



## Should We Be Gender Neutral? (Part II)

**Acts 10:34: (NASB) *Opening his mouth, Peter said: I most certainly understand now that God is not one to show partiality.***

A few weeks ago, we opened up the ever-volatile topic of gender roles, the Bible and the 21st century. From what most of us know about the Bible, it sure doesn't seem to fit in today's world when it comes to defining men, women and their relationships today. We will continue to look at several Scriptures that sound harsh in their treatment of women as well as focusing on the questions: What did Jesus do? How did Jesus treat women and did the apostles follow his lead?



Photo (right)  
Wall mosaic "Neptune and Amphitrite" found at Herculaneum, a city destroyed by the same eruption of Mt. Vesuvius (Italy) as Pompeii in 79 AD

Let's review our conversation two weeks ago and set a basis for our discussion today

**Complementarianism** = Not equal - subordinated - cannot teach, preach, no leadership or authority, particularly over a man.



**Egalitarianism** = Co-equal - made that way by Christ and in Christ - teach, preach and be in positions of authority

The big carryover questions are: How did Jesus treat women, what can we apply from his example and do the teachings of the Apostles agree with the teachings of Jesus? Although he did not talk much about this subject, we can see how he acted. What we already saw two weeks ago:



**WDJD - JESUS SPOKE TO FOREIGN WOMEN:** This was unheard of in that society!

**John 4:7-10: (NRSV)** <sup>7</sup>A Samaritan woman came to draw water, and Jesus said to her, Give me a drink. <sup>8</sup>...<sup>9</sup>The Samaritan woman said to him, How is it that you, a Jew, ask a drink of me, a woman of Samaria? <sup>10</sup>Jesus answered her, if you knew the gift of God, and who it is that is saying to you, Give me a drink, you would have asked him, and he would have given you living water.



**The "Following Jesus" Lesson: Women, no matter who they are, are worthy of respect.**

**WDJD - JESUS HAD WOMEN FOLLOW HIM:**

**Luke 8:1-3: (NRSV)** <sup>1</sup>Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, <sup>2</sup>as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, <sup>3</sup>and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.



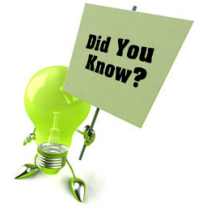


*The "Following Jesus" Lesson: Women as disciples have just as much to offer in the service of the Gospel as men!*

### **WDJD – JESUS TREATED WOMEN AS RESPECTFULLY AS MEN:**

**Luke 13:10-16:** (NRSV) <sup>10</sup>Now he was teaching in one of the synagogues on the Sabbath. <sup>11</sup>And just then there appeared a woman with a spirit that had crippled her for eighteen years. <sup>12</sup>When Jesus saw her, he called her over and said, Woman, you are set free from your ailment. <sup>13</sup>But the Lord answered him and said, you hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger, and lead it away to give it water? <sup>14</sup>And ought not this woman, a **daughter of Abraham** whom Satan bound for eighteen long years, be set free from this bondage on the Sabbath day?

Jesus heals the woman who was crippled for 18 years and calls her a *daughter of Abraham*. Did you know that the phrase *daughter of Abraham* is not found anywhere else in the Scriptures? This was a *name of respect* from Jesus. The Pharisees consistently called themselves *sons of Abraham*. Jesus was making a proclamation as to how important women were in the Jewish culture. She was not "less than" them. She had a right to be healed on the Sabbath the same way anyone who needed to be rescued on the Sabbath had the right.



*The "Following Jesus" Lesson: Be outward in our respect for women as being special before God.*

### **The original curse for sin put upon Eve and Adam:**

**Genesis 3:16:** (NASB) *To the woman He said, I will greatly multiply your pain in childbirth, in pain you will bring forth children; Yet your desire will be for your husband, and he will rule over you.*

### **Interesting comparison to the curse on the man - who got the bigger "lecture?"**

**Genesis 3:17-19:** (NASB) <sup>17</sup>Then to Adam He said, Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, you shall not eat from it; Cursed is the ground because of you; In toil you will eat of it all the days of your life. <sup>18</sup>Both thorns and thistles it shall grow for you; and you will eat the plants of the field; <sup>19</sup>By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.



**Because of sin, both of them ended up in a different place than they began - a status different from God's original design.**

Notice, in this curse on the woman - she will bear children in pain. In spite of that, her desire (longing) still will be to her husband. Another part of this curse is that her husband will *rule* over her.

**Rule:** Strong's #04910 1a) to rule, have dominion 1b1) to cause to rule 1b2) to exercise dominion



### So, if the Bible is full of "male privilege" does that mean our attitude should be as well?

 Boys play, girls dance, Professor Steven Rhoads PhD, 2006 lecture at University of Virginia

- ...who's more aggressive in your society, men or women? They always say men, and who's more nurturing, they always say women. The majority; the vast majority. Also these differences appear very early in life before boys and girls really understand the gender stereotypes. Boys are doing rough and tumble play and girls are more interested in dolls. It's not until about the age of three that people realize what "most boys do" and what "most girls do." They have a sense, but before that age they know what they like to do and they are what the gender stereotypes suggest. Boys like to play with balls more before two. Girls like to dance more before two.

Ephesians 5:22-23: (NASB) <sup>22</sup>Wives, be **subject <5293>** to your own husbands, as to the Lord. <sup>23</sup>For the husband is the head of the wife...

**Submit:** Strongs #5293 hupotasso; to subordinate; reflexively, to obey

This statement by itself can be amazingly inflammatory. For those who want this to be a simple cultural and out of date statement, they cite all of the horrible misapplications of it to show how outdated, cruel and un-Christian it is.

But let's look at the context of this. The idea of "being in submission" is not just for the husband/wife relationship.



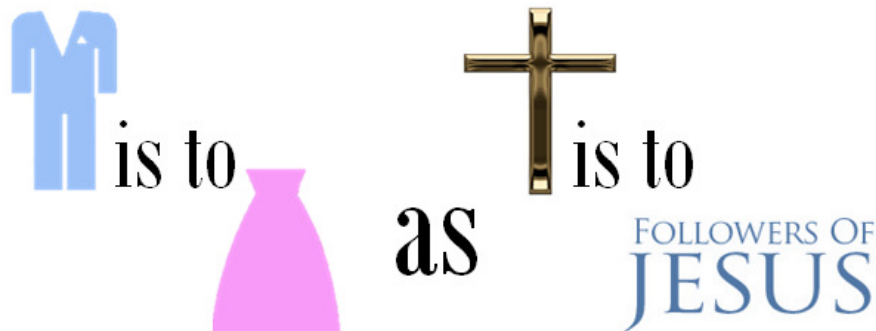
**Here the same word/same meaning is used:**

Ephesians 5:21: (ASV) *subjecting yourselves <5293> one to another in the fear of Christ.*

Why would a wife choose to be subject to her husband?

**There is a VERY SPECIFIC reason we must adhere to the female "submission and not teaching" standard:**

Ephesians 5:22-28: (ASV) <sup>22</sup>Wives, be in **subjection <5293>** unto your own husbands, as unto the Lord. <sup>23</sup>For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. <sup>24</sup>But as the church is **subject <5293>** to Christ, so let the wives also be to their husbands in everything. <sup>25</sup>Husbands, love (agape) your wives, even as Christ also loved (agape) the church, and gave himself up for it; <sup>26</sup>that he might sanctify it, having cleansed it by the washing of water with the word, <sup>27</sup>that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. <sup>28</sup>Even so ought husbands also to love (agape) their own wives as their own bodies. He that loveth his own wife loveth himself:





- Our adhering to this picture is actually showing our total devotion to Christ.
- The responsibility for the husband to *agape love* his wife is not only stated as a one-way street, but it is explained in great detail to show the extraordinary depth of the responsibility of being the “head.”

1 Corinthians 13:4-7: (NRSV) <sup>4</sup>*Love is patient; love is kind; love is not envious or boastful or arrogant <sup>5</sup>or rude. It does not insist on its own way; it is not irritable or resentful; <sup>6</sup>it does not rejoice in wrongdoing, but rejoices in the truth. <sup>7</sup>It bears all things, believes all things, hopes all things, endures all things.*

### WDJD – WOMEN CONTINUED WITH JESUS THROUGHOUT THE WHOLE CRUCIFIXION EXPERIENCE:

Luke 23:27-28: (NASB) <sup>27</sup>*And following him was a large crowd of the people, and of women who were mourning and lamenting him. <sup>28</sup>But Jesus turning to them said, Daughters of Jerusalem, stop weeping for me, but weep for yourselves and for your children.*

Matthew 27:55-56: (NASB) <sup>55</sup>*Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to him. <sup>56</sup>Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.*

It is interesting how Jesus continually acknowledged women, even here near the end and in the midst of his great trial and pain.

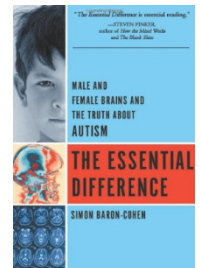


*The “Following Jesus” Lesson: Notice, appreciate and acknowledge the heart of those women around you.*

### According to the Apostle Peter, women are weaker - is this true?

 **Babies and empathy, Professor Steven Rhoads PhD, 2006 lecture at University of Virginia**

- *So, I’m going to focus on most women, as I’ve mentioned, there are different kinds of women. I explored this at length in my book, on ones who are more career-oriented, who are more assertive and aggressive, less interested in babies and dolls when they are young. On average, they’ve been exposed to more testosterone. They’re different from most women.*
- *I’m going to focus on most women and what I think they care most about, and I think it’s emotionally close relationships. In his book, “The Essential Difference,” Simon Baron-Cohen notes that one-day old baby girls look at a picture of a human face longer than one-day old baby boys do. Similarly one-day old - if you play a recording of another baby crying, both baby boys and baby girls will cry but baby girls cry longer. Now, Cohen uses this and a lot of other evidence to argue that women have a more empathizing brain than men do.*



1 Peter 3:5-6: (NASB) <sup>5</sup>*For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; <sup>6</sup>just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.*

If you hope in God, your adornment is that of submission. Doing this freely is to be blessed!





**1 Peter 3:7: (KJV)** *Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker <772> vessel, and as being heirs together of the grace of life; that your prayers be not hindered.*

**Honour:** a value; by analogy, esteem (especially of the highest degree), or the dignity itself.

**Weaker:** Strong's #772 strengthless (in various applications, literal, figurative and moral)

Give great esteem to your wives, as you would to something that is of great value, yet fragile, beautiful and honorable. This is not to demean women but rather to instruct men.

**1 Peter 3:8-9: (NASB)** <sup>8</sup>*To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; <sup>9</sup>not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.*

We are all subject to one another. The man should go out of his way to make sure the wife is protected and well cared for.

This principle of "honor toward weakness" is exhibited in the following text - it does NOT mention men and women, but does use the same two words to explain relationships within the body of Christ:

**1 Corinthians 12:21-23: (ASV)** <sup>21</sup>*And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. <sup>22</sup>Nay, much rather, those members of the body which seem to be more feeble <772> are necessary: <sup>23</sup>and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor <5092>; and our uncomely parts have more abundant comeliness;*

Just as in the body of Christ where there are parts not outwardly noticeable, the Apostle Paul says they are even more important.

The above comparisons speak volumes - eyes to hands - both have OBVIOUS value, yet the eye directs the hand. Head to feet - both have obvious value, yet the head directs the feet. Once again, honor to God by honoring the differences between men and women!

 **Boy versus girl interests, Professor Steven Rhoads PhD, 2006 lecture at University of Virginia**

- *Now boys have a passion for things and they tend to be very tunnel directed. You know, if you've raised boys you probably know they change these things - dinosaurs, then it's baseball statistics and soccer, computers - it doesn't have much to do with their parents, they don't know where they get it from, all they want to do is think about for a year or two are those things. And boys tend to get together with other boys who share their interest in those activities that they're interested. Girls get together not so much for the activities as for sharing confidences and long self-revealing conversations, putting arms around each other. Girls and women most of all want connection and when they go through puberty, estrogen makes women more social. They spend more time with other people. Testosterone makes men less social. They spend more time alone.*



## WDJD – JESUS APPEARED FIRST TO A WOMAN AFTER HIS RESURRECTION:

**John 20:14-16:** (NASB) <sup>14</sup>When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. <sup>15</sup>Jesus said to her, Woman, why are you weeping? Whom are you seeking? Supposing him to be the gardener, she said to him, Sir, if you have carried him away, tell me where you have laid him, and I will take him away. <sup>16</sup>Jesus said to her, Mary! She turned and said to him in Hebrew, Rabboni! (Which means, "Teacher").

*The "Following Jesus" Lesson: Faithful women are inherently trustworthy and therefore privileged.*

Jesus honored women but within the context of the curse of Genesis that men would rule over them. The adjustment he makes is that he lifted their status to as equal a basis as possible, supplying them dignity and still honoring the *thus saith the LORD*.

### Does the Apostle Paul teach that women should "zip their lip" in Christian congregations?

**1 Corinthians 14:31-35:** (YLT) <sup>31</sup>for ye are able, one by one, all to prophesy, that all may learn, and all may be exhorted, <sup>32</sup>and the spiritual gift of prophets to prophets are subject, <sup>33</sup>for God is not a God of tumult, but of peace, as in all the assemblies of the saints. <sup>34</sup>Your women in the assemblies let them be silent, for it hath not been permitted to them to speak, but to be subject, as also the law saith; <sup>35</sup>and if they wish to learn anything, at home their own husbands let them question, for it is a shame to women to speak in an assembly.

We believe the Bible is our instruction book and we want to follow it as closely as we can.

Specific points from this verse:

- *Your women* - the focus was on the church at Corinth
- *Silence*
- *Shame for women to speak*

**All other admonitions towards the behavior of women are general:**

**1 Peter 3:1:** (KJV) likewise, ye wives, be in **subjection <5293>** to your own husbands.

**1 Timothy 2:11:** (KJV) Let the woman learn in **silence <2271>** with all **subjection <5292>**.

There were specific cultural reasons at that specific time for this pointed instruction:

**Silence:** Strongs #4601 sigao (see-gah'-o); to keep silent (transitively or intransitively):

The Corinthian church was a total mess - they were so pagan in their upbringing that the Apostle had to "reboot" their Christianity. He had to help them restart nearly everything in order to get them to a level of spiritual behavior where they could grow as a body and have a positive effect on one another, rather than a negative effect. This was to put order back in the church.





## We can see that women were not the only ones being disruptive:

**1 Corinthians 14:27-33:** (ASV) <sup>27</sup>If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret: <sup>28</sup>but if there be no interpreter, let him keep **silence <2271>** in the church; and let him speak to himself, and to God. <sup>29</sup>And let the prophets speak by two or three, and let the others discern. <sup>30</sup>But if a revelation be made to another sitting by, let the first keep **silence <2271>**. <sup>31</sup>For ye all can prophesy one by one, that all may learn, and all may be exhorted; <sup>32</sup>and the spirits of the prophets are subject to the prophets; <sup>33</sup>for God is not a God of confusion, but of peace. As in all the churches of the saints.

Men also were told to keep silent when they were using and abusing the gifts of the Spirit. Order is very important to God. We should look for ways to be a blessing and not self-absorbed in our participation.

(Source: The writings of Professor Becker, Germany) The maidens, especially, lived in the greatest seclusion until their marriage, and, so to speak, regularly under lock and key...At Athens it was a thing unheard of for any free woman to make purchases in the market.

(Source: Dr. Smith, in his Greek and Roman Antiquities) The position of a Roman woman after marriage was very different from that of a Greek woman. The Roman wife presided over the whole household, and shared the honor and respect shown to her husband.

## So, just who among Christians has to submit to whom and why?

 **Infertility and depression, Professor Steven Rhoads PhD, 2006 lecture at University of Virginia**

- *Now marriage has a special appeal to women because women get both - men are willing to commit and a greater opportunity for strong relationships with babies as well as husbands, and women want babies and many who want them aren't getting them. About eighteen percent of forty-year-old women have no children. This is about doubled from the 1960s. A recent Gallop Poll found that seventy percent of them wish that they had had children. Of those undergoing infertility treatments, fifty percent of women but only fifteen percent of men say that it's the most upsetting experience of their lives. A Harvard Medical School's study found that women undergoing infertility treatment had levels of depression comparable to patients with AIDS and cancer.*

**Colossians 3:15-25:** (NASB) <sup>15</sup>Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

The whole idea of being *called in one body* is that there are different roles to be played.

<sup>16</sup>Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. <sup>17</sup>Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through him to God the Father.

So, whatever part you are called to play, play it with the core motive of contributing to the overall health and wellbeing of the body - that's your job! We are all called to play different parts.

Co-host Kathy suggested that God is judging how faithful she would be for a potential bride of Jesus by how faithful she is to her own spouse. It is like



"intern training." There is more to it than what we want but instead it is what *Jesus* wants for our training.

<sup>18</sup>*Wives, **be subject <5293>** to your husbands, as is fitting in the Lord.*

**Submit: Strongs #5293 hupotasso; to subordinate; reflexively, to obey**

**Why fitting?** The picture of Christ and the church!

<sup>19</sup>*Husbands, love (agape) your wives and do not be embittered against them.*

Again, the reminder to lay one's life down for his beloved.

<sup>20</sup>*Children, be obedient to your parents in all things, for this is well pleasing to the Lord.*

The necessary respect for a godly family unit is put in place for all family members!

<sup>21</sup>*Fathers, do not exasperate your children, so that they will not lose heart.*

Seems the men need the extra reminding on all counts!

<sup>22</sup>*Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. <sup>23</sup>Whatever you do, do your work heartily, as for the Lord rather than for men, <sup>24</sup>knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. <sup>25</sup>For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.*

The Apostle Paul was not looking to change the world at that point because the world wasn't ready to be changed. He was looking to feed the changing of individual Christian lives so they could be faithful unto death. That means learning to live within the confines of where they are.

Here the Apostle is obviously teaching the basic and transformative principle of acceptance for the role we find ourselves in through life. Whatever it is, do it with humility and energy as directly unto God! The MAJOR lesson here is that we ALL must be submissive. *Godliness with contentment is great gain.*

**This idea of "being in submission" applies to ALL:**

1 Peter 5:5: (KJV) *likewise, ye younger, **submit yourselves <5293>** unto the elder. Yea, all of you **be subject <5293>** one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

Titus 3:1: (KJV) *Put them in mind to be **subject <5293>** to principalities and powers, to obey magistrates, to be ready to every good work.*

The above text suggests we be good citizens, to the ends below stated...

1 Timothy 2:1-2: (ASV) *<sup>1</sup>I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; <sup>2</sup>for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.*

Additional texts not discussed on air





## Bottom Line - what is the right approach to women and Christianity?

 **Nurturing and Hormones, Professor Steven Rhoads PhD, 2006 lecture at University of Virginia**

- *Androgynous feminism is no more help to women who get the children they want. Women have lots of the nurturing hormone oxytocin and little of the nurturing-suppressing hormone testosterone. They truly like to spend lots of time with their children. If you look in families where mothers and fathers as a matter of principle try to take equal care of the kids and interview the fathers and the mothers, they both say there are emotional differences. Mothers are more emotionally connected to the kids. They feel separation from the kids to be more disagreeable, anxiety provoking. Despite the androgynous differences in Sweden, if you look at fathers going back to work after taking leave and the mothers going back to work after taking leave, the mothers feel much worse about it than the fathers do.*



### Observations:

- Jesus maintained the integrity of the curse for sin upon Adam and Eve;
- Jesus did not demean women in any way;
- Jesus did not call any woman to be an apostle;
- Jesus treated women with great respect;
- Jesus seems to have favored women in certain circumstances.

Proverbs 31:10-13: (NASB) <sup>10</sup>*An excellent wife, who can find? For her worth is far above jewels. <sup>11</sup>The heart of her husband trusts in her, and he will have no lack of gain. <sup>12</sup>She does him good and not evil all the days of her life. <sup>13</sup>She looks for wool and flax and works with her hands in delight.*

- The Apostles supported Jesus' stance on women;
- They maintained the guidelines of different roles set by God and upheld by Jesus;
- Women are not to teach in the church, but they do not have to "zip it" either;
- Women are highly respected, given responsibility and are true examples to all of Christian virtue;
- Men are continually reminded to (agape) love their wives, honor and protect them.

Proverbs 31:25-27: (NASB) <sup>25</sup>*Strength and dignity are her clothing, and she smiles at the future. <sup>26</sup>She opens her mouth in wisdom, and the teaching of kindness is on her tongue. <sup>27</sup>She looks well to the ways of her household, and does not eat the bread of idleness.*



We are different but can still be equal. Can there be equality of opportunity and difference in responsibility at the same time?

- Are apples and oranges equal? They are both fruit but are different.
- Are all men equal?
- How do you determine equality between a 5 foot tall man and a 6 foot 6 inch man on a basketball court? They are built differently.
- Are all women equal?
- How is equality determined between a mom of four and a woman who is unable to have children?

We should embrace the differences because it makes all of us stronger.

Proverbs 31:28-29: (NASB) <sup>28</sup>*Her children rise up and bless her; Her husband also, and he praises her, saying: <sup>29</sup>Many daughters have done nobly, but you excel them all.*

Proverbs 31:30-31: (NASB) <sup>30</sup>*Charm is deceitful and beauty is vain, but a woman who fears the LORD, she shall be praised. <sup>31</sup>Give her the product of her hands, and let her works praise her in the gates.*

We are all equals in Christ, called to the same calling and the same reward. We are supposed to take different paths to our destiny. Embrace it and use it so that all of us can grow spiritually in Christ.

*So, should we be gender neutral?  
For Jonathan and Rick (and Kathy!) and Christian Questions...  
Think about it...!*

*And now even more to think about...  
only in the **Full Edition** of CQ Rewind!*



A few more "different but equal" examples:

Can there be equality and difference at the same time? Is similar okay? Don't we want diversity?

- Are almonds and cashews equal? Do we use them interchangeably without any difference?
- How do you determine equality between a female brain surgeon and a woman of average I.Q. who in this case can't balance her checkbook? Do we give them the same types of responsibility?
- Cats and dogs are both domestic pets yet very different.
- A Chihuahua and a Doberman - both dogs but again very different.



Establish the difference between equal and different...

Example: You have two children in a math class. One "gets it" while the other is struggling. Does the teacher spend the same amount of time with each student and in so doing, treat them equally, or does the teacher give each the attention needed to enable them to work to their potential and thereby treat them equally?

So, what we have so far is that women were treated differently as a result of the curse, yet they were also equals in Christ.

There are many scriptures that indicate equality between men and women while still respecting the different stations they were called upon to occupy:

John 1:12: (NRSV) *But to all who received him, who believed in his name, he gave power to become children of God,*

Finally, let us ALL (men and women alike) take to heart the scriptural principle of Chaste Conversation!

1 Peter 3:1-4 (KJV) <sup>1</sup>Likewise, ye wives, be in **subjection <5293>** to your own husbands; that, if any obey not the word, they also may without the word be won by the **conversation <391>** of the wives; <sup>2</sup>While they behold your **chaste <53> conversation <391>** coupled with fear. <sup>3</sup>Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; <sup>4</sup>But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

**Chaste**: Strongs #53 hagnos (hag-nos'); properly, clean, i.e. (figuratively) innocent, modest, perfect: AV-pure 4, chaste 3, clear 1;  
1) exciting reverence, venerable, sacred 2) pure

Philippians 4:8: *Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is **pure <53>**, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.*

James 3:16-17: (NRSV) <sup>16</sup>For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. <sup>17</sup>But the wisdom from above is first **pure <53>**, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy.

**Conversation**: Strongs #391 anastrophe (an-as-trof-ay); behavior  
1) manner of life, conduct, behavior, deportment

James 3:13: (KJV) *Who is a wise man and endued with knowledge among you? Let him shew out of a good **conversation <391>** his works with meekness of wisdom.*

1 Peter 2:12: (KJV) *Having your **conversation <391>** honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*