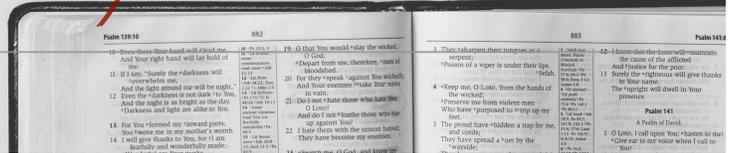


# WORDS *of* TRUTH

## "Apologetics"



## Theme Articles

**Nathan Liddell** was born and raised in the South—Alabama, Florida, and Tennessee—but now calls Aurora, Colorado home.

**Dean Meadows** serves as the Executive Director of The Daily Apologist. He holds a B.A. in Theology from the Bear Valley Bible Institute International; B.S. in Bible/Ministry from Amridge University; and an M.A. in Christian Apologetics from Biola University. He's currently pursuing a MSc in Philosophy from the University of Edinburgh, Scotland..

**Forest Antemesaris** is a graduate of Freed-Hardeman University and preaches at the Orange Street church of Christ in Auburndale, FL. Formerly an atheist, Forest's interest in apologetics and worldview development is motivated by his life experiences.

**Aaron Johnson** grew up in Canada, and now he and his wife live in Colorado. He has been in full-time ministry since earning a BA in Biblical Studies. He writes articles and interacts online for The Daily Apologist.

**Dewayne Bryant** is a Bible professor, minister, and Christian apologist. He has a PhD in Biblical Studies and serves as an adjunct professor of Bible at Faulkner University in Montgomery, AL. He is a staff writer for The Daily Apologist and Apologetics Press and an associate for the Associates for Biblical Research.



## The Daily Apologist

Apologetics is more than just Christian Evidences. The field of Christian apologetics includes logic, debate, and theory. Apologetics can pertain to creation, the flood, the historicity of the Bible, the existence of God, denominational doctrines, and a host of other scriptural issues. It is an aspect of spiritual life that is sadly neglected by many Christians, but one which needs bolstering if we desire to retain our young people into the coming generations.

The Daily Apologist is a group of men who seek to defend the truth on a variety of subjects. Led by Dean Meadows, they are interested in equipping Christians, especially the younger generation, with the tools to think critically about the faith and defend it against all error. Through a bold use of social media, TDA is making strides where few Christians dare to tread. They are challenging unbelievers instead of waiting for the world to ask about their beliefs.

You can find out more about what The Daily Apologist has to offer by visiting their website ([thedailyapologist.com](http://thedailyapologist.com)) or following them on social media.

# Can We See the World as it Really Is?

*Nathan Liddell*

One of the first and most common problems we encounter in the study of philosophy is the concern that we may not be able to see or know the world as it really is. René Descartes, for example, says that we may not be able to trust our senses because they sometimes deceive us (*Meditations on First Philosophy*). Immanuel Kant argues that there are forms of understanding like space and time that we impose on all objects of perception and that stand between us and true knowledge of the external world. On Kant's view, we cannot see the world as it really is, only as we perceive it (*Critique of Pure Reason*). Similarly, John Locke theorizes that all knowledge comes from the senses through ideas. He claims that our senses present ideas to the mind and that the mind perceives these ideas and not the actual objects of our world: "the mind, in all its thoughts and reasonings, hath no other immediate object but its own ideas" (*An Essay Concerning Human Understanding*).

Think for a moment about what this last theory entails. If the mind can only perceive ideas or impressions of the world rather than the objects of the world themselves, then we can never actually or really know the objects of the external world. We can only know our perceptions or impressions of them. This view has serious consequences! It leads to a kind of skepticism about whether we can see the world as it really is. It suggests that we are all bound to a kind of subjective understanding of reality. Reality for me is whatever I perceive it to be and the same is true for you. Furthermore, because Truth is what corresponds to reality, Truth, on this view, is different for each one of us because we all perceive reality differently.

Given these problematic and unpleasant consequences of Locke's theory of ideas, we might wonder what can be said in response. Does Locke have it right about human understanding? Are we incapable of knowing reality as it really is? Are we forced to live in a subjective reality? Must we all be relativists and skeptics? According to Thomas Reid, an 18th century Scottish Enlightenment philosopher, the answer is no. Reid thinks that Locke gets human understanding wrong. In Reid's view, the consequences of Locke's theory, because they contradict our universal human experience, are good reason to reject his theory.

In support of his argument, Reid correctly shows that Locke's theory of ideas leads to skepticism. He says it is both "necessary and sufficient for generating sweeping skeptical results" (Greco in *The Cambridge Companion to Thomas Reid*, 134). In other words, Reid says that if we believe Locke, we will all be skeptics about our knowledge of the world. Reid summarizes Locke's view and demonstrates that skepticism is its unavoidable result in the following way (Greco):

- (1) We can have no immediate object of thought but our own ideas.
- (2) All objects of thoughts are immediate objects of thought.
- (3) We can have no object of thought but our own ideas (1,2).
- (4) We can have knowledge only of what is an object of thought.
- (5) External objects are, by definition, not ideas.
- (6) We can have no knowledge of external objects (3,4,5).

I have to agree with Reid here. If I believed Locke's theory of ideas, I would be forced to be skeptical about our ability to know the world as it really is. (You may know that many people--students especially--are skeptical about our ability to know the world as it really is as a result of theories like Locke's.) But Reid argues that we can do better than Locke's theory of ideas. It is Reid's contention that Locke's theory of ideas posits an unnecessary cause in the act of perception, namely the *idea* (understood as the object that the mind perceives and not the perception itself). Reid proposes a simpler theory (and, all things being equal, a simpler theory is better). He says we do not perceive ideas of external objects. Rather, we directly perceive external objects themselves (Reid follows Aristotle and Aquinas in this claim).

According to Reid, when we perceive an external object, our senses are such that the object will cause both a conception of the object and an immediate (non-inferential) belief about it. This means, for example, if we observe a red apple, we will see that the apple is red and will immediately believe something like *this is a red apple*. Nicholas Wolterstorff explains Reid's theory of perception as follows (Wolterstorff, Nicholas. "What Sort of Epistemological Realist was Thomas Reid?". *Journal of Scottish Philosophy*. 4 (2): 111–112. doi:10.3366/jsp.2006.4.2.111):

- (1) The objects of acts of perception are external objects--That is, mind-independent spatially-located entities;
- (2) The necessary and sufficient condition for perceiving an external object is that the object cause in one a conception thereof and an immediate (non-inferential) belief about it;
- (3) We human beings are so made that, in perception, the external object causes a conception of, and an immediate belief about, itself, by way of causing a sensation which in turn causes ('suggests') the conception and immediate belief;
- (4) The sensation may cause, and often does in fact cause, the conception and belief without one's being sufficiently attentive to the sensation for a belief about it to be formed in one.

Because, Reid's theory of direct perception is simpler than Locke's theory of ideas and because it is apparently sufficient to explain the phenomenon of perception, we should accept it as the superior theory. Furthermore, in that Reid exposes the problems with Locke's theory of ideas--it conflicts with our universal human experience and it posits an unnecessary cause--we should reject Locke's theory with its skepticism. The good news is, Reid is right. We can and do see the world as it really is.

So, why does Reid's conclusion matter for Christians? If Locke and others are correct, we could not have confidence in any of the truth claims of the Christian worldview. We would be left to believe that we might have it all wrong concerning reality. But, Reid gives us good reason to believe that we do see the world as it really is, that we can look into the world and infer God's necessary existence (Romans 1:20), or that we can investigate history and confidently believe that Jesus is the risen Savior (Romans 1:4). The important implication of Reid's argument that we can know the world as it really is is that we can also know Truth as it really is (John 8:32, 17:17).

---

# Has the Church Lost Its Mind?

*Dean Meadows*

---

Philosophy has a public relations problem with many Christians. There are sincere brothers and sisters in Christ who believe the discipline of philosophy is for those in the ivory towers of academia, not the everyday disciple of Jesus. Many sincere believers do not consider the value of philosophy to their faith because of this mindset. This stigma towards philosophy hinders the development of the mind within our congregations, suffocates our ability to engage an increasingly secularized culture, and contributes to people falling away.

For example, growing up, one of my dearest friends graduated high school and attended a reputable Christian university. There, they met some philosophy students who happened to be skeptics. After several conversations, my friend began to have some serious questions about the truth of Christianity. Seeking to find answers, he returned home during summer break. He began asking his father, a full-time minister, the same questions he was asked at school. After a multitude of conversations, my friend's father finally told him, "You need to stay away from that philosophy stuff." My friend would later say, "It was at that moment I abandoned Christianity because my father told me to run from philosophy, run from tough questions."

How did we get to this point where philosophy was something to be feared or avoided? There was a time when the development of a philosophical mindset was a hallmark of the Church. Yet, Christians retreated from the intellectual battle due to the rise of skepticism during the Enlightenment via philosophers like David Hume and Immanuel Kant, paired with German textual criticism of the Bible.[1] Preaching, which once focused on the deep, intellectual, and thoughtful text assessment, was replaced by sermons designed for a quick emotional response to the gospel. For the most part, this shift was due to the Great Awakening movements. While the intentions of the Great Awakening movements were noble, they planted the seeds for the anti-intellectualism seen in the Church today.[2]

Philosophy is not something Christians should run away from; instead, it is a discipline worth diving into because good theology requires the ability to do good philosophy. Studying metaphysics gives us a deeper understanding of fundamental reality, helping understand the nature of God and His creation. Epistemology gives us insight into how we know what we know about reality. When Christians engage in the study of philosophy of mind, we come face to face with evidence that we are more than just our brain functions. Rather, we are a combination of both the physical and the spiritual. Philosophy of religion helps us navigate objections like the problem of evil, pain, and suffering and divine hiddenness. Ethics allows Christians to better understand that God is the moral foundation of objective values and duties. Moreover, by utilizing philosophy, we are better able to help people who don't start with the presupposition that God exists, the Bible is true, and Jesus rose from the dead.

A solid philosophical foundation allows Christians to engage culture intellectually and grow closer to God spiritually. The world needs a strong intellectual Church to shine the light of Christ in a dark, secularized world. Philosophy helps Christians build the bridge to meeting people where they are, so the gospel can change who they are.

## Philosophy Resources:

- *Philosophy Made Slightly Less Difficult*- J.P. Moreland and Garrett J. DeWeese.
- *Philosophy: A Christian Introduction* – James Dew Jr and Paul Gould.
- *Philosophical Foundations for a Christian Worldview*- William Lane Craig and J.P. Moreland

[1] J.P. Moreland, *Love God with all Your Mind*. (Colorado Springs: NavPress, 1997), 16.

[2] Ibid.

# Three Reasons Why Secular Humanism Fails

*Forest Antemesaris*

The search for meaning and morality without God is not new. Describing such efforts as secular humanism, however, is. Many modern thinkers, in an effort to recapture the gist and gusto of the Enlightenment, have turned to secular humanism to ground morals and meaning without God. True human progress, secular humanists maintain, can be attained without God or religion, through reason and science. Though secular humanism continues to grow more popular in the West, this worldview—unlike Christianity—fails to successfully ground moral actions and duties or provide the means by which one can have real purpose in life. From the perspective of a Christian worldview, there are several relevant critiques of secular humanism that must be made.

First, a vital aspect of secular humanism is that human nature and experience alone are sufficient enough to ground moral values. Such might be true if these values are limited by geographical or chronological constraints. Nevertheless, for a secular humanist to argue that a certain moral judgment or action can be assessed as always wrong or always right, there must be something more than human values and experience grounding morality. If moral judgments and duties are equally bound on all people in all places at all times, then the source of such moral judgments and duties must transcend all people in all places at all times. If moral principles are contrived from shared human experience and values, then moral reforms (like the abolishing of slavery, etc.) make no sense. However, if moral principles are discovered by humans (and therefore originate in some other source outside of humans), even slow-moving moral reforms make sense and are even expected.

A second critique of secular humanism is based on the fact that secular humanism finds its philosophical foundation in naturalism. Secular humanists simultaneously maintain that 1) naturalism is true and 2) rationality and reason are trustworthy sources for knowledge and progress. More than that, secular humanists maintain that rationality, reason, and scientific inquiry are the sole sources for human advancement and should be trusted above every other source of knowledge. The problem with simultaneously holding naturalism and the exaltation of reason is that the two affirmations are like oil and water. As Alvin Plantinga successfully submitted in *Where the Conflict Really Lies*

(Oxford University Press, 2011, 344-45), if naturalism is true then humans cannot trust that their cognitive faculties are reliable. On naturalism, human faculties are the result of unguided processes and may or may not be able to truly interpret reality. But secular humanism simultaneously holds that naturalism is true and that the cognitive faculties of humans are reliable enough to ground all human progress, morality, etc. In as far as secular humanism affirms naturalism while citing human reason as its guiding light to knowledge, it is self-defeating.

A third critique of secular humanism regards its presupposition that human beings are free to give meaning to their lives by their own independent thought. If one's meaning in life is subject to one's own feelings, thoughts, and desires, then no life has any real purpose. When meaning is determined from moment to moment based on feelings and beliefs that are subject to change, meaning can change over time, at any time, on any whim. If the meaning of one's life is subject to the thoughts and feelings of the individual, then it would be possible for one's life to have no meaning. If it is possible for one's life to have no meaning, then one's life has no objective meaning. While secular humanism attempts to provide a way for people to add their own meaning to their lives, it actually implies that one's life has no real meaning.

Overall, secular humanism isn't the faultless philosophy that it is often presented as. While many seek to be good, have real meaning, and achieve human progress while rejecting God, such is easier said than done. This post doesn't prove that Christianity is true, but it does demonstrate that secular humanism isn't the golden ticket for a good future. Part two will dive into why secular humanism's critiques of Christianity are not true. Until then, let's seek human progress with God's help, not without.

# Three Strategies You Need For Talking About Apologetics

Aaron Johnson

You might have heard that the key to any good relationship is communication. Well, that's also true for discussing your Christian beliefs with others, especially online. As our culture slowly loses its ability to have productive conversations with people we disagree with, Christians should be the ones turning the tide and showing how people can talk about truth in a loving way. To that end, I have personally found the following three principles to be incredibly helpful in my communication both online and in person.

## 1. Exercise maximal charitableness.

We've all been there. We make a point and the other person proceeds to twist our words to make it sound like we are holding an indefensible view. The technical name for this maneuver is called the Straw Man fallacy and it's where someone misrepresents your point and then proceeds to refute that misrepresentation. Here's an example:

Christian: If everything that begins to exist has a cause, and the universe began to exist, then the universe must have a cause.

Skeptic: Well, if everything that exists has a cause, then your God must have a cause, too.

There are a few problems here, but the relevant one is the Straw Man of the Christian's first "if." The argument was not, "everything that exists has a cause." Rather, it was "everything that *begins to exist* has a cause." That's a huge difference, and it's frustrating when that difference isn't appreciated.

If you want others to be charitable toward your arguments, you should show that same courtesy to the people who disagree with you. Let's say you're talking with an atheist who believes that moral rights are grounded in a creature's capacity for consciousness. It would be a Straw Man to say, "so I guess we can kill anyone who's in a coma." That's a distortion of his point. The point was that one's *capacity* for consciousness grounds moral rights, and people in comas still have that capacity, albeit not an immediately exercisable capacity.

Being maximally charitable means that you see the other person's view in the most favorable light possible. Refuse to attack a Straw Man. Always interact with the strongest form of the opposing argument.

## 2. Make your primary goal to reach understanding.

When you enter a conversation, your primary goal should not be to refute their position. Instead, it should be to *understand* their position. There have been many times where my initial impressions of someone's position turned out to be a misinterpretation. Had I gone in with guns blazing I might have done more harm than good. That is why, before you try and refute anything, you should make it a personal challenge to summarize their view *better* than they initially expressed it. Until you can at least accurately re-state their position, it's usually best not to disagree.

If someone says, "the Kalam Cosmological Argument isn't even a good argument," you could immediately launch into a defense of the two premises. Or, you could save yourself a lot of time by simply asking the question, "what do you mean by [blank]?" In this case, "what do you mean by it's not a good argument?"

Think about it: She could mean that it's not valid, that it's not sound, that it's not convincing, or any number of things. Suppose she answered, "Christians love to use it to prove that their religion is true, but it doesn't even remotely get you to the Christian God of the Bible." In this case, there should not be any disagreement at all! You can then clarify her position and, assuming you've understood correctly, explain that the Kalam is not a proof of Christianity, but of generic monotheism. If that's her only objection, you can both happily agree that there is a timeless, spaceless, immaterial, incredibly powerful, personal cause of the universe.

## 3. Address the argument, not the person making the argument.

There are few things that can derail a conversation faster than personal insults, or personal remarks in general. How many times have you seen a YouTube or Facebook comments section devolve into simple name-calling? To avoid this, keep the conversation about the reasons being offered for the various conclusions. Specifically, avoid these three things at all costs:

- -- *Arm-chair psychologizing*. Don't presume to know the other person's motivations. How many times has someone successfully guessed why you did or believed something? I'm guessing very few, if any. So why would you be any better at it?
- -- *Giving out IQ scores*. If someone disagrees with you, it's probably not because they are less intelligent than you. After all, they are seeing the same thing from their perspective, but you wouldn't want them to assume that it was because you were less intelligent.
- -- *Pronouncing moral judgment*. Chalking up someone's atheism to their desire to live a sinful life is a sure way to shut down a productive conversation. You're not the judge of people's hearts. God is. You do your job, and let God do His.

If you follow these three principles, you will not only enjoy more productive conversations, you'll better represent Christ to the world.

# Outgrowing Dawkins

**Dewayne Bryant**

In an interview with *New Scientist* journalist Graham Lawton, Richard Dawkins discusses his new book, *Outgrowing God: A Beginners Guide*.<sup>[1]</sup> The interview touches on several issues raised in this book and Dawkins' previous work, *The God Delusion*. While his latest offering is written for younger readers, it covers much of the same material as his previous works. Unfortunately, the esteemed Oxford biologist has proven himself prone to making mistakes that have caused many readers—Christians and atheists alike—to view him as someone undeserving of serious consideration. Let's consider several fields in which Dawkins finds himself out of his depth.

First, Dawkins claims that there is no evidence for the Jewish presence in or exodus from Egypt. With no training in Egyptology, he could not be expected to be aware of the wealth of indirect evidence supporting the Jews' presence in Egypt. The Pentateuch contains numerous Egyptian loanwords and phrases.<sup>[2]</sup> and, according to one Egyptologist, has an "exceedingly intimate knowledge of Egyptian life, literature, and culture, particularly in respect to the Egyptian court."<sup>[3]</sup> He is equally unfamiliar with detailed arguments by Egyptologists such as John Currid and James Hoffmeier, which indicate close connections with Egypt in the Hebrew text of the Pentateuch.<sup>[4]</sup> Dawkins also seems to be unaware that the Egyptians frequently refused to name their enemies and did not record military defeats.

Second, without any experience in biblical studies, Dawkins fails to realize that biblical scholars have answered many of the supposed problems he identifies in the Bible. In *The God Delusion*, he claims that the near-sacrifice of Isaac is an "appalling story," when it demonstrates God's rejection of human sacrifice.<sup>[5]</sup> He also states that "God was obviously looking forward to" the sacrifice of Jephthah's daughter.<sup>[6]</sup> Virtually any reader can detect God's disapproval given the content, structure of the book of Judges, and the application of other relevant passages from elsewhere in the Bible (e.g., Leviticus 18:21; Deuteronomy 18:10). He claims, "Modern Christian theologians sometimes write off the Old Testament altogether,"<sup>[7]</sup> but—in yet another case of overreach—provides no examples of any scholars who do so. Dawkins does no better when it comes to the New Testament. He confidently states that the Gospel writers did not author the works credited to them, but produces no evidence to support his claim.

Indeed, he cannot do so as there are no known copies of any biblical Gospel that does not have the name of its author attached.

Third, Dawkins demonstrates considerable unfamiliarity with the discipline of archaeology. He makes the absurd claim that "virtually nothing in the Old Testament has any evidential support." We could forgive his ignorance if reports of these discoveries appeared in scholarly monographs and peer-reviewed journals only. Unfortunately for Dawkins, significant finds are plastered across newspaper headlines and funneled through social media outlets every year. Archaeology has shown that the Bible faithfully records historical events, particularly those of the Divided Monarchy through the New Testament period. Even in periods where direct archaeological confirmation is impossible, the Bible accurately portrays the life settings of its characters.

Fourth, as Dawkins has no expertise in classical studies, he stumbles once again in comparing Jesus to outdated concepts of "dying and rising" gods of the ancient world. He doubts that Jesus ever existed and frequently refers to pagan parallels of the virgin birth, crucifixion, and resurrection.<sup>[8]</sup> As anyone with any knowledge of relevant texts can attest, these events do not appear in the ancient sources. They are relatively recent creations of critics who had little or no familiarity with the source material.

Finally, without any real knowledge of ancient Near Eastern studies, Dawkins does not know that the depiction of Yahweh in the Hebrew Bible had rather distinctive features that set him apart from other deities worshipped by the ancient cultures in Egypt, Mesopotamia, and Anatolia. The Israelites had other cultural distinctions many critics find difficult to explain away (such as the rejection of the consumption of pork<sup>[9]</sup>). Dawkins also claims that the books of Kings and Chronicles "pretend to be history,"<sup>[10]</sup> yet many of the kings and events mentioned in 1-2 Kings and 1-2 Chronicles appear in the historical records of the Assyrians and Babylonians, as all ancient historians know. He makes many other small but significant missteps throughout his work, as in his misidentification of the *Epic of Gilgamesh* as Sumerian rather than Babylonian.<sup>[11]</sup>

*(continued on page 7)*

(continued from page 6)

With exceedingly little working knowledge of Egyptology, biblical studies, archaeology, classics, and ancient Near Eastern studies, we must ask why Dawkins' work merits any consideration. He consistently chooses to write on topics about which his level of knowledge is deficient, and refuses to correct his errors when challenged by Christian apologists. Sadly, the same mistakes made in *The God Delusion* have resurfaced in *Outgrowing God*.

If Dawkins is serious about wanting to help people think for themselves, then perhaps he should present them with accurate information instead of trying to indoctrinate them with his error-ridden work.

[1] Online: <https://www.youtube.com/watch?v=qvRrQisGv8g>.

[2] See James E. Hoch, *Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period* (Princeton, NJ: Princeton University Press, 1994).

[3] A. R. Schulman, "On the Egyptian Name of Joseph: A New Approach," *Studien zur Altägyptischen Kultur* 2 (1975), 236.

[4] See James K. Hoffmeier, *Israel in Egypt* (Oxford: Oxford University Press, 1996) and *Israel in Sinai* (Oxford: Oxford University Press, 2005); also, John D. Currid, *Ancient Egypt and the Old Testament* (Grand Rapids, MI: Baker Books, 1997).

[5] Richard Dawkins, *The God Delusion* (New York, NY: Houghton Mifflin, 2006), 275.

[6] *Ibid.*, 276.

[7] Richard Dawkins, *Outgrowing God: A Beginner's Guide* (New York, NY: Random House, 2019), 84.

[8] Dawkins, *The God Delusion*, 119-120.

[9] See especially Israel Finkelstein and Neil Asher Silberman, *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts* (New York, NY: Touchstone, 2001), 119-120. The authors, who border on being biblical minimalists, freely admit that not only is the lack of pork consumption among the Israelites the oldest and most distinctive cultural practice

attested by archaeology but that its origin eludes explanation.

[10] Dawkins, *Outgrowing God*, 50.

[11] *Ibid.*, 53.

### **PLEASE SUBMIT CHANGE OF ADDRESS!**

Every month we have a few publications returned to us due to mailing records that are not up to date. Each return costs us money in addition to the initial postage. We ask that you please submit updated mailing information if you are moving so that you will not miss any issues. You may submit your change of address by mailing us at 1501 6th Ave., Jasper, AL, 35501, or by emailing us at [office@sixthavenuechurch.org](mailto:office@sixthavenuechurch.org). If we do not receive updated information we will have to remove those that are returned from the mailing list.

### **sixthavenuechurch.org**

We hope and pray that you will use our website for personal growth in the faith of Jesus Christ. On our website you will find many resources including bulletins, sermon audios, Bible correspondence courses, Searching for Truth materials, and House to House/Heart to Heart materials. You can also sign up to receive our bulletin by email or submit questions you would like to have answered. On the website you will also find back issues of *Words of Truth*. Please visit regularly and use the resources available to you!

## ASK A BIBLE QUESTION

**QUESTION:** Can't I dress anyway I choose? Does God care what I wear?

**ANSWER:** Christians are responsible to God and fellow Christians to dress in a decent and modest manner in public, school, work, recreation, and when gathered for worship; however, the world has influenced many Christians to dress immodestly, resulting in a severe problem! To correct this, we must follow the instructions of Paul in 1 Timothy 2:9-10. First, Christians must adorn their bodies in "modest apparel." The word immodest means "gaudy, outrageous, too little, too much, obscene, grotesque, offensive, sloppy, and extreme." Thus, modesty reflects a heart and mind focused on godliness (2 Cor. 4:16; 5:1; 1 Pet. 1:22; 3:3-4; Pro. 23:7; Mat. 12:34). Culture does not determine what modesty is any more than history, seasons, or gender; the Word of God determines it. Second, Christians must adorn their bodies with "propriety and moderation." Propriety means "bashful, blushing, ashamed, the avoidance of extremes." The person clothed with propriety is aware of what causes shame and disgrace and avoids it. However, some are embarrassed by nothing (Jer. 6:15-16; 8:12). Moderation means "good, sound judgment; good sense." Christians must put thought into what they wear each day. Pure thoughts will lead to pure actions and modest dress (Phi. 2:2-3, 5; 4:8). Third, Christians must adorn their bodies with "good works" as those who profess godliness. Professing godliness means "pure, holy, modest and decent living." Pure lives will produce pure works (1 Pet. 3:2). Humility and respect must accompany modesty. The beauty of a Christian man or woman comes from within, reflected by how they dress. May our life and how we dress bring glory and praise to the High and Holy name of God.

-Mark Nichols Posey  
[mark.nichols.posey@gmail.com](mailto:mark.nichols.posey@gmail.com)