

# “THINK ON THESE

Philippians 4:8

## TO SEE THE GLORY!

By David Gibson

What does it mean, really, to be a Christian? If we take the New Testament seriously, then we see what we were meant to be:

- We are *“the body of Christ and individually members of it”* (1 Cor. 12:27).
- We are *“a chosen race, a royal priesthood, a holy nation, a people for his own possession”* (1 Pet. 2:9).
- We are a radically transformed army of believers who have turned *“from darkness to light and from the power of Satan to God”* (Acts 26:18).

### If...

*If* we really have been purchased with the blood of Christ (Acts 20:28).

*If* the Holy Spirit truly does dwell within us (Acts 2:38; 1 Cor. 6:19).

*If* we are indeed the Father’s beloved children, joint heirs with Christ (Rom. 8:16-17).

*If* we have been *“born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time”* (1 Pet. 1:3-5).

### Then...

How could we possibly take our Christianity for granted or treat it carelessly or lightly?

How could we ever approach the Lord’s Supper with indifference or find the study of God’s Word a bore?

How could we treat prayer as a burden or give our offering on the Lord’s Day with anything less than cheerful generosity?

### In view of all this...

It is no wonder that Paul believed that *“this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison”* (2 Cor. 4:17).

And that he could say, *“For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us”* (Rom. 8:18).

Apathy and a sense of glory cannot exist together in the same heart. May God help us catch a clearer vision of the glory of our calling!

We are meant for greater things. ■

## THREE VIEWS OF MODESTY

By Bill Hall

Three women face the problem of modesty. All three recognize the teaching of 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.”***

However, their attitudes toward modest dress differ considerably.

The first woman takes the “Where do you draw the line?” view. If someone could draw the line for her (at the knee? ankle? calf?) and prove by the Bible that it was the line separating modesty from immodesty, she would abide by it (she says).

But, meanwhile, until someone comes up with the Bible line, she wears what she wants to. If anyone approaches her about her immodesty, she justifies herself with one question, “Where do you draw the line?”, followed by one observation, “Grandma wore her dress at the ankles, you know.”

The second woman takes the “follow the dress code” view. She has listened to sermons on modesty, and has established for herself a code of dress by which she lives religiously: no shorts, no halters, no swimsuits, skirt below the knee, high neck, etc. She is a good woman and is to be commended for her conscientiousness, but it has never “dawned” on her that a woman can dress by her code and still be worldly, suggestive, and immodest in appearance. She would be shocked to learn that reasonable people consider her to be immodest at times.

The third woman is concerned about dress, but is more concerned about the character of which dress is a reflection. Recognizing Bible teaching concerning purity and chastity, she has become genuinely pure and chaste, not only in conduct, but in heart and disposition. She is pure “through and through,” “inside out,” and her clothing reflects that purity. Decency of dress is not a mechanical, “follow the dress code” type of thing with her. It is a natural outgrowth of her modesty from within.

While other sisters in Christ grope with 1 Timothy 2:9, and wonder why the Lord would be so restrictive in their dress, she sees that teaching as being perfectly natural, an obvious supplement to Bible teaching concerning purity and chastity of heart and life.

Her dress reflects her character in other areas. For instance, she seeks to be lady-like in heart and demeanor, and this attitude is reflected in her dress. She remembers the warnings in the scriptures concerning pride, and has become truly ***“poor in spirit.”*** This is also reflected in her dress. Her dress in every way is a true commentary on her character. One glance reveals that here is a woman who is pure, lady-like, humble, and genuine.

And is this not what 1 Timothy 2:9 is teaching?

The verse says that we are to dress with modesty, shamefacedness, and sobriety. When we all develop these three qualities in our hearts, then – and only then – will our problems of dress vanish. ■

***“In like manner, ye wives, be in subjection to your won husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear. Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforesaid the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands”*** (1 Peter 3:1-5, ASV)

Service Times - Sunday: 9:00 & 10:00 AM; 6:00 PM - Wednesday: 7:00 PM

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