

## CHAPTER 1

What exactly constitutes modest apparel according to the word of God? This topic has been taught by preachers and teachers within the apostolic sect or so called holiness organizations. But after hearing them teach on this, we are persuaded that none of them in these last days, has correctly illustrated modest apparel according to the will of God. Scripture must be confirmed or interpreted with scripture. Scripture is not to be interpreted by opinions and philosophy. And some men surely have interpreted I Timothy 2:9 with their opinion, without using or calling any other scriptures to confirm exactly what constitutes modest apparel. This is false teaching. What does I Timothy 2:9 say about colours? Or a Babylonish garment? Again, we heard a man preach against a certain colour without referring to another scripture. In Joshua chapter seven, the Lord himself testified against the church for having a Babylonish garment in their midst. This garment along with other things, brought about a curse on Israel. A set back. A snare. A conflict of interest curse. The curse of having their progress hindered against their enemies. A temporary breach that caused thirty six men to be slain. Verse 21 calls this garment, a goodly Babylonish garment. We have seen what the word of God says about goodly garments. But what does a garment of Babylon look like? As it is written, And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Revelation 17:1-7 The third verse also says that the beast was of scarlet colour. And Revelation 18:12-19 shows some more of Babylon's costliness. The colours red and purple are Babylonish colours. They are cursed colours. Imposing colours. Red is scarlet.

Thus we can say that costly array is also Babylonish. The woman that rode upon this scarlet beast had a costly appearance that was seducing and alluring. Flattering. Even alluring enough to cause a man to admire and marvel at her. A holy man. Even a true apostle of Jesus Christ. It is written saying, and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? (verses 6 and 7) Also it is shown in the prophets, a certain king of Babylon commanded to put scarlet upon a prophet of the Lord for reading a certain writing and making known the interpretation thereof. Yet this prophet made it clear that he did not want to be clothed with it. But they clothed him with scarlet anyway. Daniel 5. The colour purple on a garment is Babylonish and costly. It is exclusive and distinguished. A curse. The colour scarlet on a garment is also Babylonish and costly. It is not modest apparel. It is an accursed thing in the eyes of the Lord. Again, scarlet is red. Red is a colour of hard and aggressive force and persuasion. It is a colour of harassment and intimidation. It is an imposing and grand colour. According to the scriptures, red, scarlet, and crimson, are one. All three are the same colour. At Moses, the scriptures say the vail was blue, purple, and scarlet. Exodus 26:31 At Solomon, the vail was blue, purple, and crimson. Same colour as the vail in the days of Moses. II Chronicles 3:14 And Isaiah the prophet used the words red, scarlet, and crimson, somewhat interchangeably, to describe a people's sin while at the same time, showing that all three are also the same colour. Isaiah 1:18 And again it is written, WHO is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? Isaiah 63:1-4 Notice the bold question this prophet asked? In modern terms, Why are you wearing the colour red?

This scripture is clearly showing that no man on earth is worthy to be adorned in the colour red. Yet men of other nations in the days of old, adorned themselves as such. Even men of Babylon. But it is written saying, And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. Zephaniah 1:8 Yet to be adorned in red was not common in the church, even in the days of Moses and the Levitical priesthood. And now in Christ, being adorned in red is most certainly forbidden. And also because the head of every man is Christ. This chapter in Isaiah also signifies that red is also the colour of vengeance. The Lord's vengeance. Bearing witness to the red horse ordained of God to take peace from the earth. Revelation 6:1-4 Red is the colour of adversity. Red administers confusion, hardneses, and difficulties. Red causes a conflict of interest. Exacting upon or challenging your space, rest, and peace. Thus red is not modest apparel. It is a colour of evil. Purple is a colour that forces wonder and admiration. It is also imposing and the most grandest of all colours. Purple is the colour of pride, arrogance, and reckless persuasion. A colour of lewdness, whoredom, and lust. A colour of great pomp and flattery. A colour of magnificence. Costliness. Thus now in Christ Jesus, purple is now the colour of pride, betrayal, disregard, and recklessness. Superfluity. Causing a man to do things that are unnecessary. Purple represents the way of Babylon. Pride. Thus bringing about a fall and calamity. Isaiah 14:4-14 As in the case of Nebuchadnezzar. And also all the pride, pomp, and superfluity, that the woman in purple and scarlet demonstrated and exuded in Revelation 17. Wearing black garments are forbidden. Black is a colour of a deceitful and supplantive force; and causes a swift and abrupt change or persuasion. Black is an imposing and bewitching colour. It is harassing and intimidating. It administers deceit, spoil, and astonishments. Fear and amazements. It is surprising.

Black is the colour of strange events and uncertainty. And uncertainty is doubt. And all doubt is sin. Isaiah 50:1-3 Black is a colour of vexation, disturbance, and annoyance. Black is the colour of sorcery: causing loss, mischief and damage, even by remote and secluded means. Black initiates, ignites, or causes an instance of incompetence, set backs, and alters or breaches discourses. Black causes a deficit or depreciation in substance, necessities, energy, force and strength. Black is the colour of sorrow, terror, hurt, mourning, desolation, and poverty. It is dramatic. It is the colour of extreme gloominess, even as the night or darkness. Jeremiah 4:26-28, 8:21-22, 13:16-17, 14:1-5, Joel 2:1-2, Zephaniah 1:14-18, Hebrews 12:18, Jude verse 13, Revelation 6:5-6 and verse 12 No man's garments should portray or simulate the dread that is signified in the previous scriptures. A person's presence can go more unnoticed when he is adorned in gross or dark apparel. Being without identity. Making themselves suspicious, mysterious, stealthy, and conspicuous. Thus to wear black garments is not modest apparel. Black for garments looks like a burnt, spoiled, and smitten colour. And brown for garments also looks like a spoiled and scorched colour. Thus black and brown are abused and corrupt looking colours upon clothing. Sabotaged. Brown is also a colour of dread. A corrupted and depreciated appearance on garments. A colour that is dim or dull for apparel. A gloomy appearance. Dry looking as the dirt of the earth's soil. Odious. Old. Spoiled. Withered looking. An impure appearance. A defiled and polluted appearance. Tarnished. Rusted, cankered, corrupted and vile looking as the dross of metals. A gross or dross appearance, is also an abusive looking appearance. Ezekiel 22:17-22 Brown in apparel is a scornful looking colour, as the brown penny compared to silver coins. Jeremiah 6:27-30 A colour of refuse. A mistreated looking colour for array. Thus brown is the colour of the messenger of Satan. II Corinthians 12:7 A colour of rejection, buffet, mockery, denial,

disdain, and stagnation. A colour of dullness, rustness and grossness. Disappointing, discomforting, discouraging and insulting. Thus brown for garments is not modest apparel. The colours white, orange, and yellow, are bright colours. Exclusive and distinguished colours. Fiery or fluorescent. Glowing. Dramatic. Colours of flattery and extravagance. Colours of curiosity and wonder. They are not modest apparel seeing they are also colours of excitement, magnificence, awe, force and amazements. And thus the scriptures signify against vain amazements. IPeter 3:6 Again, bright colours are imposing and abusive. Alluring. Excessive in illumination. Bright colours are costly colours. Thus, they are costly array because they cast a costly appearance. And the church is to be without costly array. ITimothy 2:9 Bright colours are also harassing colours. Bold. Demanding and provocative. Colours of vanity, glory, royalty, and conquer. Outward attraction. Outward appeal. Colours of delight, praise, and pride. Colours that demand reverence and demand attention among men. And bright colours are also ordained for the angels of God. As it is written, And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, Acts 10:30 Again it is written, And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; Mark 16:5 And again it is written saying, And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. Luke 9:28-31 White also represents the resurrection of the dead. Thus, no common man now on earth in Christ, is worthy to be adorned in white apparel, until that day. White was also ordained for a special time for the Levites in songs and musical playing instruments. But this is now according to old leaven.

And we are now to purge out the old leaven, to be a new lump in Christ. ICorinthians 5:7  
 Blue is also a costly colour. Exclusive. Distinguished. It is ordain for beauty and royalty.  
 Casting a glow or being fluorescent. IIChronicles 5:11-14, Esther 8:15, Ezekiel 23:5-6, 27:1-7,  
 M-ark 16:1-8, Luke 9:28-31, Acts 10:1-3 and verses 30-32, Revelation 6:1-2

## CHAPTER 2

Head covering. The prophet signified that this includes the woman's face being covered also. It is written, saying, and thou hadst a whore's forehead, thou refusedst to be ashamed. Jeremiah 3:3 Refusing to be ashamed in this regard, means refusing to be covered. After all, to determine what constitutes having a whore's forehead, her forehead would first have to be uncovered. Exposed to the public eye. Exclusive and intrusive. Distinguished. The apostle bears witness to this shame saying, that women adorn themselves in modest apparel, with shamefacedness and sobriety; ITimothy 2:9-10 Again it is written, but I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying with his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. ICorinthians 11:1-16 Prophecy is to pronounce a conclusion or to declare something to be true. Or a praise. Currently or prediction. IKings 22: 12 and Ezra 5:1 shows a commanding prophecy. Nehemiah 6:10-13 shows a prediction prophecy. IKings 22:23 and Mark 7:6-8 shows a current and fulfilled statement prophecy, declaration prophecy, or a pronounced conclusion prophecy. Luke 1:39-55 and verses 67-69 shows a praise and magnify-

ing prophecy: along with some predicting or foretelling. And IChronicles 25:1-3, shows prophesying in giving thanks and praise in song with musical instruments. In some places in the word of God, when it mentions the head, the human anatomy, it is talking about the crown part of the head only, and not the facial area. And of course in other scriptures on the head, it is referring to the face also. In the case of Jezebel, she tired her head. Meaning, the crown part of her head and not her face, seeing that she painted her face for the purpose of overthrowing the agenda of Jehu; if he looked upon her in delight, admiration, and desire. IIKings 9:30 In the cases of Vashti and Esther, the crown part of their heads were covered or adorned with a royal crown. Yet their faces were exposed to the public, that all may look upon their beauty and fair features, at the individual times that they were queens. Esther 1:11 and 2:15-17 And as for our Lord and Saviour Jesus Christ, it is written of him saying, His eyes were as a flame of fire, and on his head were many crowns; Revelation 19:11-13 All these scriptures show the crown part of the head being covered, tired, or adorned, without the face being covered. The Lord's eyes as a flame of fire were exposed to be seen, as the crown part of his head was adorned. Therefore, back in ICorinthians 11 when it refers to the words shaven or shorn, this includes the face of a man being shaven or shorn, as well as the crown part of the man's head. Thus, Paul was including the face also of the woman, when he said for her to cover her head. Again, not her crown only is to be covered, but her face also is to be covered to the public. This is shamefacedness according to ITimothy 2:9 Therefore, if it is a shame for her to shave or shorn the crown of her head the way that a man does, then let her crown be covered. And if it is a shame for her to shave or shorn her face, the way that a man shaves or shorns his face, then let her face also be covered. By this, her entire head is covered. The glory or non glory of her hair is to be covered, and the glory or non glory

of her face is to be covered. And thus she is obedient to the apostles' doctrine in being with shamefacedness. The word shame in this context means hidden or covered. As it is written, How glorious was the king of Israel today, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! IISa-muel 6:20 Notice the word shamelessly? It referred to one that was uncovered to the public. Open shame, instead of closed shame. Open defamation, or defamation of character. Cau-sing infamy and slander. Thus adultery. The word shamefacedness in ITimothy 2, refers to one's face that is covered or hidden. Unexposed. Unknown. Thus by this, women in public cannot allure men to stare, gaze, or look stedfastly on their faces. In this, she is also honour-ing the angels. ICorinthians 11:10 Again it is written, And the children of Israel saw the fa-ce of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him. Again it is written, And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: IICorinthians 2:13, Exodus 34:29-35 Again we say, in some places in the word of God, when it mentions the head, the human anatomy, it is talking about the crown part of the head only, and not the facial area. And of course in other scriptures on the head, it is ref-erring to the face also. In the case of Haman, one that was promoted by a king, in the shame of his mourning, his head was covered. Esther 6:1-14 Here we are persuaded that his face was covered also. Covering the shame and humiliation appearance of his mourning. Thus he was with shamefacedness. And at chapter seven, in verse eight, it shows another time th-at this man's face was covered. A time of dishonour, sorrow, and shame for him. Thus ag-ain, he was with shamefacedness. Again it is written, And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot:



and all the people that was with him covered every man his head, and they went up, weeping as they went up. IISamuel 15:30 Note here that this scripture says that David and every man had their heads covered. Head and face covered also? or just the crown part of the head covered only, as one that has a hat on? This scripture says that they also wept as they went up. Therefore we are persuaded, that their faces were covered also, to cover the shame appearance of their tears and weeping expressions. Thus they were with shamefacedness. Faces covered as well as the crown of their heads covered. Above where we mentioned IICorinthians 2:13, in this chapter and verse are the words, STEDFASTLY LOOK TO. Thus, we use these same three words to explain the following: The Spirit of God now signifies that it is not expedient for the public to be able to stedfastly look to, or look upon, the face of a woman. Stedfastly also means: Continually. To stare at, or to gaze upon. Therefore, her entire head is to be covered. This includes her face. Now in Christ Jesus, a man ought not to cover his face or his head when he is praying or prophesying. Yet these scriptures are examples of how a woman in Christ is to have her head and face covered in public, or when she is praying or prophesying. The law of Moses also showed us a woman's head covered, while being in public among other men. It is written saying, And the priest shall set the woman before the LORD, and uncover the woman's head, Numbers 5:18 And to uncover a head, means the head has to first already be covered. Thank God for this word of sound truth. Therefore, let the glory or non glory of her face be covered with a vail. Somewhat as the face of Moses was covered with a vail, because of it's glory. Meaning it was shone. A man's head and face is permitted to be exposed to the public, because he is not bound to the law of shamefacedness as a woman in Christ is to be. Again in ICorinthians 11 :7 it says, For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God:

but the woman is the glory of the man. Again, the man's image, being in the image of God, this image includes his face also. And the image of God is male. Representing power. Might. Stedfastness. Firmness. The man is also made to be goodly to look to for direction, assurance, motivation, confidence, consolation, dignity, strength, support, leadership, war, safety and protection. ISamuel 16:12 As it is written, Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Proverbs 27:17 Again it is written saying, ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel. Proverbs 27:9 Again, the man's image is male, and the woman's image is female. She is ordained to be effeminate. God ordained her to be a set delight to the man's desirable affections and lusts. Thus she is a set delicacy. Abrupting and alarming. A set luxury. A set sensual and warm affection to the man. Pleasant. Soft. Tender. A purposed delectable thing. Again we say, Purposed. She is a set display and amusing. A common demonstration. Imploring and solicitous. Stimulating. Causing anxiety and eagerness in a man. She is also alluring to pity. Alluring to care for, as well as being a desire to apprehend. A desire to mate and copulate with. And of course, a desire to marry. She has natural God given power that can cause complacency and obstruction in the heart and mind of a man, after she is looked upon. Instant, hurtful, and abusive stimulation. Her exposed features are able to cause a man astonishment, flattery, and excitement. And because of this, the man's affections can become more open, vulnerable, and yielding to her. Thus, her exposed features are imposing and intrusive. Indignating. Racy and spicey. Causing an internal burn. Causing a man's dignity, firmness, attention and focus, to become unstable as water. Genesis 35:22, 49:3-4 and IISamuel 11:2-4. To see a woman's nakedness or even a glimpse of her nakedness, can be very indignating to that man's affections. Polled and barenakedness to the public, is a hurtful

and abusive appearance. Therefore her face and shape is to be well covered to the public eye. And of course exposed skin of a woman to the public, saving her hands, is not modest. And for the man, any more skin of his body being exposed to the public, other than his hands, head and facial area, is not modest apparel in the sight of God. A woman's features are strong enough to cause a man to be ready to lay with her, at the first sight of her. As it is written, AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. Genesis 34:1-3 And surely this confusion resulted immediately after his first sight of her. And with her common clothes on to the public, possibly some of her physical body shape was discovered or discerned from under her garments, by this man that took her to wife. And again it is written, And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. II Samuel 11:1-4 Again, this was at the first sight of seeing much of what many women and men now expose boldly in public. Nakedness. And oftentimes both bare and polled together. And again it is written, And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. And it came to pass, that, when Abram was come into Egypt,

the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

Genesis 12:11-20 Again, another negative outcome at first sight of an improperly covered woman to the public eye. Again it is written, AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. Genesis 6:1-8 There was something faulty about the kind of wives that the sons of God chose. Some might have chosen more than one wife, or other men's wives, or a strange woman to wife, or women already defiled by fornication. And this displeased the Lord. The fair features of these women effected the sons of God, because these women were uncovered in public. Faces uncovered only, or face and body figures discerned also. And maybe more of other things uncovered. Thus again to the public eye, she is to be well covered in modest apparel with shamefacedness, that men who look upon her may avoid feeling abused and imposed upon, because of being distracted by her beauty, or avoid being offended and distracted by her uncomely features. Ugly features. Thus by this, men can overcome disrespecting her and overcome being disrespected. Over all, overcoming misunderstandings. Accusations. Stumblings, idleness, haltings, obstructions, and errors. Mockery and confusion. Mischief. Betrayals and treachery. Envy and jealousy. Rivalry, violence. To be imposing is rude, shameful, trifle and disrespectful. Such as to force one to come into accord with you. As to compel one to look upon you for desire and want. Or for reverence, respect, recognition, and honour. Or to force one to submit to you. Or to dictate and persuade rudely. Posing a threat upon ones dignity, peace, or freedom.

Impose, intrude, threat, jeopardize, and abusing freedom, these all agree in one. Also, these things can discourage children to the public, as they see other men lust upon a woman. The child can feel jealousy or intimidation over their mother's, when men in public lust upon them, and express a lewd and whorish gesture toward her. A child is also tutored or taught to look upon a woman dishonourably in public or in private, because of the unseemly gestures and actions that men and women lustfully demonstrate toward each other, in the sight of the child. Such things bring about rape, fornication, and even the fornication of incest in the family. Thus if a woman's face, skin, and shape is covered properly to the public, it will be harder for her to tantalize men. Harder for her to hurt and abuse men with the sting of temptation. As it is written, Lust not after her beauty in thine heart; neither let her take thee with her eyelids: For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Proverbs 6:25-26 Again, let her not take thee with her eyelids, also means, be not preoccupied in thought because of her appearance. Be not hurt or punished in your affections by her eyelids. Be not idled, nor stimulated by her eyelids. Be not halted, manipulated, moved, allured, stirred, nor convinced by such. If her face is properly covered, she cannot tantalize a man, nor impose on him with the features of her eyes and lips. Moving lips or still lips. Such imposings or impositions are dotings and wiles of the devil. As it is written, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. And again it is written, for the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. Proverbs 5:3-5 and 7:21-23

It is written again saying, So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, Proverbs 7:13-16 An impudent facial expression can be a look of perplexity. Confusion and hardness. Conforming wrinkles in the forehead. Shrunk together as a person pretending or feigning themselves about something, for the purpose of trying to deceive someone. Shrunk, concentrated, constrained, condensed, or a concise facial expression. And according to the way of true holiness, the face of a strange woman is not commonly covered as it ought to be. Again, if a woman's face is covered as it ought to be, she cannot tantalize, mislead, impose, intrude, jeopardize, force, move, or obstruct a man with the common gesture of a smile on her face. As it is written, Neither shalt thou countenance a poor man in his cause. And again it is written, Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Proverbs 27:17 and Exodus 23:3 Thus it is not meet nor expedient for the countenance of a woman to have such an effect on a man, of sharpening his countenance in encouragement, except it be her own husband or her own children. Thus to the public, her face and shape is to be covered. The word smile or smiling, might not be written in the word of God. Nevertheless, the word smile is covered or comprehended at the word countenance or countenancing. Because of how Adam fell from honour in the beginning of man, the woman became a perpetual reproach to the man. She is now more contingent; more uncertain. She is more of a liability, because she is more of a risk when uncovered to the public. Especially a strange woman, seeing that her ways are moveable, that thou canst not know them. Proverbs 5:6 A woman ought not to have broided hair, nor plaited or braided hair. Nor weaved or woven with material. Isaiah 19:9, ITimothy 2:9, IPeter 3:3-4

## CHAPTER 3

How should the appearance of the crown of a man's head be? bald? long hair? tapered? fades or Philly fades? twists or plats? In the word of God, at Leviticus 21:1-6, it shows us commands that God gave Moses, referring to what the priests shall not do to themselves, in respect to the dead. At verse five, it shows that they shall not make baldness upon their heads. Some men might think that it is ok to shave their heads bald for other reasons, as long as it is not for the sake of the dead. Not so. What scriptures in the entire word of God, shows justification for a man to deliberately shave his head bald? Do not confuse scriptures of shaving the head, with scriptures specifically showing shaving the head bald. Ezekiel 29:18, shows us every head made bald. And at I Corinthians 11, we see the words shaven and shorn, without the word bald being mentioned. In Acts 18:18, it shows Paul the apostle shorn his head because he had a vow. In this case, because of his vow, his head might have been shorn bald. We say this because in general, a man in Christ does not commonly shave or shorn his head because he has a vow, but because his hair has grown long. I Corinthians 11:13-14 But shaving the head bald, was according to the way of the heathen, or old leaven. Having a distinguished and exclusive appearance. This is done away in Christ. In the prophets, multiple times, it shows heads being bald for the sake of divining, memorializing, or atoning for the dead: which is now imposing on the dead. As it is written, Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: Neither shall men tear themselves for them in mourning, to comfort them for the dead; Jeremiah 16:1-8 In the prophet Micah 1:16, it shows baldness because of men going into captivity. In the prophet Ezekiel 29:18, a king of Babylon caused baldness to come upon his army, to serve a great service against Tyrus.

Thus this was a leaven of the heathen. Not a commandment from God. And the Lord God prophesied that baldness along with other things, will result upon Moab. Baldness, derision, shame, lamentation, and dismay. Jeremiah 48:35-39 Again, shaving the head bald for men, is now done away in Christ Jesus our Lord. And long hair for men is also done away in Christ. Long hair is a shame unto him. Long hair on a man's head is also a crown of pride. Isaiah 28 But let a man's head be polled. Hair cut low enough to clearly reveal the very shape or skirts of the skull structure. All this, without being bald nor hair being long. Having pared or kempt hair. Kempt meaning, hair cut low or cut close to the scalp. Much as the way the eyebrow is low, close, or cropped hard to the surface of the skin of the face. Or as the grass of the field is cut very low to the earth's dirt or soil, without exposing the dirt. Pared meaning, to diminish the bulk of. To shave off an outer edge. As to pare a finger nail, without cutting or taking off the entire nail from the finger. Deuteronomy 21:10-12 Notice here in this scripture, that the Lord did not say that she shall shave her head bald? but the word shave is used without the word bald applied. Thus paring the hair on the head, is cutting it low enough til it is cropped close or cropped hard to the scalp or skin. Thus by this, the head is polled and not bald. Again, polled in the regard of a man's head means: he cuts or shaves his hair low enough until the shape of his head or perimeter shape of his skull structure is identified. IISamuel 14:26 and Ezekiel 44:20 Polled and not bald. Again, Ezekiel 44:20 helps us to understand a polled head, by a process of elimination. Eliminate shaving the head bald, and eliminate letting the hair grow long. Thus you now only have a head that is polled. Showing the skirts or outskirt structure. As the way that some would describe a suburban area at the end of a landscape, or neighborhood, or downtown section saying, The outskirts of town. Polled also means, accounted, numbered, or exacted. Numbers chapter one.



Thus for a man's head being polled, he is bearing the image and glory of God. God does not have long hair, nor a bald head. But polled hair as wool. Genesis 1:26-27, Daniel 7:9 and Revelation 1:12-15

#### CHAPTER 4

Now for the beard and mustache on a man's face. It is written saying, Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD. Leviticus 19:27-28 This scripture mentions marring the corners of the beard and making cuttings in the flesh. This is a witness to the prophets showing lamentation customs of breaching and marring. Atoning for, or memorializing the dead. Such as Moab and other nations laid waste and brought to silence. Weeping, howling, heads made bald, beards cut off, cuttings in their flesh, clothes rent, dealing with incense, and girding with sackcloth. All this is a signification of shame, dismay, and a derision. Isaiah 15:1-3, Jeremiah 41:5, 48:35-37 And we see that the shaving off of the beard or clipping the beard, is in this line up of forbidden customs. Customs or rituals that signify respect for the dead or atoning for the dead. What precept scripture clearly testifies against a man for having a beard? Ezra the scribe had a beard. Ezra 9:3 Again we see that in IISamuel 10:4, the deed of renting garments and shaving off the beard is commonly an ungodly act. Also, baldness is an exclusive appearance of amazement. Being astonished as Ezra said. Now look at IISamuel 19:24. This scripture shows a lame man that had not dressed his feet, nor trimmed his beard, nor washed his clothes, in a certain number of days. And not washing that which needs to be washed, is slothfulness and uncleanness. And not preparing your feet as expected, shows slothfulness and a person that is not

ready for a required thing. Thus within this untidy line up or pattern, we see that this man also had an untrimmed beard. Not a shaved off beard nor a clipped beard, but an unkempt beard. His beard was bushy, pitched, or thick. Thus his beard ought to have been pared. Balanced across his face, without being bushy, pitched, or thick. Thus having a polled face as well as a polled head. This bears witness to Leviticus 19:27 This scripture did not command for the beard of a man to be totally shaved off or totally cut off of his face. But it commanded that the corners of the beard be not marred. Meaning, let there be not curious artful designs in the beard. Such as a long continuous thin or narrow strip of hair, coastlining around the edges only, such as a roller coaster appearance. A curious art. An embroidery. But in all the places on the face that the beard will grow naturally, let it do so. Then shape all the edges and borders where it has stopped growing. And then tone it down close to the surface of the skin, without making it bald or any fancy designs. Goatees alone upon the face is a fancy design. It is a curious art. It means that the corners of the beard will have to be cut, and the vertical beard running up to the crown will have to be cut off also, to establish the goatee. The goatee is an exclusive decoration. A forbidden trimming to seek love. Jeremiah 2:33 Love: as in desiring to have preeminence, preference, reverence, favour, adoration, admiration, desire, lust, or respect of persons. Also, cutting off the beard can project an effeminate appearance. I Corinthians 6:9 Soft. Tender. Delicate. Smooth. Thus, womanish. Without blemish. Sweet looking. Helping to bring to remembrance the sinful days of thy youth. Psalm 25:7 Again, smooth even as the flesh of a little child or baby. II Kings 5: 13-14 Baby. Babylon. Thus Babylonish. Clean shaven bald, is also Babylonish. Ezekiel 29: 18 And cutting off the beard surely makes many men look strange and fraudulent. Deceitful. Youthful. And the word of God says, Flee also youthful lusts: II Timothy 2:22

And again it is written, When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. I Corinthians 13:11 And things young or youthful, are more distinguished and alluring . Imposing. More forceful. More exclusive. More favourable. More preferable. Ecclesiastes 11:9-10 and Ezekiel 23:21-22 More spicy and racy. More stimulating. Thus, more affectionately hurtful. Thus, no partial or marred beards, just as there are to be no partial or marred looking hair cuts. No fades or tapers. No parts, prints, marks, or slashes in the beard or head, as some have done to their eyebrows. And the mustache is justified, but not alone. Let the mustache be included with the beard. And remember what Paul the apostle said about if it be a shame for a woman to be shorn or shaven. I Corinthians 11 This is not talking about shaving all the way bald. But being polled. This means hair on the head and face being trimmed or pared.

## CHAPTER 5

What does I Timothy 2:9 tell us about how clothing should fit upon our bodily frame specifically? Loose, close, long, short, curt? Exclusive? What exactly constitutes being naked or a lewd appearance? The common appearance of men in these last days is polled nakedness. A trimmed appearance. A curt or broidered appearance. Vivid, graphic, vigorous, or striking. Lewd and imposing. Apparel that is lewdly concise to the body frame. Shrinked. Drawn close or cut close. Sleeked. Constricted or made narrow. Tight or taut. Showing the skirts of the shape. Skirts or outskirts. Rims. Borders and edges. Parts that are raised or embossed through the garment. And such is also a strangled appearance. Acts 15:29 But in the prophets it is written saying, Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. Why trimmest thou thy way to seek love?

therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these. Jeremiah 2:32-34 The prophet asked a question: Why trimmest thou thy way to seek love? Trimming something is also synchronizing. To make taut or tight to the contour or shape of a thing. An exclusive and distinguished appearance. And trimming is also to broider by lacing, elaborating, parting, breaching, or having partitions. Deck or decorate. Magnifying by adding, or magnifying by condensing or curting. And this is the common appearance of men and women, now in these last days. Polled nakedness and embroideries. Curting, lacing, ornamenting, or making elaborate. And skirts is the ends, borders, or rims of anything. As the skirts or outskirts of a town. The edges. Perimeters. Thus, as a woman can smite or take a man's affections with her eyelids, so likewise she can smite and take his affections with her skirts, edges, or rims of her bodily shape and clothing. The rim of an object or shape can be circular or curving. A narrow strip or narrow opening that helps to show exclusive and distinguished details and structure of an object. An edge, or a rent, space, cleft, or crack. Such as between the thighs. Between the buttocks. Between the breasts. Showing isolations. Rims running around outer edges of a shape. At the breaches or rims, is where these body parts are magnified and graphic. The rims of the volume, opening, or breach, in the top section of a garment, can magnify the partial skin or shape appearance of the breast. Some call this the cleavage. As it is written, Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. Hosea 2:2-3 Thus adulteries between the breasts, thighs, and buttocks. Wicked isolations.

On such places of a person's outlandish whorish appearance, is where many people have been lustfully and affectionately slain. Hurt. Pricked. Pierced. Mocked. Smoted or slain. Slain by being tantalized with temptation and desire for what they cannot have. Being victimized. And slain by being seduced and allured away to be robbed, hurt, or murdered. Allure to frame and blame. To have a matter of accusation against. This is also what is meant by the prophet in the above scripture, at verse thirty four saying, In thy skirts is found the blood of the poor innocents. In thy skirts. In thy rims. In thy trimmings. Thy breaches, rents, cleavages, and curves. And the blood of the poor innocents means: the life of the poor innocents. The name or reputation of the poor innocents. Someone placed in harms way by another. Someone jeopardized, victimized, or infamized. Someone affectionately overtaken by another person's whoredom, wiles, temptation or provocation. Someone profaned or slandered. Someone put to death or put to ruin by the adulterous mannerism of another person's appearance in apparel. As some men say, Dress to kill. Also in the prophet Jeremiah 13:22 it shows again, skirts being discovered and heels made bare. This is signifying shame and defamation of character. A loss of dignity. Remember, skirts can refer to clothing or the frame of any object. The rims. Ends, edges, or borders. And the word heel is not only applied to the human foot, but to other objects as well. Something extended out from what it is attached to. Extended and tilted or inclined. Something close behind something. The hinder part of anything. The rear end of a frog is a heel. The rear end or buttocks of a woman, well pitched and inclined upward, or tilted downward. This likewise is a heel. A protuberance or a projection. The claws or ball at the back of a hammer is a heel. The bottom of the palm of the human hand nearest the wrist, is a heel. Yet again, the prophet is signifying against the shame of the human appearance, when he says skirts and heels in the above scriptures.

There is bare nakedness and there is polled nakedness. Bare nakedness is when the skin of any body part is exposed. Polled nakedness is when the skin is covered, but the coastline, trimming, or rim of any body part is printed from under the clothing, visibly seen to the public. Printed, shadowed through, raised, or embossed from under the clothing. Printed meaning, that which is seen in public or outwardly by being projected, perforated, protruded or pitched, or embossed, or delineated from under the clothing. As it is written, Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. IChronicles 19:4-6 And this also can be done without showing the actual bare skin of the buttocks, while still yet reflecting and showing a recessed or delineated appearance. Demonstrating open flatteries, which are adulteries. Infamies, humiliations, and lewdnesses. Publicly displaying the fiery darts and wiles of the devil. Conflicts of interests. Such as exposing your bulk, thickness, volumes, rolls, padded or rounded shapes of your body. Making your appearance a gazingstock for love as the prophet signified. And now love, lust and harassment. Harassing and imposing on the public by demanding unseemly reverence. Demanding attention and recognition of your physical bodily shape. With features of things that are abrupting, astonishing, bewitching, indignating, anguishing, smiting, vexing, pressing, poking, piercing, and pricking to the human affections. Things fatiguing and tasking. Again, these are vexations of spirit and wiles of the devil. As it is written, And the LORD spake unto Moses, saying, Vex the Midianites, and smite them: For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake. Numbers 25:1-18 and ICorinthians 10:1-14 These ungodly and outlandish Midianites, caused a conflict of interest to come upon the people of God.

Bringing on the sins of lust, idolatry, and fornication, by way of being provocative and imposing. Again, such wiles are not easy on the human affections, but harassing, oppressive, and anguishing. But our appearance to the public ought to be easy, favorable, complete, whole, and sound. Finished. Easy as in easy to be intreated. Easy to tolerate the appearance of. Pure, peaceable, gentle, and all such like. Reflecting the wisdom that is from above, that comes down from the Father of lights. James 3:17 Wiles and conflicts of interests are commonly discovered in public with those that adorn themselves in strangled apparel. Choked, constricted, or concentrated garments. Apparel that reveals the stock of the lips of your breasts, and the stock of the lips of the buttocks, crotch or foreskin, whenever the clothing is closely synchronized to the shape of the frame of your body. A streamlined appearance. A punctuated look. An erotic statement. A child can feel such wiles whenever men in public observe upon the child's mother. Or the child can gain an early fascination of lust, because of the sexy or racy appearance of other children in public. This is inappropriate among the youth. Most certainly a child can feel defenseless and jealousy over their parent, as men idle upon their parent. The prophets show that there is a punishment ordained for such lewd behavior. As it is written, And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; Isaiah 3:24 And again it is written, let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Hosea 2:1-2 Again, this adultery is also commonly found between the buttocks, and between the thighs, as well as between the breasts. Rims. Skirts. Trimmings. And the apostles commanded to abstain from things strangled. Acts 15:29 Strangled is something made strait. Something choked or pressurized. Causing something to be or look swollen. Pressurized. Warped. Concentrated: which means to unite more closely. To gather

into one mass, or one load, or one force. To bring all one's faculties to bear upon one thought. One object. To concentrate attention. To heighten artificially. To embolden or enlarge. As some wear what is called a push up bra. Something to help strangle the appearance of the breast. To embolden or enlarge. To heighten artificially. To maximize or to amplify. And such is a misleading appearance. Fraudulent. Or tank top shirts. Wife beater garments as some say. Or short sleeve shirts. Tight clothing, narrowed, trimmed, or constricting. Clothing that is not properly fitting but tantalizing, teasing, doting, meddling, flirting and flattering to the public. Displaying fragrances of lusts and whoredoms. Especially when bending, reaching, arching, kneeling or squatting. Such exposed features are alarming and punctuating. Not holy to the public, but lustful and whorish. Halting. Causing idleness. Again, polled nakedness is when the skin is covered, but the rim line or skirt line of any body part is projected, trimmed, or outlined through the garment. Poll means: identified, perimetered, distinguished, exacted, detailed, measured, descriptive, outlined. Showing precision or precise angles, curves, and features. Well bordered. Poll also means, accounted or numbered. Ezekiel 44:20, IISamuel 14:26, Numbers chapter one. When a man polls his head, he cuts or shaves his hair low enough until the shape of his head or perimeter shape of his skull structure is identified. Polled and not bald. Showing the outskirts of the head structure. Again, as some would say in land description, The outskirts of a town. Borders. Thus for a man's head being polled, he is bearing the image of God. Genesis 1:26-27 The word of God also shows that the word shadow means: to show an outward copy of that which is to come, or that which is unknown or hidden. A pattern. A semblance or resemblance. Showing specimens. And such an outward copy of nakedness is revealed by its coastline, skirt line, trim line, or outline. An immediate reflection of all that is on the plane or surface of the body frame.



Polled nakedness is also muffled nakedness. As a muffled sound is still audible but not clear. Likewise muffled nakedness is still visible from under the garment, even though the skin is not visible. This is also translucent nakedness. A muffled appearance also shows waved or wavy appearances. Channels and grooves. Sleek. As a serpent or some kind of reptile. As a road or highway with dips, hills, and curves. A muffled appearance also is: As to coat or poll a jar with aluminum or tin foil. Though the skin of the jar is covered, yet its physical shape is streamlined. Recessed, trimmed, curt, or embossed through the foil. Thus showing outward networks of the hidden. The prophet also testified against mufflers. Isaiah 3:18-19 Thus men and women adorned as such in public, victimizes others and causes discomfort to others. Jeopardy. Fatigue, weariness, humiliation and intimidation. And more so a woman who wields such power. Therefore she is more of a risk. A common liability in society when she is not properly covered. Thus tantalizing men. And making some feel the sorrow of unworthiness to befriend her, or making some to feel the unworthiness or insecurity to be with her in an intimate relationship. In this is found spitefulness and mockery. Cruelty. According to the word of God, pants or trousers are breeches. Even long breaches. And short breeches for those that call themselves wearing shorts. And there are under breeches, which commonly now is called underwear. In The prophets it is written, Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. Isaiah 47:2-3 Notice how one part of the body here has the word bare applied to it? the leg. And the other body part is not said to be bare, but uncovered? The thigh. Now in these last days, men and women commonly expose their bare legs and turned thighs or skirted thighs. As in wearing a pair of shorts with no sox on. Showing bare legs

and uncovered or discovered thighs. Such as the volume, or size, and the turn or shape of the thigh being identified, without the skin of the thighs actually being exposed. Thus trimmed. And bearing witness to the difference between polled naked and bare naked. Skirt naked or even rim naked. In another place, the prophets also shows the buttocks being uncovered, but not said to be bare. Thus it is discovered or discerned without being bare naked. Isaiah the prophet walked naked for three years. He removed his sackcloth from off his loins and one shoe from his foot. Exposing the skirts of his thighs. Skirts or outskirts, or perimeters. And the skirts of his crotch or foreskin. Genitals. Again, skirt means: Rims. An edge, border, or extremity. The ends. Wings. Skirts of a garment. Skirts of the body structure or skirts of any object. Again on Isaiah, he removed his sackcloth from off his loins and one shoe from his foot. It did not say that he removed his breeches, nor a upper garment as in a shirt, vesture, or coat. Thus he was limping and polled naked from the waste down, at the same time. This was much of the prophet Isaiah's appearance, when God ordered him to walk naked for three years. For a sign and wonder of the shame that was going to come upon Egypt and Ethiopia. Isaiah 20:1-4 The prophet also spake of the foreskin being uncovered. Relating also to open shame. Not bare, but uncovered. Discerned. Discovered. Perceivable rims and edges. Identifiable to the public, from under the garment. Habakkuk 2:15-16 And such is the common appearance of many men and women now in the world. Exposing the stock shape and rim print notch of their secrets. Permitting lewd inspection and scrutiny. The private parts of the penis and vagina, from under the pants, shorts, or breeches. Skirt also means, delineation. This is outlandish. Glimpses of nakedness. Discovering to the public. Again it is written saying, and instead of a girdle a rent; Isaiah 3:24 This prophecy of the rent, also bears witness to the trimmings of men in these last days. A vertical gap exposed from

between the feet all the way up to the crotch area. Delineating or skirting the shape of the thighs, buttocks, and genitals. This is why the apostles and prophets of God and Jesus Christ wore aprons and girdles around their loins, reaching down past the crotch and buttocks area of the human frame. Not because it was the style and fashion of their time. Nor because of the Levitical priesthood. But because of the general commandment of holiness for men to cover their nakedness. Both polled and bare nakedness. Trimmings. Curts. Skirts. Delineations. Rents. Cleavages and breach openings. Jeremiah 13:1-7, Matthew 3:1-4, Acts 19:12, Acts 21:10-11, Revelation 1:13 Some men thought that the word skirt, was only referring to the dress like knee high garment that women commonly wear in these last days. Not so. At a certain time of trials and tribulations, Paul said he was in nakedness. More than likely he was polled naked while in public, as he was in deep poverty, while laboring and suffering among men. Out in public with his crotch and buttocks delineated, skirted, or embossed from under his garment. No girdle on as usual, or no coat, or without both. Exposed against his own will. And he might have suffered in nakedness under incarceration circumstances. Prison. IICorinthians 11:26-28 Again, uncover also means discern or discover. To divine. To detect or perceive. To recognize. As Johnathan and his armourbearer discovered themselves to the garrison of the Philistines. No not showing their nakedness, but this scripture shows how the word discover, is also used in the manner of being exposed to the public. ISamuel 14:11 Thus when they discovered themselves, they revealed themselves. Publish means: To expose or open to public inspection or scrutiny. Deliberate or intentional exhibition to one or more persons capable of understanding it. To give notice to. Exposing or presenting something to view. Publishing also involves: To cause to be recognized or acknowledged beyond the scope of that which is easy, equal, or reasonable. Showing off. Lewd flattery.

Causing open infamy. Victimized. Publishing beyond measure. Thus jeopardizing. Mark 7:36-37 Therefore if the garments are sufficiently loose or draped upon the human frame, nakedness nor rims will not bear through, or shadow through. And thus, nakedness will not be discerned nor published. Therefore, it is good for the garments of men to be as loose somewhat as the common robes of judges or magistrates in the judicial court system. Thus concealing the powerful appearance of the arms, recessed or embossed or shadowed through the clothing. Yet not broadness nor enlarged borders of the garment, as the Pharisees. And not long garments as the scribes. But a tempered length. Matthew 23:5 and Mark 12:38 Let men be draped in two sections of clothing. The top section draped down pass the buttocks and genital area, overlapping some of the top section of the girdle. Seeing that the girdle alone, might still show a shadow print of the buttocks. And let the girdle drape pass the thighs unto the knees. Let the pants legs be wide or broad enough to drape around, and not strangled around the muscular or roundness print of the calf. Covering all thickness and nakedness of the legs and ankles. For women in Christ, it is good for them to wear loose or draped garments upon their frames, as a farthingale. Two sections likewise. Yet again, not the breadth being unnecessarily large around the body. Nor with broad borders of the garment, nor as the broadness as of the Pharisees. And not long garments as the scribes. But a tempered length. Without designs and flatteries. But somewhat as maternity apparel that is commonly worn by women that are pregnant with child. Even concealing the print of the belly. Or well draped as robes that are worn in the judicial court systems. Draped sufficiently enough to cover all vivid, vigorous, striking, graphic, and indignating appearances. Such as grooves, channels, angles, and rounded parts of her shape. The top section overlapping some of the top of the bottom section. That if any part of the hips and buttocks is shadowed or printed from

under the bottom section, it is covered well by the overlapping top section. And let both sections be of one sort of material, of one pattern, and of one colour. Such as both sections being all woollen. Or both sections being all linen. Both sections being all green in colour, but not bright nor gloomy green. Or both sections being all gray in colour, but not bright gray nor gloomy gray. Gray and green are easy colours and not costly colours. And bright shades of any colour is costly. Costly in appearance. Gray and green are not alluring or attractive colours. Nor astonishing or exciting. But plain. They are not colour of fascination, curiosity and wonder. Nor enticing. Seducing. Deceiving. Halting. Stirring. Stimulating. Moving. Convincing. Pressing or oppressing. Not scorched, gloomy, and grievous as the colour black. They are not dull, scornful, and dross looking colours upon garments as brown is. Gray and green are pleasant and comforting colours. Colours of consolation, assurance, hope and favour. As it is written, But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. Psalm 52:8 And again it is written, Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein. Hosea 14:8-9 Again on green, Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. Song of Solomon 1:16 And in Psalm 23: 2 it says, The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: Modest apparel is also plain array. The appearance of straight forward apparel. Reasonable, sound, and easy. Gray is a sound looking colour. We know this simply by the affects of nature. ICorinthians 11:14 Thus, as nature can teach us about the natural force of shame, when a man has long hair, likewise nature can teach us about the natural

forces of colours. Some colours are dreadful and grievous looking. Some are alluring and wonderful looking. Others are sound and pleasant looking. And surely gray is a very sound looking colour. Grave and sincere looking. Pure looking. Easy looking, as in being easy to be intreated. Unexalted looking. Gray is not a threatening looking colour, nor a provocative and tempting looking colour. It is not a colour of desire and lust. It is not an imposing nor an extreme looking colour. Nor an oppressive looking colour. It is not a valiant, mighty and powerful looking colour. But gray is a modest, gentle, peaceable, favorable, temperate, seasoned, and pleasant looking colour. Again, this is by the basic judgment of nature. As by nature, we can judge that it is a shame for a man to have long hair. ICorinthians 11:14

## CHAPTER 6

What does ITimothy 2:9 say about flatteries and material such as silk, velvet, wool, linen, and all such like? What about the business suit and neck tie of corporate America? Thus a man can read and see for himself, that many of these things are not answered in ITimothy 2:9 Yet men have and would use their opinion and philosophy to explain the material above, using ITimothy 2:9 only, without referring to any other scriptures in the word of God. Thus again we say, this is false teaching. When the word of God says costly array, some men think this means expensive in price only. A high dollar amount. Not so. According to the scriptures, costly array also means, costly in appearance. That which is rare or scarce. Something that is uncommon compared to that which is common. Or uncommon compared to that which was made to be common. In IKings chapter 5, this shows us more than one kind of stone that was retrieved from the mountain and brought to Solomon. Great stones, costly stones, and hewed stones. Before these stones were brought to Solomon from out of the

mountain, they did not have a price tag on them. No man sold these particular stones to Solomon for a dollar amount, nor for a certain price of money, or value. And neither did Solomon sell these stones to any man. And yet without a price or sale being applied to these stones, why were some of them called costly stones, and others were not called costly stones? The reason was mainly because of their imposing appearance. Their natural God given fashion. Their crafty or cunning shape or design, being different than most others. Also costly because of their size, or because of their finished appearance after men hewed and fashioned them. Sawed, cut, and shaped them. Again, costly because they are rare or scarce. Distinguished. Different. Stones that were also an unexpected discovery. Unknown aforetime, or uncommon. Hard to access. Hard to apprehend. Hard to obtain. Hard to possess. Hard to wrought. Costly for being an unanticipated find. Thus causing astonishment, surprise, shock and amazement at first acknowledgement of them. They were more imposing in appearance than other stones. Enticing, alluring, and seductive to the natural eyes and affections. Abrupting the human nerve system. Unique in strength and durability. Unique or rare in colour. Such as fair colour stones, diverse colour stones, glistering stones, precious stones, and such like. And thus this wisdom of identifying what constitutes costly stones, can also be applied to determining what constitutes costly array or costly anything. Costly stones without price or sale. Or a very precious ointment or costly aroma without price or sale. As it is written, Then took Mary a pound of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the ointment. And again it is written, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. Mark 14:1-5 and John 12:1-5 These ointments were costly, because they were very imposing aromas and odours.

Very effective to the human senses of smell and breathing. And the money value that some estimated for its worth, also bears witness to it being costly, even though it was not officially priced nor sold for what it was said to be worth. Thus, costly without price for sale. Costly because of its effect. Rare or scarce, or uncommon compared to that which is common. Or the way it was fashioned. Distinguished from others. Grand. Imposing. Abrupting to the human nerve system. Causing astonishments and amazements. Curiosity. Yet for apparel, the church is not supposed to display inappropriate amazements. IPeter 3:3-6. Marble or onyx stones might be uncommon compared to granite stone that is common. Thus by this, marble and onyx would be considered costly stones. Thus with apparel material, silk or velvet is uncommon compared to woollen or linen that was ordained by God to be common among men. Leviticus 13:59 Thus silk or velvet is constituted as costly array, or costly material. Choice material. Elite. Therefore, they are counterproductive to modest apparel. Costly in appearance, with or without price. The following scriptures also bear witness that silk is costly array. An uncommon material. Proverbs 31:22, Ezekiel 16:10-13, Revelation 18:12 Likewise apparel that is considered to be gay clothing, goodly apparel, soft clothing, and gorgeous apparel: all these are costly array, because they are ordained of men to be choice apparel. These garments and clothing are common among those in authority and those that are of the learned and great among men. The elite and scholarly. The academic and rich. Even the business suit and neck tie of corporate America is not modest apparel. The neck tie is flattery, or as a religious devotion. A trimming to seek love. Jeremiah 2:32-34 The neck tie represents old leaven. It is a sensual ornament. Sort of like the blue ribband that was ordained in the old testament for the church to wear, that they remember the Lord's commandments, and be reminded not to go a whoring. Numbers 15:38-40



And according to the scriptures, the business suit and neck tie, constitutes costly array. With or without price, it is costly array because man ordained that it be a choice apparel. Sharp. Imposing. An exclusive appearance demanding advantage and respect of persons among men. In the epistle of Jude at verse 16, it mentions men speaking great swelling words, having men's persons in admiration because of advantage. And this is a common imposition of them that are adorned in the suit and tie. A trimmed or curt appearance to seek love, favouritism, and advantage, having men's persons in admiration. It is written saying, MY brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? James 2:1-4 Again, man ordained the suit and tie to be a choice apparel. Costly. Thus, costly array. A choice appearance is not a common appearance compared to what the word of God ordained to be common; long before the style and fashion of man's persuasion. The suit and tie commonly represents a municipality, or a Parliament, or Congressional, or judicial, or corporate industry of officials. Their officers and servants. The suit and tie is an appearance of flattery. A superior appearance denoting authority, rank and lordship. It is the apparel of the formal. The prestigious. The complimentary. The professional. The learned. The scholarly. The expert. The academic. The commercial. The incorporated. The conventional. The concisioned or the collegiate. The exclusive. The well trained. The well informed. The revered or the recognized. The alert. The ready. The posted. The merchandised. The marketed. The chartered or the franchised. The lofty. The proud.

All of such qualities demands respect of persons, having men in admiration, partialities and covetousness. And this appearance will cause God to resist such that are adorned in this costly array. It is written, These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, Proverbs 6:16-17 And again it is written, GOD RESISTETH THE PROUD, BUT GIVETH GRACE UNTO THE HUMBLE. James 4:6 Again we say, the suit and tie is the apparel of the proud. Officers of rank. Captains and such like. And such men are commonly in the houses and courts of rulers. Rulers such as judges, governors, kings, and such like men in authority. Matthew 11:8, Luke 7:25 This bearing witness to the prophet Jeremiah 43:2 saying, Then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, At verse 4 it says, So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD,. Thus, the proud men that are mentioned in verse two, are also the captains mentioned in verses 4 and 5. Men of force. Power. Influence. Imposition. The suit and tie is an elaborate celebrated apparel. An exclusive and distinguished look. Exhibiting prominence, eminence, valor, and excellence. Consisting of details and distinctions. Curtness. Having a several appearance. A chiefly look or profile. An apparel of the pride of life. Highly exalted among men. A stately appearance, or an appearance of high estate. Yet, men that are subject to true holiness in Christ Jesus, are not to mind lofty or high things, and are commanded to condescend to low estate. Romans 12:16 The word choice means: That which is the most excellent. The richest variety. Distinguished. The best chosen. That which excels others in quality. Highly favoured. The most beloved. The word of God in ISamuel 9:2 shows the word choice, being regarded along with the words goodly and goodlier. Something higher than the rest. Or the rarest type compared to the rest. And Ezekiel 31:16 shows the word choice being of similar regard to the

word best. The word of God mentions whole stones. Likewise garments ought to be whole garments, and not garments with partitions, rents, breaches, and openings, as the jacket of the suit and neck tie is. A corporate look. Thus again, the business suit and neck tie appearance is costly array. There is linen and there is fine linen, and even fine twined linen. Linen is common for modest apparel. But according to the word of God, fine linen or fine twined linen is common among those of royalty or in authority. Those that are rich, and those that exercise in the lust of the eyes and in the pride of life. Things Babylonish. Genesis 41:42, I Chronicles 4:21, Proverbs 7:13, Isaiah 3:18-23, Ezekiel 16:10-13, Luke 16:19, Revelation 18:12 Also fine linen was suffered for the Levitical priesthood, for beauty, glory, and honour. The Lord himself also suffered other men to adorn themselves in such fine linen in the times of ignorance. But now the beauty of holiness in Christ Jesus, no longer consists of this type of outward beauty of fine linen. The following scriptures signifies that woollen and linen material is not costly array, or not costly material. Leviticus 13:47-48 and verse 59, 19:19, Deuteronomy 22:11 The Lord himself used the words woollen and linen here, to also show what types of garments and array that are common, or that are supposed to be common for the church to wear. Woollen or linen is not hard to find or fashion, as silk and other costly materials are. Thus woollen or linen constitutes modest apparel.

## CHAPTER 7

What does I Timothy 2:9 tell us about apparel with designs, patterns, figures, symbols, marks, prints, delineations, images, names, divers shapes and angles? Plaid designs? Stripes, pen stripes, vertical, horizontal, tic tac toe formations, horizontal and vertical intersecting, and all such like? We cannot learn accurately from I Timothy 2:9 concerning these things.

Thus we must search the scriptures that speak to these things elsewhere in the word of God. The scriptures testifies against us making figures, symbols, images, and similitudes of anything in heaven, in earth, and things under the earth. It is written, Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, Deuteronomy 4:14-19, 16:22 Numbers 33:52 Yet, men do this anyway for the sake of recognition, admiration, worship or observation. Any image. Pictures. Even photo images, which is the same as molten images; Commonly created by divers forms of heat and castings. Whether by mold, or camera, or any device. And Proverbs 25:11 and Isaiah 2:16 do not justify pictures and images now in Christ, because of the way the word pleasant is used or because of the comparable words fitly spoken to apples of gold in a picture of silver. Acts 7:42-43 indicates a judgment against figures and symbols in general. Whether it is upon clothing, walls, signs, titles, flattering titles, anything. Garments bearing the appearance of stripes, horizontal or vertical, has a rough appearance. Lines after lines. Or lines upon lines. Drove after drove. Or scattered. Staggered. Not plain. Rough. An appearance of frequencies. Changeable. Of divers sorts. Thus it is written, and the crooked shall be made straight, and the rough places plain: Isaiah 40:4 Again it is written in the prophets saying, And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: Zechariah 13:4 Again it is written saying, cause the horses to come up as the rough caterpillars. Jeremiah 51:27 This pattern of something rough coming up meaning, coming up in waves. Wave after wave. Or drove after drove. Frequency after frequency. Line after line. Row after row. And again it is written saying, Thou shalt not wear a garment of divers

sorts, as of woollen and linen together. Deuteronomy 22:11 This shows divers sorts of material for one garment. This is one example of divers sorts. There are others. Such as a single garment having the right colour and the right shade of that colour, but also bears stripes of any sort. Frequencies. Waves and droves. Channels. This is divers sorts. Something rough and not constant or plain. Or a single garment bearing divers sorts in colours. If the top garment is gray, then the bottom garment ought likewise to be gray. If the bottom garment is green, then the top garment ought likewise to be green. The top ought not be green, while the bottom is gray or some other colour than green. This would be what the prophet signified as changeable. An appearance or pattern that is not steadfast or constant, but changeable. And changeable is rough and deceitful. Obstructed. One sort also represents one spirit. Being sound and steadfast. Not ringstraked, nor grised, nor speckled, nor spotted. All this is a deceitful and changeable pattern. Genesis 30:39 and 31:10 Rough garments is that of a deceiver. Such as a sorcerer, or false prophet. Garments rough like a caterpillar. Jeremiah 51:27, Matthew 24:11, Acts 8:9-11 and 13:6-12

## CHAPTER 8

Now concerning the feet. Again the word of God says, Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Romans 12:16 Thus, heels on the shoes ought not to be high heels. High heel shoes projects a fraudulent appearance. Causing a person's height and stature to look taller than natural. This is excess. Matthew 23:25 Superfluity of naughtiness. And excess is pride. And pride is lewdness, recklousness, and childishness. And such a fraudulent appearance is of the pride of life. IJohn 2:15 and 16 Nor are the shoes to make unnecessary sounds and noises.

Such as flip flops, metallic or hard shoes making noticeable striking or clapping sounds in each step. Alarming sounds. As it is written, Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. Matthew 6:2 Of course this scripture is not talking about feet or shoes, yet it shows us some wisdom concerning unnecessary sounds to the public. Thus we are to represent an ornament of a meek and quiet spirit. IPeter 3:4 No open toes or open heel sections in the shoe. Nor showing any nakedness of the feet, legs, or ankles. Exodus 20:24-26. Jeopardizing injury, and arousing lust. Thus, there are three primary reasons for wearing clothing to the public. For covering, for support, and for protection. Strive to have the shoe colours according to modest apparel, as showed in chapter five of this decree. Some believe that Jesus and his disciples wore sandals or shoes that were open toe and open heel. What scripture clearly shows this? The ones that say a woman washed the Lord's feet? Would she wash his toes and heels, without washing the soles of his feet also? judge ye. Are the sandals in these present times now, certainly the same kind of sandals worn of men in the days of Jesus? if so, what scripture clearly shows this? The word of God says prove all things. IThessalonians 5:21

## CHAPTER-WHAT?

wives, their sons, and their daughters, every one having knowledge, and having understanding; They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgements and his statutes; Nehemiah 10:28-29, Exodus 19:5, And thus ought to be the minds of all baptized believers in Christ Jesus in these last days. A mind to separate from the customs of the world and from corporate America, by entering into a curse to do all the apostles' doctrine and not part of it.

