

## Chapter 1 : Is God male or female?

*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Weymouth New Testament In Him the distinctions between Jew and Gentile, slave and free man, male and female, disappear; you are all one in Christ Jesus.*

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. Subject to isolation by well-meaning saints with a personal agenda, the verse is often distorted until even the Apostle would be confused as to what he must have meant when he wrote the words. The verse cannot, however, be understood in isolation; it must be read in the light of the preceding verses and in light of the verses following. Whereas in the material world a child does not enjoy mature responsibilities and privileges until reaching a predetermined age, in the spiritual realm a regenerated child is immediately placed in the position of sonship, enjoying all the privileges and responsibilities of sonship. One under the tutelage of the school master of law could never be regarded as a son. What a rich heritage we would sacrifice were we to insist on gender neutral language! What a great sacrifice political correctness demands! Though they may not necessarily have been acting in a mature manner actually they were acting in quite an immature fashion, they nevertheless were even then heirs with the full rights of sons of God. You need not wait until some date far in the future to enjoy the full rights of sonship—the full rights of a son is your present possession by faith in Christ. At the point you became a child of God you received the full rights of a son. Even now you enjoy access into the presence of the Father, you enjoy the presence of His Holy Spirit, you hold unique spiritual gifts which He has distributed just as He decided, you have the promise of Heaven and all that God has planned for His precious sons. The gender of the word is far less important at this point than is the truth conveyed. Focus, if you will, on the fact that you no longer require a baby-sitter because you have entered into your full right as a son of God. Before Him you are already a recipient of all that He has promised. This is not to say that the Law no longer has any application in your life, but it does mean that the Law can no longer condemn you. The Law need no longer imprison you or destroy you. It is through faith that you have received this inheritance. We enter into this new relationship with God through faith. We become children of God through faith in God just as John says in his Gospel. Similarly, we receive our inheritance as sons of God through faith. We are not slaves, labouring in order that we might achieve freedom—we are sons of God enjoying our freedom now. Christ is the centre of all that the Christian is or does. The Apostle, however, uses this point to make the transition to the confession which each Christian will have made in baptism. The baptism will not have saved one as a son of God; but because he is saved, a son of God will have been baptised. The verse does not provide us with a theology of baptism, but it likely refers to baptism which even at that early stage was well developed. By the late Second Century the baptismal process involved ten steps. Catechesis — involving a period of intense instruction in the rudiments of the Christian Faith, a probationary period that sometimes lasted several years. Fasting and prayer — baptism was often performed on Easter eve, and so the forty days prior to this event was dedicated to rigorous spiritual exercises, especially fasting, prayer and the reading of Scripture. Renunciation — at the point of baptism the candidate was called upon to renounce the devil and all his pomp. Disrobing — The candidate would remove all clothing and enter naked into the baptismal waters. Immersion — An order of godly women known as widows or deaconesses assisted the women candidates, while the men were immersed by deacons and elders assigned to this task. Anointing — After all the candidates had come through the waters of baptism, each would then be anointed with oil symbolising the presence of the Holy Spirit with them. Laying on of hands — This act represented a sealing and blessing given to each newly baptised Christian. It also connoted a kind of unilateral commissioning of every baptised believer to go forth from the baptism as a sent-forth witness for Christ and for His truth. I am not arguing that these particular and individual steps can be supported by appeal to Scripture; nevertheless, it remains that in baptism each son of God openly puts on Christ the Lord. We are baptised into Christ and baptised into His death. We are united with Him in baptism and we have died with Christ that we may live with Him [cf. For the early Christians, baptism was no afterthought, but a deliberate

act of dying to the past that he or she might ever after be alive to the Risen Christ. Baptism was the frontier between two worlds, between two entirely different modes of existence, between life and death. Being a Christian was risky business and baptism marked the son of God before all mankind. Baptism was more than an initiatory rite of passage; it was a decisive transition from an old way of human life to a new way. Baptism for the early believers was an act of radical obedience in which a specific renunciation was made and a specific promise was given. The words of the verse have frequently been wrestled from their context to make a political or ideological statement by various groups who appear intent on promoting their own particular agenda. If we will grasp the meaning of the verse as the Apostle intended it to be understood, we must understand it in the context in which it is found. Paul is arguing for the unity of the Faith, a unity that is pictured through the fact that each individual member of the Body will have clothed himself or herself with Christ. In the Apostolic view, there is to be unqualified submission to Christ as Lord within the Body of Christ. There is to be absolute reliance upon Christ as Saviour within the Body of Christ. To deny either of these truths is to deny that He has set us free. As one commentator puts the issue: Whether the person before dipping was a Jew or a Gentile, a slave or a free man, a man or a woman, no longer matters. Baptism bears witness to a prior and deeper change, a change brought about through the shed blood of the Lamb of God. Baptism is the act which validates corporately what has already happened individually in regeneration. The three pairs of opposites which are listed represent the fundamental cleavages within all human existence: Race, money and sex are primal powers in human life. The very propagation of the human race is dependent upon the distinction between male and female. The rich cultural and ethnic diversity of humanity has inspired some of the best literature of the ages, some of the greatest music, some of the finest art. Yet each of these spheres of human creativity are degraded and marred because of sin. Nationality and ethnicity are corrupted by pride. Material blessing has been corrupted by greed. Sexuality is corrupted by lust. This result of our fallen condition has led to the chaotic pattern of exploitation and self-destruction which marks the human story throughout all history and to this very day. Outside of Christ the primal forces represented by these three opposites are controlled and manipulated by the fallen spirits of the universe [cf. All who are sons of God through faith in Christ the Lord are freed from the power of these evil principles. A new standard and pattern of life now distinguishes the baptised community which is yet in the world but not of it. Distinguishing qualities no longer are important for entrance into the Church. All Christians alike are to have submitted to the rite of baptism, confessing that He is Master. Within the Church all alike are to be received as full participants in the grace of God. The division was cultural in many respects, but the deep feeling at least from the Jewish perspective arose from the religious aspect of this division. The Gentile was uncircumcised and was therefore no child of Abraham. The Gentile had neither the Law nor the ceremonies. The Gentile was not of the Covenant. This barrier has now been broken down in Christ [cf. Jews and Gentiles now share the same Table of the Lord. Because of the exaggerated importance of race in our world we rightly extend this statement to deny the significance of all racial barriers within the Body of Christ. All members of the Body were to receive one another as members of the same Family of God regardless of social standing. When this is practised, the power of distinction is forever broken. Slaves and free are treated equally as brothers and sisters within the church. On this pattern the ideal church should be composed of members from all strata of society: As an illustration of these first two distinctions which no longer have a place within the baptised Community of Faith, I am reminded of a story from the Antebellum South. The old slave rejoiced in his freedom in Christ and his master took note of his joy. Nevertheless, day-after-day the master entreated the slave for the secret of his joy; and day-after-day he received the same answer. In the church there is no longer room for temporal distinction in order to enter into the life of Christ or to enjoy the full privilege of a son of God. All that He offers is extended to each individual alike. Women were considered inferior both within Jewish culture and within Greek culture. Hellenistic men regularly thanked God for allowing them to be born as human beings and not as beasts, as Greeks and not as Barbarians, as citizens and not as slaves, as men and not as women. Jewish men commonly recited a prayer each morning which stated: Men and women are to be treated as members of the same family. Sexual distinction has no place within the Body of Christ in so far as acceptance of one another is concerned. Since race, economic condition and sex are clearly proscribed as conditions for

acceptance as full members of the Body of Christ, the only permissible distinctions are those of function. This sole remaining issue of distinction has become the battleground for feminists and evangelical theologians who appear to be driven more by desire to be acceptable to the world than to be true to the Word of God. Baptism is a great testimony to the grace of God. Those dear Chinese saints whom I baptised in my former church received the same baptism which I received. Rockefeller submitted to the same baptism that I received when he confessed Christ as Lord. My beloved wife received the same baptism I received. In this act we each have entered into the life of the Body and confessed that salvation is all of grace. The Apostle to the Gentiles still recognised the presence of Jews and of Greeks [cf. Paul himself did not cease to be a Jew when he became a Christian. Although he was willing to exercise his claim to be a Jew on occasion, Paul never surrendered his freedom in Christ in doing so.

**Chapter 2 : Galatians - Bible Gateway**

*A male child is produced by a greater quantity of male seed, a female child by the prevalence of the female; if both are equal, a third-sex child or boy and girl twins are produced; if either are weak or deficient in quantity, a failure of conception results.*

Contemporary gender theorists usually argue that a two-gender system is neither innate nor universal. Peletz believes our notions of different types of genders including the attitudes toward the third gender deeply affect our lives and reflects our values in society. Intersex people and third gender[ edit ] Main articles: Legal recognition of intersex people and Intersex and LGBT Intersex people are born with sex characteristics, such as chromosomes , gonads , or genitals that, according to the UN Office of the High Commissioner for Human Rights , "do not fit typical binary notions of male or female bodies". In a study of arguments that intersex people fit into a third gender classification, intersex scholar Morgan Holmes argues that much analysis of a third sex or third gender is simplistic: Like non-intersex people, some intersex individuals may not identify themselves as either exclusively female or exclusively male, but most appear to be men or women. To ensure that sex or gender classifications are amendable through a simple administrative procedure at the request of the individuals concerned. All adults and capable minors should be able to choose between female F , male M , non-binary or multiple options. In the future, as with race or religion, sex or gender should not be a category on birth certificates or identification documents for anybody. The Asia Pacific Forum of National Human Rights Institutions states that the legal recognition of intersex people is firstly about access to the same rights as other men and women, when assigned male or female; secondly it is about access to administrative corrections to legal documents when an original sex assignment is not appropriate; and thirdly it is not about the creation of a third sex or gender classification for intersex people as a population but it is, instead, about self-determination. It also called for the criminalization of deferrable intersex medical interventions. In some non-Western cultures, gender is not binary and one can cross freely between male and female. This is seen as a mediation between the spirit and mundane worlds. This may be a result of the notion of reincarnation , which reduces not only gender categorization but also sex and species, allowing for more fluid and mutable categorization. There are countless other cultures in which the third gender is seen as an intermediate being rather than as a movement from one conventional sex to the other, either male to female or vice versa. Sell found that they typically felt different from the age of 5. Sell also discovered similarities between the third genders of the East and those of the West. Nearly half of those interviewed were healers or in the medical profession. A majority of them, again like their Eastern counterparts, were artistic enough to make a living from their abilities. The capacity to mediate between men and women was a common skill, and third genders were oftentimes thought to possess an unusually wide perspective and the ability to understand both sides. People tend to identify a third sex with freedom from the gender binary, but that is not necessarily the case. The report concludes that two or three options are insufficient: Its definition was later extended to cover homosexual gender variant females and a number of other sexual types. Ulrich developed his terminology before the first public use of the term "homosexual", which appeared in in a pamphlet published anonymously by Karl-Maria Kertbeny "€" Toward a unified analysis of gender diversity, Will Roscoe writes that "this pattern can be traced from the earliest accounts of the Spaniards to present-day ethnographies. What has been written about berdaches reflects more the influence of existing Western discourses on gender, sexuality and the Other than what observers actually witnessed. Popular authors routinely simplify their descriptions, ignoring The scholars usually use gender roles as a way to explain sexual relations between the third gender and males. For example, when analyzing the non-normative sex gender categories in Theravada Buddhism , Peter A. Jackson says it appears that within early Buddhist communities, men who engaged in receptive anal sex were seen as feminized and were thought to be hermaphrodites. These writers described themselves and those like them as being of an "inverted" or "intermediate" sex and experiencing homosexual desire, and their writing argued for social acceptance of such sexual intermediates. Throughout much of the twentieth century, the term "third sex" was a common descriptor for homosexuals and gender nonconformists, but after the gay

liberation movements of the s and a growing separation of the concepts of sexual orientation and gender identity , the term fell out of favor among LGBT communities and the wider public. With the renewed exploration of gender that feminism, the modern transgender movement and queer theory has fostered, some in the contemporary West have begun to describe themselves as a third sex again. Third gender and feminism[ edit ] In Wilhelmine Germany , the terms drittes Geschlecht "third sex" and Mannweib "man-woman" were also used to describe feminists â€” both by their opponents [64] and sometimes by feminists themselves. In the novel Das dritte Geschlecht The Third Sex by Ernst Ludwig von Wolzogen, feminists are portrayed as "neuters" with external female characteristics accompanied by a crippled male psyche.

Chapter 3 : B.C. allows gender X on ID for people don't identify as male or female | National Post

*In the four major contexts where Paul discusses male and female relationships (1 Corinthians ; b; Ephesians ; 1 Timothy ), the principle of subjection and the application of that principle to specific situations (e.g., a woman not leading men in prayer), are based upon historical facts that go back to the very commencement of the human family.*

By Wayne Jackson The notion has long been prevalent in sectarian circles and is growing in the church of the Lord that there are no sexual distinctions to be observed in Christ. The claim is made that Paul, in Galatians 3: Such a theory is at variance with the New Testament for the following reasons. First, it ignores the context of Galatians 3: Rather, it puts earthly relationships in the perspective of salvation history. All who are in Christ have the same salvation status before God; but they do not necessarily have the same function , The fact that Paul later instructs servants to be obedient to their masters Ephesians 6: Second, Paul himself was unaware that his teaching abolished sexual roles, for when he wrote 1 Timothy, which was penned later than Galatians, he limited the public service of women. The New Testament makes it very clear that the men are to lead the acts of worship in assemblies of mixed sexes. In 1 Timothy 2: The foregoing observations could be multiplied many times over, and they stand in bold relief to the superficial reflections of the modern liberationists who would have us go beyond that which is written! Lenski , ; Danker et al. And it is obvious from the preceding context that he considers leading a public prayer as an act of authority over those who are thus led! It is, therefore, a serious error to advocate the idea that women may lead the worship in groups of mixed sexes. The New Testament does not authorize a woman to lead a man in worship under any circumstance. How then can one know whether a New Testament teaching is age-lasting, or whether it is merely culturally oriented, hence, temporal? Here are some guidelines. If a particular context is specifically connected with primitive customs by a New Testament writer, then the teaching unquestionably may be viewed in that light. One is dealing with an age-lasting injunction. In the four major contexts where Paul discusses male and female relationships 1 Corinthians Thus it is not a culturally-oriented instruction. When one begins to argue that the modern woman is not bound by 1 Timothy 2 to limit her role in public activity , it is but a short step to denying that the wife is obligated to be in submission to her husband Ephesians 5 , for both contexts have the same historical heritage!

**Chapter 4 : Third gender - Wikipedia**

*While British law only recognizes male and female genders, the government took an incremental step to be more inclusive on Nov.9 by instructing prisons to recognize fluid and non-binary genders.*

A primary preposition denoting position, and instrumentality, i. Anointed One; the Messiah, the Christ. From chrio; Anointed One, i. The Messiah, an epithet of Jesus. All Christians alike, no matter what their race, status, or sex, stand on the same footing of sonship before God. There is a unity or solidarity in the Christian body. What is true of one is true of all. Christianity, at one stroke, established the brotherhood and abolished the distinctions. Pulpit Commentary Verse The prepositional element implies a somewhat indefinite indication of a sphere in which the statement of the clause holds good. The Revised Version renders, "there can be," and Bishop Lightfoot, "there is no room for;" but Ecclus. Wherever the apostles went, they were sure to be confronted by questions and difficulties arising both from the one and from the other. In the kingdom of God were Jew and Gentile, were circumcised and uncircumcised, to stand on the same footing? Should believers as such be concerned to vary their treatment of one another or to modify their own condition from regard to these circumstances? Questionings of this description were being agitated everywhere, and most especially just now in the Galatian Churches. And, on the other point, the universal existence of slavery more or less throughout the civilized world would necessarily give occasion to a variety of questions relative to the position which bondmen should hold in the Christian community; how a bondman on becoming a Christian should stand, or what he should do, in respect to obedience to his owner or to seeking a change in his condition. Paul, in his Epistles, has briefly discussed some of these points, as in 1 Corinthians 7: So often had the apostle occasion to affirm the perfect identity of Christian privilege possessed by all believers in Christ, that the statement would naturally mould itself into a sort of formula. In Colossians he varies the form by inserting "barbarian, Scythian;" degrees of national civilization made no difference. In place of this, he here adds the particular, that diversity of sex made no difference. We cannot tell what especial reason he had for introducing these modifications in writing to the Colossians and the Galatians respectively. Possibly he had none beyond the pleasure which he felt in dilating on the large catholicity of the Divine grace. The change of form, "male and female," from "no Jew nor Gentile," "no bondman nor freeman," was perhaps suggested by the passage in Genesis 1: If so, the clause may be regarded as Bishop Lightfoot says as forming a climax: What," he adds, "can be more awful than these words? He that was a Greek, or Jew, or bondman yesterday, carries about with him the form, not of an angel or archangel, but of the Lord of all, yea, displays in his own person the Christ. But the grammatical inadequacy of the verbal exposition is not greater than in 1 Corinthians 6: The principle plainly is pregnant with an objective application also; namely, as to the manner in which they were to estimate and treat each other and every baptized believer, notwithstanding any circumstances of extrinsic diversity whatever. Matthew Henry Commentary 3: Having accepted Christ Jesus as their Lord and Saviour, and relying on him alone for justification and salvation, they become the sons of God. But no outward forms or profession can secure these blessings; for if any man have not the Spirit of Christ, he is none of his. In baptism we put on Christ; therein we profess to be his disciples. Being baptized into Christ, we are baptized into his death, that as he died and rose again, so we should die unto sin, and walk in newness and holiness of life. The putting on of Christ according to the gospel, consists not in outward imitation, but in a new birth, an entire change. He who makes believers to be heirs, will provide for them. Therefore our care must be to do the duties that belong to us, and all other cares we must cast upon God. And our special care must be for heaven; the things of this life are but trifles. Seek to be sure of that above all things.

Chapter 5 : NPR Choice page

*Modern Love. When Neither Male Nor Female Seems to Fit. What happens when a transgender person, who fantasizes about having an androgynous body, falls for a straight man who loves female curves?*

We will still retain our physical genders. However, there will not be procreation nor will we be married to our spouses anymore. We this off of the resurrection of Christ. We see from this verse that Jesus is the "firstborn from the dead. This is explained in the following verses. It is sown a perishable body, it is raised an imperishable body; 43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; 44 it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body," 1 Cor. So, we can conclude that we will follow in our resurrected bodies in the same way Jesus Rose with his. We see that he retained his crucifixion wounds and his gender. It was Jesus who appeared to Thomas. Jesus is a man, and Thomas recognized him. Therefore Jesus retained his gender after his resurrection. Furthermore, Jesus retained his crucifixion wounds further demonstrating he retained his physical characteristics. So, we conclude that we will retain our gender when we are resurrected in our new glorified bodies and go to heaven. But, as I said at the beginning of this article, we will not be married nor will he have any need of procreation. Objection Answered But, some might ask how this is possible since the Bible says This verse is not saying there will not be male and female genders in heaven. It is saying that "in Christ" there is neither male nor female. In addition, the phrase " in Christ " designates a doctrine known as federal headship where the male represents the descendants. This is why we have verses such as Adam represented all humanity and Christ represented his people.

**Chapter 6 : Galatians For all of you who were baptized into Christ have clothed yourselves with Christ.**

*NEITHER MALE NOR FEMALE is the seventh book in the Overcoming Life Series and deals with many issues in regard to a woman's role in the church, plus many women related concerns.*

Posted by Arnie Voigt [Galatians 3: On the basis of the difference between the order of creation and the order of redemption the study committee report correctly concludes that Gal. Does not faith have to do with the nitty-gritty of life James 2: We can distinguish but not separate salvation and sanctification in the way the Witness writer implies. There is no area of faith and life which the Gospel does not encompass and to which it does not speak! C Galatians 3 deals with current issues and is not just talking about a future way of being. We are called to grow in Christ-likeness now Ephesians 4: The verbs are past tense: E A central point of the letter to the Galatians is that neither Jew nor Gentile because of race or patrimony or lack of it! Paul even describes the concrete, historic New Order in which this takes place Galatians 2: He works through this Jew-Gentile division in Romans and Galatians. H None of us would limit access to the pastoral office based on race Jew and Gentile. I None of us would stand up and support slavery today, even though Paul Ephesians 6: Scholars see this as a clear reference an identical form is used in the Greek Septuagint to Genesis 1: He thus links this passage back to Genesis 1: Equality does ask one to ignore the distinctions; it implies working through the divisions that sinful beings create because of distinctions. As a human, Jesus descended from Adam [Note: Male and female are created in the image of God. God is Trinity, Father, Son, and Holy Spirit, equal in all ways, each deserving equal majesty and honor, none less than the other. C 2 Corinthians 5: God inaugurates a New Order. Paul, in this Galatians text, describes what the new creation looks like as it finds expression in the church. In Christ, in the Church, the New Creation reigns. Differences and animosity and separateness between Jew and Gentile are a matter of the past Ephesians 2: E The seeds for dissolving the slave-master construct were planted Philemon , even though it takes yet centuries for these seeds to be nurtured and grown. In applying Law and Gospel Paul is working with deep-seated social institutions, structures firmly entrenched in culture. Paul, instead of attacking the demeaning and exploitative institution head on, injects a new motivation Philemon 16, G And it is taking centuries to address the male-female consequence Genesis 3: Walking faithfully, then, calls for us not to absolutize male-female relationships, whether in society or in the Church, at a first century point. The Gospel changes even all the Old Orders. In the Church, there is not hierarchy, but servanthood. H Consider the institution of slavery: White Christians in in the South wanted to absolutize slavery here. Racism and injustice still rear their ugly heads, but the implementation of Gospel insights and motivations continues.

**Chapter 7 : Neither Male nor Female, Just Like It Says on My Driver's License " James-Beth Merritt**

*[Galatians ] For as many of you as were baptized into Christ have put on Christ. [28] For there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*

Is God male or female? In examining Scripture, two facts become clear. First, God is a Spirit and does not possess human characteristics or limitations. Second, all the evidence contained in Scripture agrees that God revealed Himself to mankind in a male form. God is a Person, obviously, because God exhibits all the characteristics of personhood: God has a mind, a will, an intellect, and emotions. However, sometimes figurative language used in Scripture assigns human characteristics to God in order to make it possible for man to understand God. Since humanity is physical, we are limited in our understanding of those things beyond the physical realm; therefore, anthropomorphism in Scripture helps us to understand who God is. Animals do not possess a moral capacity and do not possess an immaterial component like humanity does. The image of God is the spiritual component that humanity alone possesses. God created humanity to have a relationship with Him. Humanity is the only creation designed for that purpose. The fact that there are men and women does not require God to have male and female features. Remember, being made in the image of God has nothing to do with physical characteristics. We know that God is a spiritual being and does not possess physical characteristics. This does not limit, however, how God may choose to reveal Himself to humanity. Scripture contains all the revelation God gave to humanity about Himself, and so it is the only objective source of information about God. In looking at what Scripture tells us, there are several observations of evidence about the form in which God revealed Himself to humanity. Jesus Christ referred to God as the Father several times and in other cases used masculine pronouns in reference to God. Like God the Father, Jesus was revealed to humanity in a male form. Scripture records numerous other instances where Christ utilized masculine nouns and pronouns in reference to God. The New Testament Epistles from Acts to Revelation also contain nearly verses where the word theos—a masculine noun in the Greek—is used in direct reference to God. In countless references to God in Scripture, there is clearly a consistent pattern of His being referred to with masculine titles, nouns, and pronouns. While God is not a man, He chose a masculine form in order to reveal Himself to humanity. Likewise, Jesus Christ, who is constantly referred to with masculine titles, nouns, and pronouns, took a male form while He walked on the earth. The prophets of the Old Testament and the apostles of the New Testament refer to both God and Jesus Christ with masculine names and titles. God chose to be revealed in this form in order for man to more easily grasp who He is.

**Chapter 8 : Topic "neither male nor female" | What Does This Mean**

*"There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." (Gal. ). The egalitarians often quote Galatians in their arguments to justify that women can be pastors and elders.*

A primary particle; properly, assigning a reason. How much, how great, how many, as great as, as much. By reduplication from hos; as As. I dip, submerge, but specifically of ceremonial dipping; I baptize. A primary preposition; to or into, of place, time, or purpose; also in adverbial phrases. Anointed One; the Messiah, the Christ. From chrio; Anointed One, i. The Messiah, an epithet of Jesus. To put on, clothe another. From en and duno; to invest with clothing. He is so by virtue of his relation to Christ. Have put on Christ. It is, however, commonly used in the LXX. Pulpit Commentary Verse The rendering in our Authorized Version, "as many of you as have been baptized," allows of, if it does not suggest, the surmise that the apostle was aware of there being those among the Christians he was writing to who had not been "baptized into Christ. It may be paraphrased thus: As surely as ever any one of you was baptized into Christ, so surely did he become clothed with Christ. Precisely the same considerations apply to the clause in Romans 6: So surely as any are of the works of the Law, so surely are they under a curse; and in Romans 8: Below, in Galatians 6: So also Philippians 3: With the present passage we have to group the following: With reference to these passages we may observe that, since in 1 Corinthians Nor does 1 Corinthians For in comparing objects together, the apostle not unfrequently puts a very considerable strain upon a phrase when he wishes to bring the two several objects under one category, using it alike of that to which it is most strictly applicable, and of that to which it is not applicable strictly, but only in a very qualified sense. We can thus, then, understand how, with reference to the other sacrament in ver. The import of the expression, "baptized into Moses," is to be estimated in the light thrown upon it by the more certain import of the expression, "baptized into Christ;" not this latter to be explained down for the purpose of making it correspond with the other. This view of the clause before us helps us to understand the words in Matthew For the baptism which brings men "into Christ" brings them into the Name of the triune God as manifested to us in the gospel. Such an interpretation of these words approves itself fully with reference to their use in the supremely solemn hour of spirit-fraught utterance recorded in Matthew But this lower interpretation, if admitted in those passages, has no claim to dominate our minds when endeavouring to apprehend the full import of the passage now before us, and of Romans 6: In these the apostle is evidently penetrating into the inmost significance and operation of the rite; and therefore beyond question means to indicate its function, as verily blessed by God for the translation of its faithful recipients into vital union with Christ. This consideration makes it clear that he viewed their baptism as connected with faith. If there was any reality in their action in it at all, if they were not acting an unreal part, their coming to baptism was an outcome of faith on their part in Christ. By voluntarily offering themselves to be baptized into his Name, they were consciously obeying his own instructions: John testifies John 1: This can hardly be its meaning here; rather it is to be regarded as a more determinate form of the notion of" being justified. In that hour God "made him acceptable in the Beloved" cf. The middle voice of the Greek verb, though it denotes in Romans It is the exclusive prerogative of God to justify the sinner; and therefore it must have been by him that the believer became clothed with Christ, not by himself, though it was by his own voluntary act that he came under this operation of the Divine grace. It is, perhaps, impossible more strongly to express the intense character so to speak which belongs to the righteousness which comes to us through faith in Christ, than by the form in which it is here exhibited. The apostle, however, in 2 Corinthians 5: We have indeed been made sons of God in Christ Jesus if we have become clothed with Christ. For what other in this relation does the phrase, "sons of God," denote as applied to ourselves, than the intense love into the bosom of which God has received us? No higher degree of adoption to be sons is conceivable; though the complete manifestation of this adoption still remains in the future Romans 8: Matthew Henry Commentary 3: Having accepted Christ Jesus as their Lord and Saviour, and relying on him alone for justification and salvation, they become the sons of God. But no outward forms or profession can secure these blessings; for if any man have not the Spirit of

Christ, he is none of his. In baptism we put on Christ; therein we profess to be his disciples. Being baptized into Christ, we are baptized into his death, that as he died and rose again, so we should die unto sin, and walk in newness and holiness of life. The putting on of Christ according to the gospel, consists not in outward imitation, but in a new birth, an entire change. He who makes believers to be heirs, will provide for them. Therefore our care must be to do the duties that belong to us, and all other cares we must cast upon God. And our special care must be for heaven; the things of this life are but trifles. Seek to be sure of that above all things.

**Chapter 9 : In Christ - Neither Male nor Female : Christian Courier**

*Galatians King James Version (KJV) 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

A common mistake made with regard to the Holy Spirit is referring to the Spirit as "it," something most translations of the Bible are careful to avoid. The Holy Spirit is a person. He has the attributes of personhood, performs the actions of persons, and has personal relationships. He has insight 1 Corinthians 2: He knows things, which requires an intellect Romans 8: He has a will 1 Corinthians He convicts of sin John He performs miracles Acts 8: He guides John He intercedes between persons Romans 8: He is to be obeyed Acts He can be lied to Acts 5: He relates to the apostles Acts The personhood of the Holy Spirit is presented without question in the Bible, but what about gender? Linguistically, it is clear that masculine theistic terminology dominates the Scriptures. Throughout both testaments, references to God use masculine pronouns. Specific names for God e. God is never given a feminine name, or referred to using feminine pronouns. The Holy Spirit is referred to in the masculine throughout the New Testament, although the word for "spirit" by itself *pneuma* is actually gender-neutral. The Hebrew word for "spirit" *ruach* is feminine in Genesis 1: But the gender of a word in Greek or Hebrew has nothing to do with gender identity. Theologically speaking, since the Holy Spirit is God, we can make some statements about Him from general statements about God. God is spirit as opposed to physical or material. God is invisible and spirit i. This is why no material thing was ever to be used to represent God Exodus If gender is an attribute of the body, then a spirit does not have gender. God, in His essence, has no gender. Gender identifications of God in the Bible are not unanimous. Many people think that the Bible presents God in exclusively male terms, but this is not the case. God is said to give birth in the book of Job and portrays Himself as a mother in Isaiah. Jesus described the Father as being like a woman in search of a lost coin in Luke 15 and Himself as a "mother hen" in Matthew This is further confirmed in Genesis 5: Therefore, to whatever degree humanity is made in the image of God, gender is not an issue. Masculine imagery in revelation is not without significance, however. A second time that God was specifically said to be revealed via a physical image was when Jesus was asked to show the Father to the disciples in John chapter Most ancient religions believed in a pantheon - both gods and goddesses - that were worthy of worship. Masculine language better relates this relationship of creator to creation. As a man comes into a woman from without to make her pregnant, so God creates the universe from without rather than birthing it from within. As a woman cannot impregnate herself, so the universe cannot create itself. Paul echoes this idea in 1 Timothy 2: In the end, whatever our theological explanation, the fact is that God used exclusively masculine terms to refer to Himself and almost exclusively masculine terminology even in metaphor. Through the Bible He taught us how to speak of Him, and it was in masculine relational terms. So, while the Holy Spirit is neither male nor female in His essence, He is properly referred to in the masculine by virtue of His relation to creation and biblical revelation.