

# Male and Female Created He Them\*

THE DISTINCTIONS BETWEEN THE MAN AND THE WOMAN AS TAUGHT IN GOD'S WORD

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## INTRODUCTION

Distinction of the genders is being broken down and blurred today! For decades now, this has been going on. Most likely, it will continue until Christ establishes His kingdom on Earth. What does the Bible teach about distinctions of gender? Will Christians believe and obey the Word of God and continue to be the salt of the earth in every way, even with regard to these distinctions?

As the Lord works in the heart of a Christian, they will willingly fulfill, by faith, God's distinctions for mankind and desire to do this to glorify their Lord, Who bought them with His own precious blood.

Legalism would force a Christian to simply conform, obeying, regardless of true repentance unto God and regardless of faith in God's written revelation (God's Word) concerning these truths. Liberalism would allow a Christian to do as they please, not according to the Word of God, saying that they are under grace and are at liberty to do as they please. Both Legalism and Liberalism truly pervert and obscure the grace of God.

**Galatians 2:20**, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

**Ephesians 2:10**, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

**Philippians 2:13**, "For it is God which worketh in you both to will and to do of his good pleasure."

**Colossians 1:9-11**, "...that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long-suffering and joyfulness;"

**Romans 6:1 & 2**, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

**John 14:21**, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

**Romans 5:20 & 21**, "Moreover, the Law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

## 1) CONSIDER WHAT THE BIBLE HAS TO SAY ABOUT THE DISTINCTION BETWEEN THE MALE AND FEMALE IN GOD'S CREATION:

**Genesis 1:27**, "So God created man in his own image, in the image of God created he him; male and female created he them."

**Matthew 19:4**, "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,"

**Mark 10:6**, "But from the beginning of the creation God made them male and female."

**Romans 1:25-27**, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet."

God clearly made a distinction between the man and the woman in their created bodies. The man was first created and then the woman. This **order** in God's creation is important. They are both of "mankind," both of the same flesh, yet are not the same. One is male. One is female. Both were created in the image of God and for His purposes. They rejected His purposes and fell into sin. God redeemed them unto Himself to restore that image in them through the One, the Lord Jesus Christ, Who would bruise the head of the serpent, the Devil.

The Lord Jesus Christ in His public ministry when addressing the issue of divorce and re-marriage chose to quote **Genesis 1:27** and **Genesis 2:24** as His foundation to dealing with the Pharisees in **Matthew 19** and **Mark 10**. Therefore, Christ not only gives authority and authenticity to the creation account in Genesis, but, He shows the continued distinction between male and female and that the man and woman are to marry as

spouses for life, just as Adam and Eve did.

The distinction between male and female in marriage will be discussed later, however, at this point, it is very clear that God, at creation and in His Word concerning creation, made a distinction between male and female. Further, the Lord Jesus Christ in His public ministry re-iterates this distinction. All of this is recorded for our benefit in the Word of God. (And, according to **Colossians 1:16 & 17**, the Lord Jesus Christ is the Creator.)

Why must the teaching of Biblical distinctions of genders begin with the teaching of Creation? Understanding the distinctions in God's creation is the foundation to a proper and godly distinction between the man and the woman in every aspect of their life as they seek to glorify the Lord Jesus Christ. [Certainly these statements would solely apply to true believers, however, all of mankind shall be judged according to God's Word, whether they believe or not (**John 12:48**).]

If the Lord Jesus Christ Himself would take the passages from **Genesis 1:27** and **2:24** and use them as His authority for His teaching concerning marriage, divorce, and re-marriage of a man and woman, then certainly it is the authority for (foundation for) Biblical distinctions of the genders. Scriptural evidence for this teaching (or principle) will be clearly given herein.

## 2) CONSIDER WHAT THE BIBLE HAS TO SAY ABOUT THE DISTINCTION BETWEEN THE MALE AND FEMALE IN MARRIAGE:

**Genesis 2:23-25**, "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."

**Genesis 3:16**, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

**Matthew 19:4-6**, "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

**Mark 10:7-9**, "For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

**1 Corinthians 11:8-9**, "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

**Ephesians 5:31**, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

**1 Corinthians 11:3**, "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."

**Ephesians 5:22-24**, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

**Colossians 3:18**, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

**1 Peter 3:1**, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the

The Scripture is very forthright on the distinction between the man and the woman in their perspective roles as husband and wife. Verses were quoted concerning the wife submitting to her own husband because it is here where the Bible makes the clear distinction. The husband is to be the head of the wife. Let it not be forgotten of the man, however, that he is commanded to love his wife even as Christ loved the church and gave Himself for it. (**Ephesians 5:25**)

## 3) CONSIDER WHAT THE BIBLE HAS TO SAY ABOUT THE DISTINCTION BETWEEN THE MALE AND FEMALE IN ROLES OF WORK:

**Genesis 3:17-19**, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

**Titus 2:4 & 5**, "That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

**1 Timothy 5:8**, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

**1 Timothy 5:14**, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary

From Genesis we see clearly that the role of the man is that he work, even by "the sweat of thy face" he must work, said God to Adam. Man is to work outside of the home to provide for his wife and children.

According to the passage in Titus, women are to be "keepers at home." The words "keepers at home" ["οικουρούς" (oy-koo-ros')] literally means a "stayer at home," not out in the world working. (Greek definition from Strong's Exhaustive Concordance.)

**1 Timothy 5:14** further emphasizes that truth, stating that the younger women are to “marry, bear children” and “guide the house.” Certainly one would contend that the context is talking about young widows, and it is, however, it covers the teaching concerning widows, where Titus does not, and it complements Titus. If statements of “bearing children” and “guiding the house” are given for young widows who are to marry, then certainly the statements must also be true for any married woman. It is impossible that there should be a distinction between a widow who marries and a married woman who is not a widow. God would not put these two groups of women into two different classes.

From the passage in **1 Timothy 5:8**, again, it is clear how God sees a man working, or rather his lack of work, that he is worse than an infidel if he will not work and provide for his home. Now, in the context of **1 Timothy 5:8**, the passage is certainly talking about the church providing for true widows. But to show precisely how God views the church which does not provide for a “widow indeed” (and there are qualifications which she must have), God uses the example of how He views a man who will not work and provide for his own household.

Very clear distinctions are seen between the role of the man and woman in the Bible concerning their perspective roles of work.

#### 4) CONSIDER WHAT THE BIBLE HAS TO SAY ABOUT THE DISTINCTION BETWEEN THE MALE AND FEMALE IN CHRISTIAN MINISTRY:

**1 Timothy 2:11-14**, “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”

Only this passage will be quoted for this section. Again, a very clear distinction between the man and the woman is taught in God’s Word for their roles of ministry. The woman is not to teach, nor to usurp any authority over the man. She is to learn in silence with all subjection. She may Biblically, of course, teach other women and children in the church, but under the authority and guiding of godly male leadership in the church.

It is very evident again how the Word of God uses the creation account (along with the account of the fall) as the authority for teaching the roles of men and women in ministering the Word of God. The creation account is vital in the study of the distinctions between male and female, man and woman.

#### 5) CONSIDER WHAT THE BIBLE HAS TO SAY ABOUT THE DISTINCTION BETWEEN THE MALE AND FEMALE IN MANNERISMS:

**1 Corinthians 6:9**, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,”

The Word of God says that those who are “effeminate” shall not inherit the kingdom of God. The word “effeminate” in the Greek is the word, “μαλακοι” (ma-la-koy) which means, “soft,” which is soft to the touch. (Greek definition from Strong's Exhaustive Concordance) This must be speaking about men who are such. If they are this way, feminine in their dress or mannerisms, which would include speech, the way they carry themselves, the way they touch with their hands, and so on, then they are effeminate. There is something very wretched and ungodly about a man who is feminine in the way he thinks and acts. His heart is perverted and wicked. He has not believed that his role is to be masculine and he has corrupted himself from the way that God made him.

Certainly, how a man is in his heart, if he is feminine, will affect the way he dresses. Certainly, God has addressed that in **Deuteronomy 22:5** as well. However, **Deuteronomy 22:5** is far more reaching in it's application than just a feminine man or a masculine woman in their dress. This will be shown later. For now, may it be clear that in a man's mannerisms, he is NOT to be feminine. If he is, it is because of sin in his heart and corruptness in his thinking. He must place his faith in the Lord Jesus Christ and renounce this wickedness in agreement with the Lord.

#### 6) CONSIDER WHAT THE BIBLE HAS TO SAY ABOUT THE DISTINCTION BETWEEN THE MALE AND FEMALE IN THEIR HAIR:

CONCERNING THE WOMAN:

**1 Corinthians 11:5 & 6**, “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.”

**1 Corinthians 11:15**, “But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.”

CONCERNING THE MAN:

**1 Corinthians 11:4**, “Every man praying or prophesying, having his head covered, dishonoureth his head.”

**1 Corinthians 11:14**, “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?”

Consider the following questions without regard to male or female. Is having long hair ungodly? Is having short hair ungodly? How can such questions be answered? Who do the questions apply to? Can it be applied in a unisex way? No, it cannot!

Now then, is there to be a distinction between the man and the woman?

Is this an important matter? Yes! How does one know? For the believer, the sufficient answer is this, “God, through His Word,

speaks concerning this distinction between male and female.” If the Lord speaks concerning anything, the believer should believe Him and follow Him, according to His Word. Therefore, these questions must be asked for the sake of glorifying the Lord, as His children.

The previous questions must be asked in this way: Is it ungodly for a woman to have short hair? Is it ungodly for a woman to have long hair? Is it left to choice?

The answer according to **1 Corinthians 11:15**, is *yes*, it *is* ungodly for a woman to have short hair. It is *not* left to choice or preference. How does one know? The passage in **1 Corinthians 11** makes it clear that her long hair is her covering and to have shaved or shorn (cut) hair is a shame. Long hair is to her glory. The Bible specifically uses the word “long” and so this is not open to dispute.

Again, they must be asked in this way: Is it ungodly for a man to have short hair? Is it ungodly for a man to have long hair? Is it left to choice?

The answer according to **1 Corinthians 11:14**, is *yes*, it *is* ungodly for a man to have long hair. It is *not* left to choice or preference. How does one know? The passage in **1 Corinthians 11** makes it clear that it is a “shame” for men to have “long” hair. Therefore he *must* have short hair. The Bible specifically calls “long” hair on men a “shame”, and that even nature teaches this. Therefore, this is not open to dispute, especially among believers.

The fact that the Scripture makes reference to nature speaks of God's creation. The Word of God again uses the proper understanding of the creation as the authority in what is godly for a man and a woman in the sight of God.

So, what should the believer's response be? Well, it is as if the believer hears, “Thus saith the LORD.” And, they believe, “Thus saith the LORD.” And they obey “the words of the LORD” in faith, turning from any ungodliness and unrighteousness and from every way that they are not likeminded with God.

(As a side note, the passage, “But if a woman have long hair, it is a glory to her: for her hair is given her for a covering,” teaches that a woman with *long* hair does *not* need to wear a covering like the Amish, Mennonites, and Brethren do. Their practice concerning dress is respectable, but on this point of the head covering, their practice is not truly taught in the Scriptures.)

## 7) CONSIDER WHAT THE BIBLE HAS TO SAY ABOUT THE DISTINCTION BETWEEN THE MALE AND FEMALE IN THE WAY THEY DRESS:

**Deuteronomy 22:5**, “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.”

**1 Timothy 2:9 & 10**, “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.”

This final distinction addressed herein is perhaps one of the most talked about and debated issues among believers (though there is no place for debating in the life of a believer). Are women to wear dresses as opposed to trousers (pants)? Does it really matter? Is this really an issue of importance to the Christian?

Many more questions can be asked which will provoke one to think about this subject. However, these are sufficient. Consideration has already been given to: What the Bible has to say about the male and female in 1) God's Creation, 2) Marriage, 3) The Role of Work, 4) Christian Ministry, 5) Mannerisms, and 6) Hair. Consideration shall now be given to 7) The Way They Dress.

As addressed in the section of, “Consider what the Bible has to say about male and female in their hair,” questions were asked like, “Is long hair ungodly? Is short hair ungodly?” It was made clear that these questions had *no* significance unless asked about a man or a woman. This is also true concerning the issue of what a man and woman wear in their clothing.

The questions could be asked, Is wearing a dress ungodly? Is wearing trousers (pants) ungodly?

Think about those questions without regard to male or female. Again, Is wearing a dress ungodly? And again, Is wearing trousers (pants) ungodly? How can such a question be answered?

Who does the question apply to? Can it be applied in a unisex way? *No*, it cannot!

Is this an important matter? *Yes!* How does one know? The Bible teaches concerning this truth. That is reason enough for believers to see the significance of it. In the Old Testament God spoke plainly about this in **Deuteronomy 22:5** and in the New Testament, God re-addressed this issue with believers of the church by instructing a pastor of a church in this matter in **1 Timothy**.

So how does it matter? As saints, we must believe that it matters for us to glorify God, as His children. Therefore, these questions must be asked, and in this way:

Is it ungodly for a woman to wear trousers (pants)? Is it ungodly for a woman to wear dresses? Is it left to choice?

It certainly is not left to choice. Clear instruction is given from both the Old Testament and the New Testament. The Word of God *is* sufficient to deal with this matter, these truths. It *cannot* be left to subjectivism or rationalism. Believers *cannot* go on

feelings or likes and dislikes to make decisions. Feelings and preferences *cannot* govern our decisions because those who are believers *must rely only* on the Word of God in faith, worship, *and* service unto the Lord Jesus Christ. This encompasses *every* area of the intents of the heart, the thoughts of the mind, and practices of life.

Why believers would interpret **Deuteronomy 22:5** to be solely talking about transvestites, this writer knows not. Many women don't see that they ARE being like a transvestite if they wear trousers (pants). Why can't they take the Word of God at face value and see that if a man wears trousers (pants), then as a woman, they are commanded by the Law of God not to?

Has God done away with the Law? Yes, He has done away with the ceremonial and Levitical (priesthood) laws. How do we know that? They are not repeated in the New Testament for the church to practice and are even shown to be done away with. Christ is now our High Priest according to the book of **Hebrews** and the ceremonial laws are done away with according to **Colossians 2:16 & 17**. Certainly many commands directed to the Nation of Israel would not be carried over directly to the church either. But, God's Law has not been done away with. **Deuteronomy 22:5** is just as valid for today as are the Ten Commandments.

Therefore, when the Bible says that, "The woman shall not wear that which pertaineth unto a man" and, "for all that do so are abomination unto the LORD thy God," God is commanding that there be a distinction between the way the man dresses and the way the woman dresses. Men today wear trousers (pants). Women today, therefore, *cannot* wear trousers (pants), "for all that do so are abomination unto the LORD thy God." I should think that believing women, true Bible believing Christian women would not want to be such in the sight of the LORD their God.

The Bible goes further though. It re-addresses this truth in **1 Timothy 2:9**, saying, "that women adorn themselves in modest apparel." The word for "modest" in the Greek is the word, "κοσμίω" (kos'-mi-o) which means, "orderly," carrying the meaning of being well arranged and seemly. The word for "apparel" in the Greek text here is, "καταστολη" (ka-ta-sto-lay') which carries the meaning of 1) a lowering, letting down, 2) a garment let down, dress, attire. (Greek definitions derived from cross-referencing within Strong's Exhaustive Concordance.)

Now, certainly, discussion at this time could be made of the historical understanding of the word, "καταστολη" (ka-ta-sto-lay') and find that it was a specific Greek garment. It was a *most* godly garment for the woman to wear. However, time and space do not permit fully dealing with that. Further, the Bible *alone* is sufficient to deal with this truth of what kind of clothing a woman is to wear as opposed to what kind of clothing a man is to wear.

Therefore, how can trousers (pants) fit into the category of a

garment which is "a lowering, letting down" or "a garment let down"? Trousers "let down"? No! Trousers "lowered"? No! Envision a dress on a woman, however, and imagine how the fabric is worn on her body. Surely it is talking about the fabric being let down over her. There can be no other understanding for that. This would only allow for a dress to be worn. Vine's Expository Dictionary, in defining the Greek word "καταστολη" (ka-ta-sto-lay'), says that the root word, "stole" means "a loose outer garment worn by kings and persons of rank, --English, stole." This makes things even *more* vivid. Envision a king's robe in your mind and that is the idea of the type of garment that a woman should be wearing. In other words, it *cannot* be trousers (pants). It must cover the body just like a king's robe would!

DISTINCTION is proved to be between the man and the woman in their clothing as well. The woman is to wear dresses and not trousers (pants). She *cannot* wear trousers (pants) and still be godly in this area of her life. Likewise, men are not to wear dresses.

Look not to whatever understanding of history you may have concerning clothing of men and women. The Word reigns in the life of a believer, not secular history. Why? At times, historical accounts are corrupted. Whatever the case may be, concerning history, a clear interpretation of Scripture must be what the believer looks to in their faith, worship, and service.

This writer recognizes that men did not wear trousers (pants) as their outer garment in the first century or before. However, there always was a distinction between what a man wore and what the woman wore. It is interesting to this writer that God clearly addresses the woman's garment, being very specific with the type of garment that it should be, a well arranged, seemly "καταστολη."

Though men's clothing is mentioned in Scripture (coat and cloke) and the morality of it, a *specific* garment is not given for men such as for women. (The only exception would be for the Levite priests in the Old Testament for their ceremonial duties; though those garments show aspects of modesty, they are not a standard of attire for men.) This suggests to this writer that God is more concerned with the woman's garment staying *stationary*, that it essentially must stay the same. As long as the man's garment, therefore, is distinct from the woman's garment (**Deuteronomy 22:5**), that it is masculine and not feminine (**1 Corinthians 6:9**), and moral, according to various passages in the Scripture, then it does not necessarily have to stay *stationary* in exact form or type.

Why would all of this be so? This writer's only conclusion is this: 1) a woman's body must always have the same kind of covering because of the shape of her body, 2) man's attraction is mainly visual and therefore the woman should be hiding her figure, 3) God's standard on this cannot change because temptations for men do not change.

What about the man's physical features and their affect on the woman? Men should always wear tight knit undergarments (coat) and loose fitting outer-garments (cloke). But, although the robe of the first century is the best covering for a man, the woman is not so visually drawn to a man's physique *unless* the clothing is tight. A man's garments should *always* be loose fitting in order to be moral and godly.

If history be an aid to our understanding of God's Word, then fine. However, the writer of this article has seen too many times where history and works of "scholars" become an idol. They therefore become a crutch or a stumbling block to believers living a godly life. Further, unbelievers are immensely hindered in coming to faith in the Gospel of the Lord Jesus Christ and true repentance of their sins because of supposed accounts of history.

Women will often desire to look at the history of men wearing robes as a defense to them wearing trousers (pants). This cannot be done because God has not mandated that the *specific* type of men's clothing stay *stationary*, other than the morality, or godliness, of it. He has, however, mandated that a woman's clothing stay *stationary* by giving a *specific* type of garment as the pattern.

Not more than a hundred years ago, women would have been outcast if they were to wear trousers (pants). Women's entering into the work force has been a key to change. Excuse for the change of the *specific* type of clothing was given by the working conditions. The fact is that women should never have entered into the work force and there is no excuse for them to stay in the work force. Women, according to Scripture, are to be "keepers at home." Their clothing, according to God's Word, was to stay *stationary*.

To prove this point, really to show how people would have reacted an hundred years ago if women began wearing trousers (pants), consider seeing a man walking down a street in a dress. The shock of it! Everyone would say that he was dressing as a transvestite! Well, the reaction would not have been any different in the early 1900's if a woman walked down the street in trousers (pants)!

However, if a man walked down the street wearing a robe, as do many of the Jewish men in Israel, what would the reaction be? He is dressed in an older garb, but, not as a transvestite. Would the man look like a woman wearing a dress? No! If a woman stood beside him, wearing a dress, there would still be a distinction. Even in the first century there was a distinction when a man and woman stood side by side. The *key* is that women's dress was always meant to stay *stationary* as the *specific* type of clothing given in **1 Timothy 2:9**.

May God change your heart in this matter if you are a Christian woman who refuses to wear only loose fitting dresses. As a Bible believing woman, may you put your trousers away and

wear them no more. May God change your heart on this matter, if God forbid, you are a Christian man who wears anything which is feminine, or pertains to the woman, in your clothing.

May our lives glorify the Lord Jesus Christ because our hearts be right with Him in these matters, according to the Word of God. A holy life should be desired in the hearts and minds of believers. A holy life lived is not a life of legalism if it be of faith from the heart in God's Word. To those of us who have been bought by the precious blood of the Christ and renewed by the Spirit of God:

*James 1:22-25, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."*

*James 4:17, "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin."*

*1 John 5:3, "His commandments are not grievous,"*

*John 8:36, "If the Son therefore shall make you free, ye shall be free indeed."*

The believer in Christ is free. Free to flee sin, ungodliness, and unrighteousness. Free to know Him Who Is Righteous. Free to follow Him Who Is Righteous. Free to serve Him Who Is Righteous. Believers, praise the Lord for **this kind of freedom** in Christ Jesus our Lord!

*1 Corinthians 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."*

*2 Corinthians 5:15, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."*

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