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[with additions February 1994; note especially footnote #6]

Altar

Proper Dress is Expected

The altar — Gen 8:20, 12:8; 13:18; 22:9. The altar is found at the beginning of human history. Even in heathen nations the altar existed as well. Ex 20:24-26 describes the altar of YHWH, where He is to be worshipped — proper dress is expected. Ex 28:42-43 even until today, proper dress is expected — especially women at the sacrifice. 1 Tim 2:9 — Men could not hold up holy hands without proper dress. The reason Paul exhorts the women is because in the Old Covenant they were not allowed at the morning and evening sacrifices — and the men already knew from the Old Covenant how to dress. The women are now accepted at His altar but with proper dress. This is why he does not mention dress for the men here.

At the sacrifices (Ex 29:35-42) it speaks of the sons (1 Chr 23:30 *amad* is used here which means *standing* men) as the sons of Levi. Aaron stood at the altar as in Mark 11:25. When you stand praying; it is a standing sacrifice for the generations to come. Ex 29:42 — at the tent of meeting. Everyone knows for sure where and when and how to meet together. "*There I will meet with you and I will speak to you* (v. 42 — the tent of meeting and the altar.) *Then I will dwell among (you) Israel, My people and you will know I am your Savior,*" — since He brought us out of this world in order to dwell among us. "*I am YHWH your God.*"

So the tent of meeting is the place where He will meet with us and speak to us "morning and evening." This altar is where, in the place where I cause My name to be honored. I will come to you and bless you. Ex 20:24; 28:42; Lev 6:10; 16:3,4; Eze 44:17-19.

No longer do we wear the external priestly garments since Messiah is our clothing — Gal 3:27; Rom 13:14. We wear the plain, modest underwear — the inner clothing (Eph 4:22-24). Properly dressed means *modest, without external show* to us now in the New Covenant since Messiah is our outward show. (Gal 5:22,23; 1 Pet 3:3-5; Col 3:10-12 — new priesthood consisting of male and female; Gal 3:28). It means not in "foreign clothing" (Zeph 1:8), not in

worldly styles and fancy hairdos, but "covered." We will make our own priestly clothing — not like a uniform in pattern or color, but modest, so that YHWH will bless us (Ex 20:24,25,26). He wants nothing pretentious but godly, not worldly. Shorts must cover the thighs down to the knees. For priests, our shorts for our sacrifices should be tight over knees so when we sit down our shorts do not ride up and hang loose, for it is a distraction.¹ They should be loose fitting, without special designs² that are impractical, and not for show. Even the altar could not be designed for show. The tent of meeting is not elaborate design — that would distract and profane the sacrifice — that we would 'get into' the design and the tooled handwork which changed it from its natural design as it came from God, to an ungodly design. (This we could do with clothing also.) In the New Covenant, if we are clothed with Messiah, He is our external decorum, of which the Old Testament priests' outward decorum was a shadow or type.

In the Old Covenant their daily burnt offering was called the continual (standing — *amad*) sacrifice — standing, enduring throughout this age. (Ex 30:7-8; 1 Chr 23:30) There came the anti-type in the New Covenant and after that the temple was destroyed in 70 AD. (Acts 26:7; 1 Tim 2:8; Heb 13:15; 1 Pet 2:5-9; Heb 13:10; Rev 6:9; 8:3; Rom 12:1)

Heb 13:10 — Now we have our altar where we present our burnt offerings of our bodies (plural) as a living sacrifice (singular) [which no one else, especially the Jews or Christians as well as any other religion, have any right to partake of.] So now if we profane our altar, the entire temple will be defiled. Whoever destroys the temple will be destroyed, for you are that temple. (1 Cor 10:18; 3:17). Mk 7:20-23 — Defilement comes from an impure heart. This is what interrupts fellowship with God and keeps our prayer and praises from rising up. (1 Jn 3:22; 5:15; 1 Pet 3:1,7)

¹**distraction** — is a diversion from an original focus of attention or interest; to sidetrack or divert.

²**design** — to conceive, invent, contrive — with motive in mind or intended to draw attention to you. The art of creating designs — a reasoned purpose; intention; crafty.)

Elaborate design (as in Ex 20:24) profanes the sacrifice, as does foreign apparel. For such apparel establishes contact with the unholy. The creature (anything created) is thus changed from the state in which it came from God. (How would God wear His clothes or hair?) So it was unfit for sacred use. (Ex 27:1-8 — Verse 8 — God's design is pure. Bronze is not just for beauty but for practicality. Eze 43:13-21)

Ex 27:1 — The altar is God's design by His ordering. Man's ideas are not allowed — as with the tabernacle — and His edah. It is better to not build at all, nor dress at all, nor decorate at all except that we hear from God. (Heb 8:5) Otherwise we build ungodly, unholy edifices like Catholics, Christians, and Reform Anglican, Greeks and Baptists. (Jer 19:5; 7:31,32 NIV) So it went with Christianity and its dress, its temples and altars — like Jer 7:23-29. They all have their own renditions of what to dress like and what the altar should be dressed like. The Baptists now come with their robes, the Anglicans also with theirs. But our dress must be in line with the natural order of things as God created them to be.

There should be no pretentious, ostentatious display. "Also I desire that women should adorn themselves modestly and appropriately and sensibly in seemly apparel, not with elaborate, pretentious hair arrangement or gold and pearls and expensive foreign apparel ... " so as not to distract.³

Proper Dress for Women — 1 Tim 2:9

It seems that what flamboyant, ostentatious display is or is not must be judged by the person in the New Covenant since it is a distraction⁴ in the sacrifice where they offer up their bodies as a living sacrifice along with the rest — so any defilement along these lines could defile the sacrifice. (Mal 3:3; Ex 20:25).

1 Tim 2:9 says, for our judgment concerning attire, What is becoming? What is modest? And what is soundness of mind?

³**distract** — see below

⁴**distraction** — is a diversion from an original focus of attention or interest; to sidetrack and divert.

Do not judge one another by your own scruples, your own conscience (Rom 14:10-13). The one whose conscience allows them to wear a louder variety of clothing, (especially if her husband approves) will stand or fall by their own judgment. But "*blessed is the person who does not condemn themselves by what they approve.*" Verse 22,23 If the woman is wearing her clothing in faith, allow it. The standard is modest, becoming attire for a priestess who stands before YHWH. If she is able to give thanks and she knows her prayers are being heard, let it be. (1 Jn 5:14,15; 3:22) If she is wearing her modest attire, as becoming to a disciple, then she is accepted (Rom 12:1,2) as long as her clothing is not foreign attire, or design (Zeph 1:8) brought into Israel from outside in the world. (Joshua 7:15,21,24).

In the case of a woman who does not have a sound mind, but an aberration⁵ prevents her soundness in her thinking due to her past worldly life, then counseling is available from her older and wiser sisters, in love, remembering Eph 4:2,3.

1 Tim 2:9 in the Greek definition of these words — **adorn themselves**. They must "adorn themselves" — voluntarily submitting out of their own free will.

But adorn themselves modestly. Modestly means — reserve or propriety in speech, dress or behavior; lack of pretentiousness. Modest apparel means having a regard for decencies in behavior or dress. Reserve — means self-restraint in expression, with discretion. But also discretion is the freedom to act or judge on one's own.

Then in 1 Tim 2:9 — appropriately or with propriety. Propriety means she has the quality of being proper and in conformity to prevailing customs and standards from the older and wiser women who have known Messiah longer. (1 Cor 2:16)

This is saying they should adorn themselves sensibly in seeming apparel, not in flamboyant, too artful,⁶ decorative, colorful clothing. Our clothing should not be, as I have

⁵**aberration** — deviation from a normal expected course, from the anointing.

⁶**Too** — more than sufficient. *Too* indicates that there are some artful designs for women, but in the realm of being simple, not elaborate. [In understanding anything, one must pay close

already taught in Island Pond, elaborate, ornate, or *overwrought*, showy, richly colored, vivid, resplendent, drawing attention to oneself. The word *overwrought* means overworked — which shows the influence of an evil spirit. But simple designs, very practical, covering the body, without drawing⁷ attention to the clothing, for the clothes do not make the man or woman.

Only to worthless people do clothes give an outward show of dignity or wealth, etc. "*Is not your body more important than what you wear?*" (Mt 6:25) Anxiousness in making clothes which are overworked in design or color arrangements shows an anxiety about oneself — which shows the activity of evil spirits at work in them, which is characteristic of worthless people. They embellish themselves with "elaborate" skin care, make-up and overwrought clothing, designed to bring worth to the worthless — Belial.⁸

attention to the adverbs in any sentence structure such as "too" is used with "artful" (page 5).] *Too* designates the degree of design or the designer's intention or motive in the design of the clothing. Certainly clothes are artful and of a particular design, as man himself is and was made by his Creator. But as anything made or created, the product reflects the designer or maker. God made man and woman different due to differing roles, to distinguish as to their function. But look at man — male and female. In the paragraph on page 5, "too artful" describes: ostentatious design, elaborate, too artful or flamboyant, etc. However when we look at man we see the Creator. God made lips colorful but not red paint like lipstick. This is too red. Lips are just red enough to not take away from the rest of His wonderfully made man. He made the eyes blue or brown or gray but not purple or navy blue, etc., but sky blue. Our hair, brown, black or blond but not too, too. He made the color of our skin earth color, like the altar, made of earth. And man, His highest creation, He made of earth — like cloth — like dye. God's highest creature must be creative and discriminating, never to go overboard, but stay in the ship. Not outrageous or wild enthusiasm from a strange god, but keeping in step with the Creator and representing Him.

⁷To **draw** — planned, intention to attract attention, leading, induce, an inducement to influence (define).

⁸**Belial** — to no profit — worthlessness; a son or daughter of Belial (2 Cor 6:15; 7:1).

Elaborate simply means — planned, with painstaking attention to the many embellishments, complicated, overwrought, with anxiety and perplexity, to varying degrees.

Embellishment means to make more beautiful as by ornamentation, adorn, to add fanciful, fictitious details to varying degrees.

Ornamentation means anything that decorates (like a useless button), or adorns the beauty of a garment. Ornamentation is made from anxiety over the credit the garment gives the person who wears it. To work too hard or too long is excessive on a piece of clothing (Mt 6:25), showing anxiety. Their anxiety always comes from a spirit of worthlessness, wanting to be accepted and extolled for her or his looks, the way he or she looks in their clothing, thinking that, "The clothes make the man!" far exceeding greater than he esteems his true estimation of himself. Belial.⁹

1 Pet 3:3-5 says to have no external adorning of the holy women — the priestess. We must interpret this EXACTLY the way the Holy Spirit teaches God's Holy People. (Eph 5:3,10)

Improper judgment on the women's part will cause defilement in the sacrifice, hindering the sacrifice from being accepted as a whole. Mt 21:43 — And the fruit of the Kingdom comes from a whole nation. If there is distraction in the sacrifice it is not "whole," it is profaned. (Mal 1:10)

⁹**Belial** — (as above)