

What the Bible Actually Says About Female Modesty

I've heard a lot of bad teaching in the Church on female modesty. In fact, I would argue that the concept itself is unbiblical. Granted, the Bible does use the word "modesty," but in the sense of humility (more on that later). Today, when we talk about modesty, we're usually talking about how women can dress and behave to avoid encouraging male lust, with a focus on covering up sexualized body parts. And that isn't something the Bible tells women to do.

In fact, this idea of female modesty and the larger conception of gender that it stems from both actively harm women.¹ Making women responsible for preventing men's lust both suggests that men have no control over their gaze and thoughts and defines the female body primarily as an object of male sexual desire, stripping agency from men and women alike. As a result, women are taught to see their bodies as dangerous and shameful. Worse, they are blamed for male sexual sins, including sexual assaults in which women are victims.

Unfortunately, many Christian women who see and have experienced these problems have rejected Biblical authority over sexuality entirely.² However, the Bible actually condemns purity culture's view of women and offers a vision of women loved and valued by God and empowered to honor him, including in the way we dress.

Jesus on Men's Lust

When we think about modesty as a need to cover up our bodies so that they won't incite male desire, we reinforce the idea that women's bodies are inherently sexual and that women need to surveil and police their bodies in order to navigate a society in which men are constantly looking at them sexually. However, Jesus offers a very different diagnosis and treatment for the issue of men looking at women lustfully. He addresses it directly in Matthew 5:28, saying, "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." A man who looks at a woman and sexualizes her for his own pleasure is a sin!

What solution does Jesus offer for this sin problem? Is it for women to cover themselves up so that men won't lust after them (aka the solution of female modesty)? No!!!

Jesus advises men, "If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell" (Matthew 5:29). If men cannot control themselves and stop ogling women, Jesus says they should gouge out their own eyes!

Of course, Jesus isn't literally telling men to gouge out their own eyes, because men *can* control themselves, and Jesus is letting them know that it's their responsibility to do so. It's not women's job to make sure they don't have to.

Also, Jesus had to tell men to stop looking at women lustfully when women dressed like this:

¹ For two excellent books on the subject, see Beth Allison Barr's *The Making of Biblical Womanhood* (2021) and Kristin Kobes Du Mez's *Jesus and John Wayne* (2020).

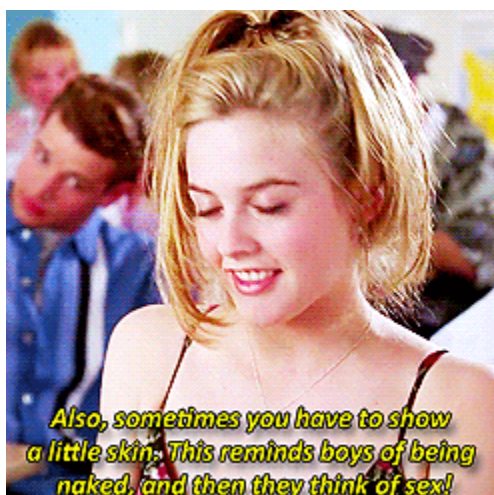
² Linda Kay Klein's *Pure* (2018) offers many such examples, including the author herself.



Blame The Chosen for any historical inaccuracies in this image

If dressing like this didn't prevent women from being sexualized and objectified, I don't think that a one-piece swimsuit is going to solve the problem.

Now, as a caveat, it *is* problematic to dress in ways intended to objectify yourself and provoke lust. Furthermore, while Jesus' words in Matthew 5:28-29 are directed at men, I think they apply to women as well. Women experience sexual desire too, and that means we also may have to do some metaphorical eye-gouging to guard against lust.



Don't be like Cher!

What Is Lust?

To be clear, that doesn't mean it's sinful to experience sexual attraction. God made us as sexual creatures, and there's a whole book of the Bible that celebrates mutual sexual desire.



My expression if a guy told me my breasts are like twin fawns of a gazelle³

Sex even gives us a beautiful picture of the union between Christ and the Church. Scripture repeatedly describes the Church as his bride (as at the Wedding Feast of the Lamb in Revelation 19), and in Ephesians 5:31-32, Paul writes, “‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’ This is a profound mystery—but I am talking about Christ and the church.”⁴

God made sexuality to be good, but sexual desire can be perverted into lust. Jesus actually makes it clear what he means by “looking lustfully” in Matthew 5:28 when he says that “anyone who looks at a woman lustfully has already committed adultery with her in his heart.” Lust is committing adultery in your heart. It is encouraging and indulging illicit sexual desires in a way that dehumanizes the object of those desires.

The Bible gives us a clear picture of lust and its consequences in the story of David and Bathsheba in 2 Samuel 11-12. David sees Bathsheba taking a bath, has sex with her and gets her pregnant, then has her husband Uriah killed to cover up the adultery. The prophet Nathan calls David out; he repents of his sin, but the baby dies.

³ Song of Songs 4:5

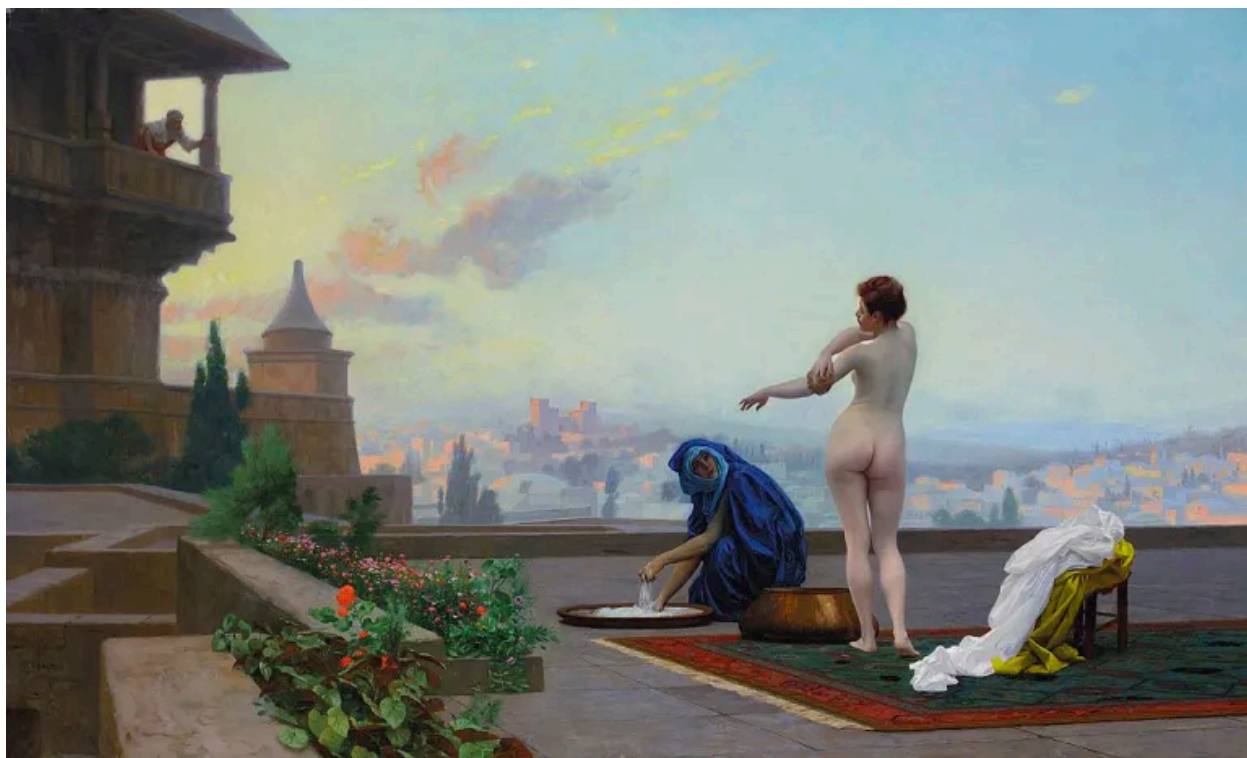
⁴ For more on this, see Juli Slaterry's *Rethinking Sexuality: God's Design and Why It Matters* (2018).

Some (unbiblical) versions of the story make David the victim of Bathsheba's beauty, enforcing the narrative that women are responsible for male lust. In Leonard Cohen's 1984 song "Hallelujah," he sings to David

You saw her bathing on the roof
Her beauty in the moonlight overthrew ya
She tied you to a kitchen chair
She broke your throne, and she cut your hair
And from your lips she drew the Hallelujah

The lyrics conflate Bathsheba with the seductress Delilah (who cut Samson's hair to take away his miraculous strength) and give her all the agency. Her dangerous beauty overthrows David, and she takes away his power with her femininity ("tied to a kitchen chair," he is trapped in the feminine sphere). The song blames her for the destruction of David's throne. These lyrics support the logic of female modesty, but that isn't the Biblical story.

For one thing, Bathsheba was not bathing on her roof!



Nope!

2 Samuel 11:2 says, "One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing." So David is on the roof of his palace in the middle of the night, and from that height he can see Bathsheba taking her bath, probably in an enclosed courtyard, a place where she would have had an expectation of privacy. Some scholars even argue that she was probably engaged in a ritual bath, an expression of her faith rather than her sexuality.

The Biblical narrative continues:

The woman was very beautiful, and David sent someone to find out about her. The man said, “She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite.” Then David sent messengers to get her. She came to him, and he slept with her. (2 Samuel 2-4)

When David sees Bathsheba bathing, he can look away. Instead, he chooses to keep looking, to indulge his desire: he gives in to lust. Not only does he look lustfully, but he also chooses to pursue that illicit desire. This is lust: choosing to dwell on and pursue sexually immoral actions. It’s not mere sexual attraction; David takes multiple steps to satisfy his lust. He sends a messenger to find out who she is (confirming that she’s married and thus off-limits), then sends more messengers to “get her” (note: it’s not a mere invitation to join him; she has no choice). Finally, he rapes her.⁵

Nathan makes Bathsheba’s powerlessness clear in his retelling of the story in 2 Samuel 12. He figures Bathsheba as a little ewe lamb that is stolen, killed, and eaten by a rich man. She is a victim of David’s lust. He sexualizes her body and commits adultery with her in his heart, and it leads him to become a rapist and a murderer. Although God forgives David when he repents, the Bible is clear about the gravity of these sins and that the responsibility for them lies squarely with David.

What About Not Causing Our Brothers to Stumble?

When people who promote female modesty want to give a scriptural basis for the idea, they usually turn to passages in Romans 14 and 1 Corinthians 8. These passages discuss a conflict of conscience between believers about eating foods that are either unclean (Romans 14) or sacrificed to idols (1 Corinthians 8). This is quite a specific context, which should already give us pause if people are trying to make it the primary scriptural basis for female modesty, which is a very different topic.

In the first century AD, Christ-followers were living alongside both Jews, who are required to follow strict dietary laws and keep kosher, and pagans who regularly made sacrifices to idols; the meat sacrificed was often subsequently sold in markets. In fact, since Christianity was a new religion, first-century Christians themselves were former Jews or pagans, which means they had a complicated, personal relationship to these practices. Although God sent Peter a vision declaring all foods clean and thus permissible for believers to eat,⁶ even Peter later backslid, declining to eat with Gentiles when around believers from Jewish backgrounds, something Paul rebuked him for.⁷ People had deeply personal beliefs about what was or was not okay to eat, and Paul is writing about that controversy in Romans 14 and 1 Corinthians 8.

⁵ If you think rape is too strong a term here, check out [this article](#) from the Gospel Coalition that further explains why it’s appropriate.

⁶ See Acts 10:9-16

⁷ Galatians 2:11-14

In both passages, Paul first affirms believers' freedom to consume the contested foods, and, in Romans 14:3-4, he also encourages both groups to accept each other without judgment:

The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. Who are you to judge someone else's servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand.

His emphasis is that believers should seek to live in peace and unity rather than squabbling over divisive issues.

Then he adds a caveat:

Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister. I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died... Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall. (Romans 14:13-15, 20-21)

Paul is making a complicated argument here. On the one hand, he makes clear that no foods are unclean; Christians are free to eat whatever they want. On the other hand, if exercising our freedom harms someone who believes that it is wrong (incorrectly, Paul emphasizes) by causing them to stumble, we should forgo the freedom. However, he makes it clear what he means by causing them to stumble: causing them moral distress that destroys their faith.

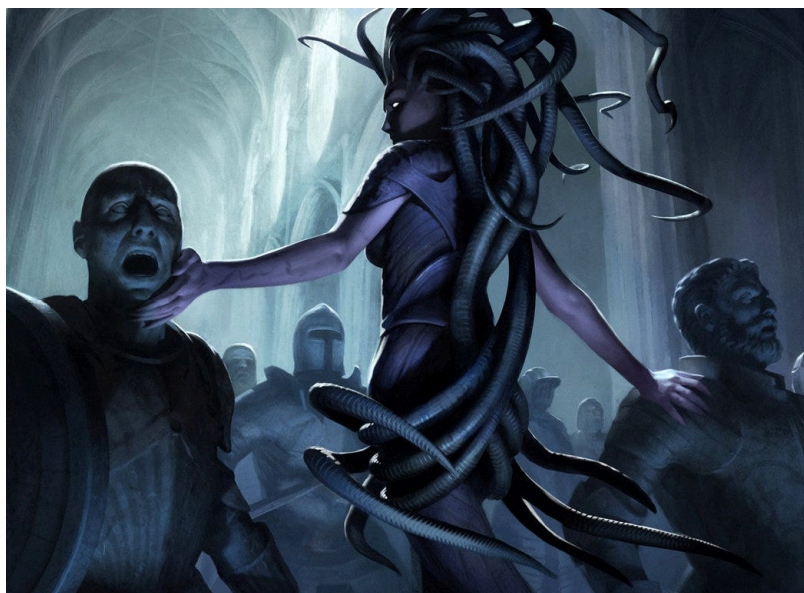
He gives a more specific example to make his meaning clear in 1 Corinthians:

For if someone with a weak conscience sees you, with all your knowledge, eating in an idol's temple, won't that person be emboldened to eat what is sacrificed to idols? So this weak brother or sister, for whom Christ died, is destroyed by your knowledge. (1 Corinthians 8:10-11)

In this case, your example (eating the food sacrificed to idols) encourages the weaker believer to do something they (incorrectly) believe to be wrong, which ultimately leads them to abandon following Christ forever. Again, Paul uses strong language ("destroyed") to describe this outcome; it's not merely making someone uncomfortable.

Furthermore, this is a very specific scenario, and not one that is particularly analogous to telling women to cover up their bodies to help men avoid lust. If we do follow the logic of the analogy made by those using these passages to call for female modesty, the conclusions we are led to are troubling. Now, in place of unclean foods, women's bodies become the unclean thing, the sight of which causes men to stumble.

And that actually is how talks I've heard about female modesty have made me feel: unclean. Like my body is something dangerous that men need to be protected from, lest the sight of too much skin incite them to lust. I felt like Medusa in Greek mythology: all men who looked at her were instantly turned to stone. She could only be defeated and killed (an obvious necessity) by a hero who never looked at her directly. Except instead of turning men to stone, I could do something worse: lead them into sin and even damnation.



Medusa (apparently even scary monsters with snakes for hair are sexy seductresses trying to lure men to their doom; nevermind that in some sources Medusa is cursed to her monstrous existence as punishment for being raped!)

Talks about the need not to cause my brothers to stumble also made me feel unsafe. Reminders of how easily men succumb to lust made me feel exposed, constantly fearing that my supposed Christian brothers could be sexualizing me. The number of things that I've been told could make men lust after my body (V-neck shirts, leggings, polka dots, cuddling and giggling with other girls, men looking down my shirt and seeing that I have breasts, among many others) left me with the distinct impression that no matter how hard I tried to be modest, Christian men would find something to lust after and then blame me for being immodest.

I don't think subjecting women to those feelings is at all in the spirit of what Paul is saying in these passages. Women are the ones who end up feeling distressed and unloved; women have actually left the faith over the sexist, degrading view of women that insidiously informs many teachings about men's lust. We are the ones being caused to stumble by unbiblical teachings on female modesty that cast us as unclean.

The Bible on the Female Body

Far from suggesting that the female body is unclean, dangerous, or shameful, the Bible celebrates it. Genesis 1:27 tells us, "So God created mankind in his own image, in the image of

God he created them; male and female he created them.” The female body is created in the image of God!

And God cares about our bodies; he chooses to dwell in them! Paul rebukes those who see the body as inherently unspiritual as a justification for sexual immorality in 1 Corinthians 6:

The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. By his power God raised the Lord from the dead, and he will raise us also. Do you not know that your bodies are members of Christ himself? ... Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies. (1 Corinthians 6:13-15, 19)

We are called to purity, but not because our bodies are dangerous, sinful, or unclean. Instead, it's because they belong to Christ and are temples of the Spirit. We can honor God with our bodies *because* he has made them deserving of honor.

The Bible's celebration of the female body includes its sexuality (again, Song of Songs celebrates both the man's sexual desire for his bride *and* her desire for him). It also celebrates the female body's capacity for motherhood (see Elizabeth's Spirit-inspired song praising Mary in Luke 1:41-45).

However, God's view of the female body isn't limited to sexuality and reproduction. God also celebrates the strength and agency of women's bodies. In the description of the “Wife of Noble Character” in Proverbs 31, the wife's body is mentioned repeatedly, always in reference to its strength and skills:

her **arms** are strong for her tasks...
In her **hand** she holds the distaff
and grasps the spindle with her **fingers**.
She opens her **arms** to the poor
and extends her **hands** to the needy. (Proverbs 31:17-20)

Arms, hands, and fingers: all body parts specifically linked to agency (think of all the verses talking about the strong arm/hand of God). This woman's body is praised not for its ability to gratify men's lust but for what it can do. In fact, the passage (and the book of Proverbs) ends with an exhortation to appreciate women for their agency rather than their beauty:

Charm is deceptive, and beauty is fleeting;
but a woman who fears the Lord is to be praised.
Honor her for all that her hands have done,
and let her works bring her praise at the city gate. (Proverbs 31:30-31)

In the end, the Bible tells us, we should care about and celebrate women's bodies for their actions, not their appearances.

Beyond that, the Bible gives some specific instructions to husbands on how to treat their wives' bodies. In Ephesians 5:28-30, Paul tells men,

In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church—for we are members of his body.

Husbands are meant to treat their wives' bodies with the respect, love, and care they show their own bodies. This is a radical statement of equality, far from a view of the female body as a sexual object for men's enjoyment.

Dressing to the Glory of God

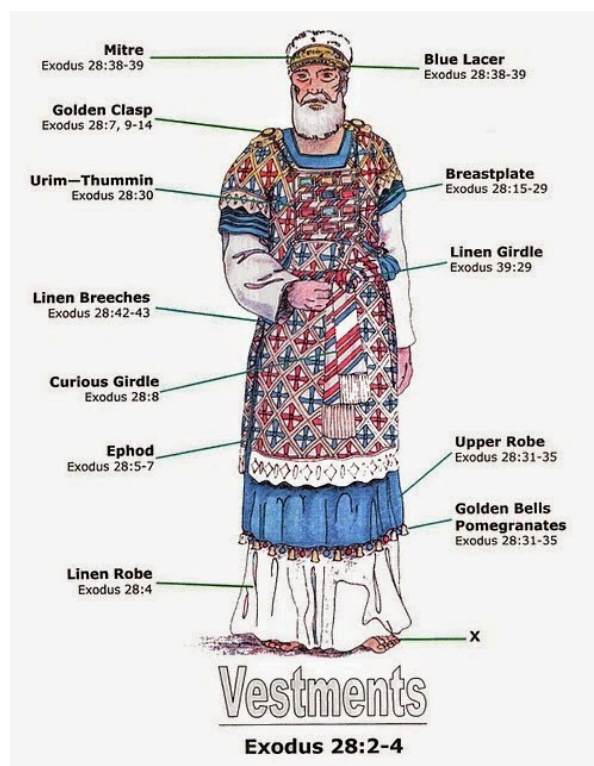
At this point, I hope I've convinced you that the idea that women are required to dress modestly to prevent male lust is unbiblical. However, that doesn't mean the Bible has nothing to say about what we wear. 1 Corinthians 10:31 exhorts us, "So whether you eat or drink or whatever you do, do it all for the glory of God." I think that includes what we wear.

It's okay to care about clothes and want to look good. God cares about clothes! He invented clothes when he gave them to Adam and Eve to cover their nakedness. God personally designed the clothes for the high priests to wear, and the Bible is full of images of beautiful clothing:

For he has clothed me with garments of salvation
and arrayed me in a robe of his righteousness,
as a bridegroom adorns his head like a priest,
and as a bride adorns herself with her jewels. (Isaiah 61:10)

I clothed you with an embroidered dress and put sandals of fine leather on you. I dressed you in fine linen and covered you with costly garments. I adorned you with jewelry: I put bracelets on your arms and a necklace around your neck, and I put a ring on your nose, earrings on your ears and a beautiful crown on your head. (Ezekiel 16:10-12)

For the wedding of the Lamb has come,
and his bride has made herself ready.
Fine linen, bright and clean,
was given her to wear. (Revelation 19:7-8)



Part of God's fashion portfolio

Jesus even tells a parable in Matthew 22 about someone being kicked out of a wedding feast for wearing the wrong clothes! (I think the clothes are a metaphor for salvation, but it still shows that God cares about clothes because they can signal belonging and respect.)

Beautiful clothes can honor God, but we have to examine our motivations for wearing what we do. In Mark 7, Jesus says,

Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them... For it is from within, out of a person's heart, that evil thoughts come—sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and defile a person. (Mark 7:15, 21-23)

Jesus is talking about food here, declaring that people aren't defiled by eating certain foods, but I think his point applies to clothes too. What heart attitudes do our clothes express? We use clothes to represent ourselves and our identities, so what are we trying to say with our clothes?

Culture Matters

In thinking about the meanings clothes can express, we have to think about our cultural context, since that context assigns meanings to clothes. For example, before the 1920s, sunglasses were associated with invalids, so wearing sunglasses would signal that you were unwell. However, once sunglasses became popular among celebrities in the 1920s and 1930s, wearing them could

show that you were cool. Their meaning had changed because the cultural norms had changed. While we may not agree with the meanings our culture assigns to clothes, we should be cognizant of those meanings as we make choices about what to wear.

We are called to be in the world but not of it (John 17:14-16), so we should be careful about how we conform to cultural norms in our clothing. The Bible explicitly addresses the need to avoid dressing for status. This is where we finally come back to what the Bible actually says about female modesty. In 1 Timothy 2:9-10, Paul writes,

I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God.

Modesty here means humility. Dressing immodestly involves showing off wealth, seeking status from clothes and accessories rather than one's actions (the opposite of the Proverbs 31 woman). You don't have to wear gold and jewels to be immodest in this sense; clothes and accessories that have cachet due to their brand name should be suspect. We need to ask ourselves, "Am I wearing this because I like it and it's comfortable/well-made? Or am I wearing this to gain or show off superior status?" If it's the latter, we have some repenting to do.



Do you really need that Canada Goose coat to stay warm, or are you just showing off the fact that you can afford it?

We should also keep in mind that we do live in a patriarchal society that frequently sexualizes and objectifies women and should interrogate how we've internalized that perspective. We often aren't thinking about the patriarchy when we choose clothes, only about what we think is cute or makes us look good. But we should question why cute clothes that make us feel attractive often also show more skin and are more appealing to the male gaze. Fashion and beauty standards are social pressures that it's almost impossible to escape, but we should exercise agency and consider to what extent we want to conform.



Let's be real: this outfit was not designed to appeal to little girls.

Since clothes are a form of self-representation, we should consider how we want to represent ourselves as Christ-followers within our cultural context. In particular, we should be cautious about wearing things that have cultural meanings associated with immorality.

We see this principle at work in 1 Corinthians 11, where Paul discusses hairstyles:

But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved. For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head. (1 Corinthians 11:5-6)

This is a confusing passage, so I want to quote from an exegesis by Jeanette Fogarty, president of Christians for Biblical Authority:

Payne, Fee and others contend that women praying or prophesying with head uncovered refers to letting hair hang loose, not tied up. This is indicated by v15: For long hair is given to her as a covering. In Greek, Roman and Jewish culture loose hair signified sexual looseness. As Payne notes, “In the Dionysiac cult, which had a prominent temple in Corinth, it was customary for women to let down their hair to “prophesy” and engage in all sorts of sexual debauchery.” This would certainly be out of order in the church! It would bring shame not only on the woman but on her husband. It would be equivalent to

the shame of having her head shaved or hair cut off (a punishment for adultery). Indeed, as Payne notes, “...in Hellenistic Roman, and Jewish cultures for centuries preceding and following the time of Paul, virtually all of the portraiture, sculpture, and other graphic evidence depicts respectable women’s hair done up, not let down loose.”⁸

Essentially, Paul is saying that women leading worship (something he endorses in the passage!) should avoid presenting themselves in a way that would have been associated with sexual immorality and paganism in their culture.

To be clear, this was not a hard and fast rule, as evidenced in Luke 7 when the sinful woman washes Jesus’ feet with her hair:

A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee’s house, so she came there with an alabaster jar of perfume. As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. (Luke 7:37-38)

The woman (sometimes identified as Mary Magdalene) is known for her sins and letting her hair down, which, as we’ve read, was a sign of promiscuity. The Pharisee with whom Jesus is eating condemns her behavior, but Jesus praises her, describing her actions as a sign of her great love (Luke 7:47).

This passage demonstrates again the importance of our motivations. If you want to wear something that you know will raise eyebrows among the people you’re with, think about why: what are you trying to communicate through your clothes, and is that message honoring to God?

Maybe you’re not sure what message your clothes send. If so, ask some trusted friends and mentors. It’s worth spending time thinking about. Our clothes are a key way that we present ourselves to the world, so we need to consider whether our self-presentation could be hampering our witness. Are we conforming to culture and social pressures at the expense of not just modesty but being the unique individual that God created each of us to be? Alternately, are we emphasizing our distance from our culture (like by “not caring” about how we look) in ways that alienate those outside of our Christian bubble?

Of course, the Bible gives us a lot of freedom about what to wear, and not every t-shirt has to be a high-stakes referendum on our witness for Christ. But if we don’t think about what we’re wearing, we’re defaulting to the views of those who designed the clothes or whose style we are imitating, and that conformity means we’re giving up the opportunity to glorify God with our clothes, whether by delighting in their beauty or choosing to abstain from trends that sexualize the female body rather than honoring it as God intended.

But Are There Rules?

Of course, examining our hearts isn’t easy, and sometimes it feels easier just to have some rules to follow. It’s a temptation that people struggled with in Jesus’ day: that’s why he spent so much

⁸ <https://www.fixinghereyes.org/single-post/2017/06/20/an-exegetical-look-at-1-corinthians-11-16>

time arguing with the legalistic Pharisees who burdened people with made-up rules and restrictions in their efforts to make it clear how to follow God's law. Rules often lead us away from the grace God offers us and from the examination of our hearts that God requires. Jesus is a lot more interested in our hearts than whether we wear crop tops.



Don't be like this guy! (He's not fair, you see)

I do have practical qualities I look for in clothing: I want my clothes to be comfortable and suitable for the context. If I feel uncomfortable in my clothes or if they make it hard for me to participate in the activities I want to do, then why am I wearing them? However, unless your clothes are actually preventing you from loving and serving God and the people around you, that's more about wisdom than morality: I don't think you're sinning if you wear heels that give you blisters or wear flip flops on a hike, even if I think it's kind of silly.



Wearing heels while being chased by a T rex: unwise, not sinful

Granted, sometimes we are in environments with dress codes that give us rules to follow, and I do believe that we are called to respect those rules, even when we believe they are unnecessary. Peter writes that we should

Submit yourselves for the Lord's sake to every human authority... For it is God's will that by doing good you should silence the ignorant talk of foolish people. (1 Peter 2:13, 15)

However, that does not mean that we cannot respectfully advocate against those restrictions, especially if they are discriminatory, which many dress codes are.⁹ After all, Jesus repeatedly clashed with the Pharisees over their unbiblical restrictions, and God calls us to promote justice in our society, especially on behalf of those who have less power (Isaiah 1:17).

Parents may need to offer guidance on appropriate clothing to their children, particularly to protect them when clothes threaten to sexualize girls or send other messages that they do not understand. However, I believe that training up daughters should involve teaching them to think through these issues themselves, helping them consider heart attitudes rather than merely dictating rules for them to follow. This means giving teenage girls increasing freedom to make choices for themselves, even ones that parents might disagree with.

In general, we need to honor each other's freedom to follow our consciences and make our own decisions about clothes, refraining from judgment when other women make choices we wouldn't. To quote Paul in Romans 14 again:

You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God's judgment seat. It is written:

“‘As surely as I live,’ says the Lord,
‘every knee will bow before me;
every tongue will acknowledge God.’”

So then, each of us will give an account of ourselves to God. Therefore let us stop passing judgment on one another. (Romans 14:10-13)

Jesus was a friend of sinners, including women who dressed inappropriately and were promiscuous. He came to save the world, not to judge it (John 12:47). He offers us freedom from shame (Isaiah 61:7).

Jesus sees the ways we have sinned, and he sees the ways we have been sinned against. When we turn to him, he offers us love and honor. He tells us, like the woman who washed his feet with her hair, “Because you believed, you are saved from your sins. Go in peace” (Luke 7:50).

⁹ <https://www.usnews.com/education/best-high-schools/articles/why-school-dress-codes-are-often-unfair>