1980s and '90s, even more radical expressions revealed the breasts and buttocks. So that's a progressive history of the change in dress, especially in the 20th century. Up until the Roaring Twenties, floor-length dresses were worn by most women in this particular country.

Notice with me in the book of Genesis, chapter 3. I'm reading verse 21, first of all. I'm not going to spend much time here because we've covered this many times in the past. But Genesis chapter 3 and verse 21 says, *“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”* This is our first parents. We find that after Adam and Eve had rebelled in the Garden and sin entered in, God clothed them. And what is interesting about this, you see, is that there was no one else on the planet at that time, and God still clothed this man and this woman. See, clothing is to conceal and not to reveal. Modesty — I'm going to say

it for the third time — was the first issue addressed after the fall. Nakedness became sinful after the fall, after sin entered into the world, and after the fall, we find that man's heart became dark and sinful" and man could not adequately dress himself. How do we know that? Because they took fig leaves and sewed them together and made aprons, and God made coats.

We find in verse 7, “And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.⁸ And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.⁹ And the LORD God called unto Adam, and said unto him, Where *art* thou?¹⁰ And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.” Notice Adam was ashamed now of that nakedness. Verse 11 says, “And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?”

So some things changed at this time. There was no one else on the planet, but God clothed Adam and Eve in His presence. This is how important clothing is. Now, what did they do? They made aprons, like a belt or a girdle, a loin cloth, whatever you'd want to call it. It's something that may have wrapped around the waist to cover their privates, but if I use today's standards — and it may not be the same — an apron basically covers the front of the body like a towel wrapped around the body. Well, Adam and Eve made aprons focusing in on, obviously, covering their private parts, and God says this is not good enough. And we see people walking around today who cover only certain parts of their body, and they're 90% naked. We see this today.

By the way, the Hebrew word for “coat” that we read about in verse 21 is *kethoneth*, and it implies a larger outer covering. It is more than an apron, obviously, starting at the shoulder, the base of the neck, and extending well below the knees. In other words, it would cover the shoulders, the chest, the loins, the thighs, and I believe the legs as well. I'll say something about that in a moment.

We read about Peter in John 21, verse 7, wearing two different layers of clothing. He took off one layer when he was doing some fishing, and when the Lord had come to him, he put that clothing back on. This is why we emphasize two layers of clothing. Now, if you were wearing animal skins, that's a thicker clothing and you might get by with one piece of clothing, but we see in the Scriptures that people wore an outer layer of clothing and then an inner layer, what we would call underwear, what most of us are wearing here this morning. So the coat was the ordinary garment worn by both men and women. Now, that doesn't mean they had exactly the same style, but throughout the Scriptures, I think that we see that the coat was the ordinary garment.

I want to read one verse out of Genesis chapter 2. Verse 25, says, “And they were both naked, the man and his wife, and were not ashamed.” This is before the fall when they were originally created, so they were not ashamed, but now after sin entered into the world, man's

heart is darkened and they were ashamed. They were ashamed to even appear in the presence of God. They hid from Him, covered themselves because they knew that something had changed; in other words, their eyes had been opened but not to something good.

Now, there are a number of places in the Bible where we'll find the issue of nakedness:

- **Genesis 9, verses 20 through 24**, the shame of Noah's nakedness after getting drunk;
- **Habakkuk chapter 2 and verse 15** speaks of looking on the nakedness of someone else;
- In **Exodus chapter 20 and verse 26** the priests had to be very careful of climbing steps so that their nakedness not be seen. The Lord actually gave them breeches to cover them, which we'll talk about in a few moments;
- The golden calf in **Exodus 32:25** that was made at Mount Sinai, God killed three thousand people because of their idolatry and their nakedness.

You see, when we talk about nakedness, what I'm trying to say is that the world knows that to expose the thigh, the legs, and the breasts is to invite immorality. The world knows that, but most professing Christians will deny that. You should have seen the dress when I was in school. The miniskirt was introduced over 40 years ago, and during the times of drugs and hippies and the Vietnam War, the miniskirt made history as the trademark of the sexual revolution. And, again, shorts and swimwear that we just talked about are designed to reveal and to arouse, and that's how the bikini became so popular and is still popular today. Again, many of the clothes designers are lost and on their way to Hell. Many of them are sodomites and they're designing the clothes for men and women today, and they know what sells to the public.

In Luke 8, verses 26 to 35, nudity is equated with demon possession. A man is possessed with devils in this passage, and he's not in his right mind. He's living in the tombs and he's naked. That's in verse 26, and when you find him in verse 35 after he's converted and the Lord has healed him, there are two things to note: He's in his right mind and he's fully clothed. So there's a connection between nudity and devils. And then Ezekiel 16:35 and 36 speaks of, again, nakedness, the lifting of the skirt, the uncovering of the nakedness.

Notice in Isaiah chapter 47. This is an important passage. It says, "[O virgin daughter of Babylon](#)" in verse 1, and verses 2 and 3 say, "[Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.](#) ³[Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.](#)" And then the latter part of verse 5 speaks of "[The lady of kingdoms](#)"; in other words, she is no longer a lady.

Now, I want to come back to verses 2 and 3, but in this passage we find that nakedness is more than exposing the private parts. We find that the downfall of Babylon is described here as a woman who has exposed herself. A curse is pronounced upon her because she bared her legs and exposed her thighs. Now, notice three things that are mentioned in verse 2: (1) "[uncover thy locks](#)," that is, uncover her hair, unveil her hair; (2) "[make bare the leg](#)"; and then

(3) “uncover the thigh, pass over the rivers,” and verse 3 says, “Thy nakedness shall be uncovered, yea, thy shame shall be seen . . .”

So in this passage there's shame. There's no reference to an immoral act, but the shame is the fact that the woman is going to be seen by men who are not her husband as she lifts her skirt to cross over a river. He's using a woman here to illustrate the condemnation and the curse of Babylon. So do you know what I get out of this passage when putting it together with other passages? Nakedness is not only when you expose the private parts, but nakedness includes exposing the thigh and the leg. It also includes exposing the chest and the loins; in other words, nakedness starts at the neck and he mentions the legs here, and my legs stop at my feet.

So we find here that we're to cover our breast and our belly. Many want to show their belly today in those short blouses. Men do this too. So we're to cover our breast, our belly, our loins, our thighs, our legs — all of these are important. And we know clearly from Scripture as in Proverbs 5 and Song of Solomon 5 and other places that to expose the breast and to expose the legs or the thigh is stimulating to a man's eyes. We know this to be true. So if nakedness is much more than exposing the private parts and it includes the breast, the belly, the loins, the thigh, and the legs, then this is what God has called upon us to cover.

Cross-Dressing

We're coming to our third point. I have to keep this brief. I preached individual sermons on this in the past, but we're putting three topics together under the title of “God's Dress Code.”

Three years ago I preached a message on cross-dressing and wrote an article in 2002, I believe it was, so I'm not going to go back and deal with this whole chapter. I'm going to jump into it and take one verse out of it, but I want you to understand that when we come to the context of this passage, this verse is surrounded by various laws that deal with our sacred obligation to one another, to our neighbor, and the majority of this chapter is dealing with laws of chastity like marriage and adultery and rape and incest. There are 30 verses in this chapter, and there are only three of these verses that might be questionable if you try to bring them over into the New Testament — only three that might be questionable. All the others fit every doctrine that we find in the New Testament. We're talking about women wearing men's clothing or men wearing women's clothing.

Now, maybe 50 years ago we wouldn't have to say much on this subject, but in our society today, that is changing. I read an article two weeks ago of a fashion show in France or somewhere and men coming out in dresses, and then at the end of the fashion show, the article said that the men came out with long dresses and no tops on. These are men walking the runway as women usually walk the runway.

But notice with me as we come to verse 5 in Deuteronomy chapter 22. He says, “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.” I don't think that verse is complicated. I just really don't think it's complicated. God made a distinction between the sexes (Mark 10:6). He made them male and female. And cross-dressing did not originate in the church of Jesus Christ. It originated among the heathen in their worship of their pagan gods, and we're not to learn the way of the heathen. Some of the ancient rituals involved cross-dressing, and we also know that it is practiced in the sodomite community, the drag in their parades, the transvestites, the transgenders. All this stuff is in the news daily now. Cross-dressing is very prevalent among the sodomites, and this unisex movement that we have today is destroying the principles of God. This is just as important as modesty or nakedness. This is a real issue when we come to the Word of God.

Coming back to nakedness, Lester Roloff said —I won't quote him exactly, but he said man started out with an apron, and it looks like he's going to end up with an apron too — you know, like a loin cloth or something. Think about this, and this is a quote: “*A woman is just as much out of character in a pair of pants as a man is in a dress.*”

In 2015, September the 9th, I was at a business getting brakes put on my Jeep, and I'm sitting there reading my Bible. There are probably ten or so people in the waiting room. I was there for a number of hours. And a program came on TV, and I'd glance up at it every now and then. It was Ellen DeGeneres, a woman who wants to be a man — short hair, dressed like a man. She's a lesbian, a sodomite, and she was interviewing Bruce Jenner who is a man that wants to be a woman — long hair, dress, painted nails, lipstick, etc. And, by the way, he's quite an ugly woman. And I'm sitting there, and I'd look up, and I said, “Lord.” And I'm trying to read my Bible, and I don't know if you're like me — maybe it's because I grew up with television and hadn't watched it in years — but if a television is in the room, I just might as well leave the room because, I don't know what it is, but my eyes keep being drawn to the television. So I just looked up for a while and I watched it for a few minutes, and then I stood up with my Bible and said, “Doesn't anyone have a problem with this?” And they just looked at me like I had stepped off of Pluto or something and just arrived in a spaceship. And I said, “Does anybody have a problem with this?” So I walked out and stayed outside until the program went off, and I came back in, and most of the people were gone, so I turned the TV off.

Well, I came home and searched for the program on line (I reworked this phrase. Is this what you wanted to say?), and I got these still pictures from that program (indicating). And I just want to leave this with you this morning as we look at this again. We've got a man that wants to be a woman and we've got a woman that wants to be a man. And then I've put up a picture of a woman in a pair of pants and a man in a dress, and one of these is kind of funny. But here's the thing. Most would be okay if their mama wears a pair of britches, but if your daddy put on a dress and looked like this guy that I've got back there, you would have a fit. You

probably wouldn't let your daddy in your house if he was wearing a dress like those that I've got back there.

Let me read this again: *“A woman is just as much out of character in a pair of pants as a man is in a dress.”* There's no difference. Britches have always been the symbol of manhood. It's a universal symbol. All you've got to do is look at the public bathrooms. Look at them quick because they're probably going to change one of these days. Make sure you take a few pictures of them because who knows what it'll be in ten years from now. But I'm simply saying to you that pants and pantsuits promote the feminist message of equality of the sexes, and I'm just saying that it's pagan; it's wrong. And I'm not criticizing women for wearing them; I'm just saying it's contrary to the Holy Scriptures.

We are to maintain and preserve distinction between male and female. In clothes and hair and everything else, we are to preserve gender identity, and the text reveals the fact that the outer garments of men and women in biblical times were not the same. And people say, “Well, they all wore robes.” Here's your problem. You saw that in Sunday School literature and you also saw that on television. You watched Charlton Heston play Bible characters or whatever. So you got that from television and Sunday School literature. You didn't get it from the Bible. See, that's the problem there.

Let's read this verse one more time: *“The woman shall not wear that which pertaineth”* — that would be like resembleth — *“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.”* An abomination is that which is detestable and vile and hateful and disgusting and to make you sick, and it makes God sick. And sodomy and idolatry and witchcraft and bestiality and astrology and many other things were an abomination, and once an abomination in the Bible, always an abomination. God has not changed His mind, and the question is this: Are pants on a woman or a dress on a man fashionable or abominable? See, that's the question that's got to be asked. It is inappropriate for us to wear one another's garments. That is the bottom line.

Let's go to the New Testament, and let's turn to the book of 1 Corinthians chapter 11. Now, if you're taking notes, write down Exodus 28:42 and 43. There we find the priests, who were men. All priests were men. There were no women priests. Men's apparel included “breeches” (a variant and more formal spelling of the word “britches”). *(I added this explanation since I used the less formal and more familiar spelling of “britches” in other parts of this transcript. Let me know, though, if you would rather keep the same spelling throughout the whole transcript).* I never hear that term anymore. That's all we ever heard growing up. Granny said it many times, “You're getting too big for your britches.”

A Hebrew lexicon says “breeches” are trousers that extend to the knee, below the knee, or to the ankle, and you and I know that many Arab men, even to this day, will wear breeches and a shorter tunic or shorter top. Do you know what I'm talking about? And I'll tell you what. I like their dress. It's simple and it's not form-fitting. I'm sure it's comfortable. But they'll have a

pair of breeches; they'll have a top, a tunic that will maybe hang down below the waist, maybe a good distance below the waist. But look at the women. They wear loose-fitting clothes that go all the way to the feet. They're more biblical than we who are Christians. You can't just after the women in some of these countries — and I'm not for them having to cover their faces and all those kinds of things, but what I'm saying is that “breeches” or pants are never mentioned in the Bible in reference to women. They're mentioned in Leviticus 6 and Leviticus 16 and Ezekiel 44 and in Exodus 28, verses 42 and 43, in reference to a man.

So men's apparel included breeches and a special belt or a girdle. Now, we're not talking about a girdle like a woman's girdle, but we're talking about an article of clothing that the priests wore and I believe all men wore. And the expression “gird up thy loins” is not mentioned concerning a woman. But what does it mean to gird up thy loins? Well, the man's garment could be brought up and girded about the waist to allow him more freedom to work and run and to do battle. God even told Job in Job chapter 38 and verse 3 to “[Gird up now thy loins like a man.](#)” God said, “I've got some things to talk to you about,” so He tells Job to prepare himself for that.

Now, I'm going to read one verse in 1 Corinthians chapter 11 because I need to move on. We need to bring this to close for time's sake and the CD that we're recording on. But notice in 1 Corinthians 11, verse 14, there is a distinction between male and female. I don't have to tell you this, but somebody listening to this message might need to hear it. There is a distinction in position and appearance and in many other ways, even in hair length. In this chapter there are two types of head coverings. There is a natural covering, which is the woman's hair, and there is an external covering that we'd refer to as a veil or a cloth. And listen. That veil is given for modesty. The unveiling of a woman's hair was considered humiliating in Numbers 5:8 and Isaiah 47, verses 2 and 3, and the Hebrew women generally seemed to have appeared in public veiled (Genesis 24, Ruth 3, and the Song of Solomon 5:7). But I'm not after that right now. I'm after the distinction between male and female even in our hair length, not only in our dress, our size, our voice, our looks, our vocation, and our strength.

Verse 14 says, “[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.](#)” There is a difference between male and female, and you know this, but there are some people who haven't gotten ahold of this like they should. I told you probably 15, 16, 17 years ago that one of the reasons I grew a beard is because it is a distinction between a male and a female, and that's the only reason that I grew one. There are two kinds of people that don't have facial hair, and that's a youth and a woman, and I am neither. People ask, “Why'd you grow a beard?” Because of the Bible, because I believe the Bible. That's the only reason I grew a beard. Somebody said, “Well, it doesn't look good.” I didn't grow it to look good. I thought I looked fine without it, but I want that distinction between a male and a female.

Turn with me to Romans chapter 12. We're going to close. I have many more quotes here — many, many more quotes. For 6000 years women wore dresses, but in the last seventy

years, that's changed. When America got involved in World War II, women started wearing pants as they entered into the workforce because of the war. This is one of Satan's favorites, by the way. Fads come and go, but pants on women have been here to stay. Long dresses are more comfortable than tight pants. I can't believe the things that people will put themselves into and say, "Well, this is more comfortable." They're lying. And now we have the Queen James Bible. It came out not too many years ago. Well, where is this thing ever going to end? We even have a Bible for the sodomites now. I'm just saying to you that cross-dressing is contrary to the Holy Scriptures, and Christians need to really think about this.

I'm going to read verses 1 and 2 in Romans chapter 12, and keep in mind that our bodies are the temple of the Holy Ghost (1 Corinthians 6:14). The apostle Paul said here in verses 1 and 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*"² And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is that good, and acceptable, and perfect, will of God.*" People say, "Well, the only thing that matters is the heart." Church, I'm saying to you that we are to present our bodies as a living sacrifice. Our bodies are important. Modesty has got to begin in the heart, but our bodies are very, very important.

Virginia Mollenkott, a lesbian, was a consultant for the New International Version of the Bible produced in the 1970s, and you don't find the word "sodomite" in that Bible. In her book *Omnigender* she describes her aversion to wearing dresses, and she said, "*I feel myself to be female all right but masculine at the same time, so dresses and skirts feel rather ridiculous.*" She goes on to criticize the fact that she could not wear pants when she was growing up. She admits that dresses are feminine and pants are masculine.

Calvin Klein, a bisexual fashion designer, designed tight pants, and when super tight pants appeared in 1978, 200,000 pairs were sold in the first week. Tights worn as pants were designed by another sodomite, a homosexual fashion designer, and he was murdered by another homosexual. A woman fashion designer who promoted among women the wearing of slacks in about 1915 acknowledged in later years her mistake and stated she was sorry she ever suggested such a fashion. But that didn't help because we see where we're at in our society today.

As you stand with me this morning, I want to leave you with this: We are to present our bodies as a living sacrifice. Yes, modesty begins in the heart, but we also see clearly in the Holy Scriptures that God is concerned about our bodies.

Father, we thank Thee for this day, for Your love, Your mercy, Your kindness to us. Lord, I pray that no one that listens to this would take offense. We're not trying to condemn people, but we're trying to strongly, boldly say that God has a dress code. Father, we thank Thee for this day, in Jesus Christ's name we pray, Amen.

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