

A Study Guide for

**PRACTICAL
HOLINESS**
A Second Look

David K. Bernard

A Study Guide for Practical Holiness

by David K. Bernard and Melanie Johnston

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Preface

This is a companion study guide to *Practical Holiness: A Second Look* by David K. Bernard. It is designed to be used for independent study, group Bible studies, Sunday school, church day schools, evening institutes, Bible colleges, seminars, and other training programs. The level of instruction can be adapted to the type of use.

This study guide outlines each section of *Practical Holiness: A Second Look*. The outline is designed for a teacher to use in lecturing or for a student to use in personal study. It does not cover every detail of the book, but seeks to cover the most important points.

Each section of the outline concludes with study questions over important concepts. These questions call for short answers or discussion, and they can be used for independent study, homework, discussion, quizzes, or tests. Answers to the questions can be found in the back of the study guide, along with citations to relevant page numbers in *Practical Holiness: A Second Look*. The outlines and questions and answers were prepared by Melanie Johnston.

It is hoped that this study guide will be a useful tool for both teacher and student as they study the practical applications of holiness.

**OUTLINE
WITH
STUDY
QUESTIONS**

1

THE CHRISTIAN AND SIN

A. The Sinful Nature

B. Power over the Sinful Nature

1. Threefold Approach to Overcoming Sin

C. We Must Not Sin

D. If We Sin, We Must Repent

E. Assurance of Salvation

F. What Is Sin?

G. Sin and Grace

Questions

1. From where do sinful acts arise?
2. True or false: After the new birth, we still possess the sin principle or the sin nature.
3. The sinful nature consists of what?
4. What will happen to the Christian if he always relies on the flesh?
5. According to Galatians 5:16, 18, and 22, what will happen if we follow the Spirit?
6. Romans 6 reveals a threefold approach to overcoming sin. What are the three components?
 - a.
 - b.
 - c.
7. What will cause a child of God to lose his salvation?
8. What is the one thing worse than sin?

9. List three Scripture references that define sin:
 - a.
 - b.
 - c.
10. What provides forgiveness for all repented sin?
11. What are two basic guidelines for Christian living?
 - a.
 - b.

2

GENERAL HOLINESS PRINCIPLES

- A. Definition of Holiness
- B. Following Holiness Requires Personal Effort
- C. A Daily Walk
- D. A Continual Growth Process
- E. Two Kinds of Holiness Standards
- F. Spiritual Fruit
- G. Self-Discipline
- H. Overcoming Sin: A Practical Approach
- I. Excerpts from “Holiness” by J. C. Ryle
- J. Practical Applications Today
- K. Retaliation

L. Greed and Materialism

M. Prejudice

N. Conclusion

Questions

1. How does the born-again believer experience the continuing work of sanctification?
2. What are the two components of holiness?
 - a.
 - b.
3. What is required in order for God to consider us holy?
4. How does God evaluate each individual?
5. Name the two categories of holiness convictions:
 - a.
 - b.
6. List the nine fruits of the Spirit:
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.

h.

i.

7. Define temperance.

8. How is it possible to overcome sin on a daily basis?

a.

b.

c.

d.

e.

9. J. C. Ryle defined “true practical holiness” in the following ways:

a.

b.

c.

d.

e.

f.

g.

h.

i.

j.

k.

l.

10. List the eight reasons J. C. Ryle gives for practical holiness:

a.

b.

c.

d.

e.

f.

g.

h.

11. What are some important areas of life today in which we should try to apply the principles of holiness?

a.

b.

c.

d.

e.

f.

g.

h.

i.

j.

k.

l.

12. What do covetousness and greed mean?

13. Envy and jealousy consist of what?

14. What words can sum up God's moral law for us?

3

THE DANGERS OF LEGALISM

A. Legalism Defined

B. Legalism Condemned

1. Self-Righteous Reliance on Works for Salvation
2. Failure to Develop Inward Holiness
3. Failure to Develop a Mature Understanding of Principles
4. Living by Minimum Requirements and Loopholes
5. Hypocrisy and Inconsistency
6. Man-Made Rules
7. Misapplication of Principles
8. Difficulty in Maintaining the System
9. Judgmental and Condemnatory Attitude

C. The Legalism of the Pharisees

D. Improper Alternatives to Legalism

E. The Importance of Moral Law

F. God's Nature: Holiness and Love

G. Receiving the Holy Spirit

H. Faith

I. Love

J. Faith and Love Versus Legalism

K. Conclusion

Questions

1. List the two negative connotations of legalism in a Christian context:
 - a.
 - b.
2. What important truths did the Law of Moses serve to teach man?
3. In what book of the Bible is the first general council recorded?
4. In regards to Jewish ceremony, what did Christ's death abolish?
5. What will the legalist attempt to rely on?
6. How do we manifest continuing faith in God?
7. Can legalism produce inward holiness?
8. What does legalism frequently cause people to do?
9. Legalism leads to what?
10. Legalism goes beyond either biblical statements or principles and does what?
11. What will eventually happen to those who follow a legalistic leader?
12. Why did Jesus rebuke the Pharisees?

13. Instead of being concerned with the needs of a lost world, what were the concerns of the Pharisees?
14. What sometimes happen to people who see the dangers of legalism and reject it?
15. What do some suppose are three possible proper alternatives to legalism?
 - a.
 - b.
 - c.
16. What is true holiness?
17. According to Matthew 5:17, why did Jesus come?
18. Rather than force hardship on us, what do holiness teachings do?
19. List some verses that state that faith in God will inevitably result in obedience to God.
20. In addition to faith in God, what else must we have?
21. Why is love far stricter and more demanding than law?

4

CHRISTIAN LIBERTY

- A. Freedom
 - 1. From Sin
 - 2. From the Law
 - 3. In Non-Moral Matters
- B. We Must Always Obey God's Word
- C. Guidelines for Proper Use of Christian Liberty
- D. Tolerance but Not Compromise
- E. Legalism, Liberty, and Church Standards
- F. Legalism, Liberty, and Teaching
- G. Contemporary Non-Moral Issues
- H. Conclusion

Questions

1. First and foremost, what does Christian liberty mean?
2. List four specific ways in which we have been freed from Old Testament law:
 - a.
 - b.
 - c.
 - d.
3. What chapter of the Bible gives guidelines for morally indifferent issues?
4. List the four guidelines for morally neutral issues:
 - a.
 - b.
 - c.
 - d.
5. Though we have liberty, how is it not to be used?

6. List the four guidelines for the proper exercise of Christian liberty:
 - a.
 - b.
 - c.
 - d.
7. What will a mature understanding of Christian liberty show us?
8. What will happen if we use a legalistic approach in teaching against certain practices?
9. List some contemporary non-moral issues that should be handled in accordance to Romans 14:
10. List the three ways in which John Calvin defined Christian liberty:
 - a.
 - b.
 - c.

5

PRACTICAL HOLINESS IN CHURCH HISTORY

- A. The Early Church Fathers
- B. The Middle Ages
- C. Luther and the Protestant Reformation
- D. The Anabaptists
- E. John Calvin and the Reformed
- F. The Puritans
- G. The Anglicans
- H. The Quakers
- I. The Pietists
- J. The Baptists
- K. John Wesley and the Methodists
- L. The Holiness Movement

- M. The Pentecostals
- N. 20th Century Changes
- O. Non-Christian Religions
- P. Conclusion

Questions

1. How did Ignatius describe the church?
2. What did Montanus claim to be?
3. What was the result of the gradual doctrinal shift over the centuries?
4. What two religious groups were severely persecuted by the Inquisition in the Middle Ages?
5. What did Martin Luther do in 1517?
6. List the four distinct branches of Protestantism that developed in the early 16th century:
 - a.
 - b.
 - c.
 - d.
7. Who was the famous leader of the Reformed church?
8. Luther emphasized that the gospel abolished the law, but what did Calvin stress?
9. How did the Puritan movement begin?
10. By what name are the Anglicans known in America?

11. Who was George Fox and what did he teach about dress?
12. What two groups are the current representation of Pietism?
13. Describe the beginning of the Methodist movement.
14. According to Wesley, what is the ultimate goal of sanctification?
15. List the two different doctrines of holiness advocated during the development of the Holiness Movement:
 - a.
 - b.
16. What early Pentecostal organization was founded in 1907?
17. What aspect of holiness changed the most noticeably in the 20th century?
18. Without biblical holiness as a foundation, what will happen?
19. What two points can we learn from a comparative study of other religions.

6

TELEVISION AND MOVIES

- A. Biblical Foundation
- B. Additional Findings
- C. “Taming the TV Habit”
- D. “Book Burning”
- E. Movies
- F. Teaching in Early Church History
- G. Teaching in Later Church History
- H. Home Video
- I. Conclusion

Questions

1. What are some biblical passages that admonish us to guard our eyes from beholding evil scenes and our minds from entertaining evil thoughts?
2. What are the conclusions that Kevin Perrotta came to about television?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
 - j.
3. What evils associated with movies did John R. Rice object to?

4. Why did ancient Christians avoid the Roman theater?
5. Name some early Christian leaders who disagreed with the practice of attending the theater.
6. Why did many religious groups oppose television when it came along?

7

SCRIPTURAL TEACHING ON ADORNMENT AND DRESS

- A. Biblical Foundation
- B. The Spiritual Significance of Dress
- C. Dress and Christian Values
- D. Detrimental Effects of Unholy Dress
- E. Biblical Examples
 - 1. Immodesty
 - 2. Makeup
 - 3. Jewelry
- F. Application:
 - 1. Sex Distinction in Dress
 - 2. Modesty of Dress
 - 3. Adornment
- G. Rings

H. Objections to Deuteronomy 22:5

I. Objections in Favor of Makeup

J. Objections in Favor of Jewelry

Questions

1. What does it mean to be modest?
2. What do we find when we take Peter's advice and look at the holy women of the Old Testament?
3. Why is God concerned with the way we dress?
 - a.
 - b.
 - c.
4. What will often happen if Christians follow worldly fashions?
5. What is the result of a preoccupation with outward adorning?
6. List the three major areas of worldliness:
 - a.
 - b.
 - c.
7. What will often happen when a woman begins to wear a new article of jewelry?
8. Without exception, what kind of women does the Bible always associate with makeup?
9. What does the Bible frequently associate with jewelry?

10. What is the basic reason for modesty of dress?
11. What is true adornment in the sight of God and godly men?
12. Why should we avoid colored makeup, tattoos, and ornamental jewelry?
13. Questions to help evaluate if clothing, hair arrangement, and functional jewelry are extravagant, excessively ornamental, or unreasonably expensive:
 - a.
 - b.
 - c.
 - d.
14. Reasons that Deuteronomy 22:5 is part of the moral law, and thus applicable to our lives:
 - a.
 - b.
 - c.
15. What would be the result of accepting women's pants?
16. What must we do no matter how society changes?

17. When considering the statement, “Godly people in the Old Testament used jewelry” we must keep these points in mind:

a.

b.

c.

d.

e.

f.

8

HISTORICAL TEACHING ON ADORNMENT AND DRESS

- A. Clement of Alexandria
- B. Tertullian
- C. Other Teaching in Early Church History
- D. Teaching in Later Church History
- E. John Wesley
- F. The 20th Century
- G. Conclusion

Questions

1. What did Clement of Alexandria think was the proper degree of modesty for a woman in his culture?
2. List the two allowable reasons for rings according to Clement:
 - a.
 - b.
3. What elements of outward appearance did Tertullian teach against?
4. List some early church leaders who taught about modesty:
 - a.
 - b.
 - c.
 - d.
5. In “Advice to the People Called Methodist with Regard to Dress,” what did John Wesley admonish?
6. What practices of outward appearance were introduced in the 20th century that would have been unthinkable in an earlier time?

7. List some Christian groups that are still determined to maintain scriptural holiness of dress:

a.

b.

c.

d.

8. What does Independent Baptist Elizabeth Hanford teach?

a.

b.

c.

9 HAIR

- A. Biblical Foundation
- B. I Corinthians 11
 - 1. Long Hair as a Covering
 - 2. A Literal Veil?
- C. A Universal Teaching
- D. The Teaching of Nature
- E. The Teaching of Other Scriptural Passages
- F. Men's Hair and the Nazarite Vow
- G. Miscellaneous Objections
- H. Teaching in Church History

Questions

1. List the reasons that we obey the teachings of I Corinthians 11:1-16:
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
2. What did God use abundant hair to symbolize in the Old Testament?
3. List the two ways that theologians have interpreted I Corinthians 11:1-16:
 - a.
 - b.
4. Does I Corinthians 11:1-16 relate to our culture today?
5. What does nature teach us about baldness?
6. What does the metaphor of cut hair in Jeremiah 7:29 symbolize?

7. What does Numbers 6:18 show us about the male Nazarite vow?
8. Why was the question of women cutting their hair not a major issue throughout past centuries?

10

STEWARDSHIP OF THE BODY

- A. Biblical Foundation
- B. Alcohol
- C. Tobacco
- D. Marijuana
- E. Prescriptions Drugs
- F. Caffeine
- G. Objections to Total Abstinence
- H. Teaching in Early Church History
- I. Teaching in Later Church History
- J. Conclusion

Questions

1. What does I Corinthians 3:17 teach us?
2. Why so much emphasis on discipline of the body?
 - a.
 - b.
 - c.
 - d.
 - e.
3. Why do we abstain from alcoholic beverages and other intoxicating drugs?
4. What is a factor in one half of all traffic fatalities?
5. How many deaths annually in the U.S. does smoking cause?
6. What are some consequences of marijuana use?
7. What does the Hebrew word *yayin* usually reference?
8. What does the Hebrew word *tiyrosh* usually reference?
9. What did Clement of Alexandria teach Christians about eating?

10. What did Tatian teach about wine?
11. Which later Christian leaders and groups have spoken out about gluttony and intemperance in eating?
12. Which Christian groups have advocated total abstinence from alcohol?
13. What is the name of one of the largest groups today to practice total abstinence from alcoholic beverages?

11

THE SANCTITY OF MARRIAGE

- A. Biblical Foundation
- B. The Problem Today
- C. The Christian Husband
- D. The Christian Wife
- E. The Sexual Relationship within Marriage
- F. Birth Control
- G. Divorce
 - 1. Old Testament Teaching
 - 2. The Teaching of Jesus
 - 3. The “Exception” Clause
 - 4. The Restrictive Nature of the “Exception” Clause
 - 5. The Teaching of Paul

H. Remarriage

I. Conclusion Regarding Divorce and Remarriage

J. Teaching in Church History

K. Divorce Today

Questions

1. What elements must be included in a fully valid marriage?
2. Approximately how many children live with their mothers only, and why?
3. How must major decisions in a marriage be made?
4. What are some responsibilities of the husband?
5. I Corinthians 11:11-12 insists upon what?
6. Explain what a wife's submission to her husband does and does not mean.
7. What passage of Scripture describes the virtuous woman?
8. What is the key to a happy, successful marriage?
9. Why is the sexual relationship an important component of marriage?
10. Why did Paul recommend the single life?
11. Is birth control inherently wrong? Why or why not?
12. How does God regard divorce?

13. Why did God recognize divorce in the Old Testament?
14. If separation or divorce occurs, what two options are Christians given?
 - a.
 - b.
15. Four prominent explanations of the “exception” clause:
 - a.
 - b.
 - c.
 - d.
16. Even if we interpret the “exception clause” to allow divorce and remarriage in case of marital infidelity, what four points demonstrate the restrictive nature of this exception?
 - a.
 - b.
 - c.
 - d.
17. Can a Christian widow or widower remarry?
18. What should someone do if he has divorced and remarried against the will of God?

19. In 1966, which two states became the first to make divorce available when “irreconcilable differences” exist?
20. What can ministers do to combat the rising divorce rate?

12

THE SANCTITY OF HUMAN LIFE

- A. Biblical Foundation
- B. Killing in Warfare and Self-defense
- C. Israel's Wars
- D. Defense of Country
- E. Defense of Self and Family
- F. Bearing Arms
- G. Capital Punishment
- H. Abortion and the Scriptures
- I. Medical Evidence on the Unborn Child
- J. Abortion Methods
- K. Are Some Abortions Justifiable?

L. Teaching in Church History

1. War

2. Abortion

M. Conclusion

Questions

1. What occurs when one person kills another?
2. Give some New Testament examples in which God's people did not take human life in warfare or self-defense.
3. Why did God allow and even command the Israelites to destroy their enemies in the Old Testament?
 - a.
 - b.
4. What are the reasons that God used Israel as a unique theocratic instrument?
5. According to John Yoder, what are the available self-defense options for the Christian pacifist?
6. If we reject deadly force as an option, why does bearing of arms become problematic?
7. What did Jesus do when Peter tried to use a sword in Jesus' defense?
8. Why can't Christians participate in capital punishment today?
9. List the three ways one can view abortion:
 - a.
 - b.
 - c.

10. What passage of Scripture plainly teaches that God creates, cares for, and makes plans for the child in the womb?
11. What is the most clearly defined point for the unborn child to receive its spiritual identity?
12. When a child is in the womb, when does the heart start beating?
13. List the five methods of abortion currently in use in America and briefly describe them:
 - a.
 - b.
 - c.
 - d.
 - e.
14. With our modern medicine, is it ever necessary to perform an abortion because of complications of pregnancy?

13

ASTROLOGY

- A. Definition
- B. Scriptural Teaching against Astrology
- C. False Science
- D. There Is No “Godly” Astrology
- E. Teaching in Church History
- F. Conclusion

Questions

1. Define astrology.
2. Define divination.
3. Define sorcery.
4. Define witchcraft.
5. What is the basis of astrology?
6. Is there a true or godly astrology and a false or satanic astrology?
7. Name some ancient church leaders who taught against astrology.

14

WORLDLY AMUSEMENTS

- A. Scriptural Concepts
- B. Worldly Appearance
- C. Worldly Atmosphere
- D. Inherently Worldly Amusements
- E. Practical Application
- F. Gambling
- G. Rice's "Amusements for Christians"
- H. Teaching in Church History
- I. Conclusion

Questions

1. According to Christ's parable of the sower, what eventually occurs in the life of those who accept the Word?
2. What did Paul compare to the Christian life?
3. List the three categories of worldliness that are discussed:
 - a.
 - b.
 - c.
4. The places and events that are excessively worldly may vary depending on what?
5. Why have Christians historically opposed gambling?
6. Who wrote, "We therefore, who are estimated by our character and our modesty, reasonably abstain from evil pleasures, and from... poms and exhibitions" about amusements?
7. *Pulpit Helps* encourages Christians to abstain from a pastime if:
 - a.
 - b.
 - c.
 - d.

e.

f.

g.

h.

i.

**ANSWERS
TO
STUDY
QUESTIONS**

(Page numbers refer to
Practical Holiness)

1

1. Sinful acts arise from the nature of sin that all human beings inherit as a result of the sin of Adam, the first representative of the human race. (p. 14)
2. True. (p. 14)
3. The sinful nature consists of a compulsion to commit sinful acts. (p. 15)
4. If the Christian always relies on the flesh, he will fail and revert to sin. (p. 16)
5. If we follow the Spirit we can indeed override the lusts and works of the flesh. (p. 17)
6. The three components are:
 - a. Know who we are and what has happened to us.
 - b. Reckon this to be so.
 - c. Yield to God. (p. 18)
7. A child of God will lose his salvation if he allows unrepented sin and unbelief to remain in his life when the Lord comes for him. (p. 23)
8. The one thing worse than sin is a refusal to confess sin. (p. 24)
9. Three of the ways that the Bible defines sin are found in the following Scriptures:
 - a. I John 3:4
 - b. Romans 14:23
 - c. James 4:17 (p. 27)
10. Grace provides forgiveness for all repented sins. (p. 28)
11. Two basic guidelines for Christian living:
 - a. We must not sin.
 - b. If we do sin, we must confess it to God and continue serving Him from that point. (p. 28)

2

1. The continuing work of sanctification comes by daily submission to the leadership and control of the Holy Spirit. (p. 31)
2. The two components of holiness are:
 - a. Separation from sin and worldliness.
 - b. Dedication to God and His will. (p. 32)
3. God will consider us holy if we live a repented life, have faith in Christ, live according to the knowledge of His Word, and strive to become progressively more Christ-like. (p. 37)
4. God evaluates us individually on the basis of where we have come from, what He has given us, and what our ability is. (p. 37)
5. The two categories of holiness convictions:
 - a. Clear teachings of Scripture that are immediately apparent to all.
 - b. Practical application of scriptural principles to modern situations. (pp. 38-39)
6. The nine fruits of the Spirit:
 - a. Love
 - b. Joy
 - c. Peace
 - d. Longsuffering (patience)
 - e. Gentleness (kindness)
 - f. Goodness
 - g. Faith (faithfulness)
 - h. Meekness (gentleness)
 - i. Temperance (self-control) (p. 39)
7. Temperance means self-discipline, self-control, and moderation in all things. (p. 40)

8. Practical ways to overcome sin on a daily basis:
 - a. We must pray.
 - b. We must engraft or implant the Word of God in our hearts so that we will obey His Word as a matter of course.
 - c. We must personalize the truth of God's Word.
 - d. We must not give the sinful nature any opportunities.
 - e. We must train ourselves to develop proper habits of Christian living instead of sinful habits. (pp. 40-43)
9. J. C. Ryle defined "true practical holiness" in the following ways:
 - a. Holiness is the habit of being of one mind with God, according as we find His mind described in Scripture.
 - b. A holy man will endeavor to shun every known sin and to keep every known commandment.
 - c. A holy man will strive to be like our Lord Jesus Christ.
 - d. A holy man will follow after meekness, longsuffering, gentleness, patience, kind tempers, and government of his tongue.
 - e. A holy man will follow after temperance and self-denial.
 - f. A holy man will follow after charity and brotherly kindness.
 - g. A holy man will follow after a spirit of mercy and benevolence towards others.
 - h. A holy man will follow after purity of heart.
 - i. A holy man will follow after the fear of God.
 - j. A holy man will follow after humility.

- k. A holy man will follow after faithfulness in all the duties and relationships in life.
 - l. A holy man will follow after spiritual mindedness. (pp. 45-46)
10. We must be holy because:
- a. The voice of God in Scripture plainly commands it.
 - b. This is one grand end and purpose for which Christ came into the world.
 - c. This is the only sound evidence that we have a saving faith in our Lord Jesus Christ.
 - d. This is the only proof that we love the Lord Jesus Christ in sincerity.
 - e. This is the only sound evidence that we are true children of God.
 - f. This is the most likely way to do good to others.
 - g. Our present comfort depends much upon it.
 - h. Without holiness on earth we shall never be prepared to enjoy Heaven. (pp. 46-47)
11. Some important areas of life today in which we should apply the principles of holiness:
- a. Attitudes
 - b. Thoughts
 - c. The use of the tongue
 - d. The use of the eye
 - e. Adornment and dress
 - f. Hair
 - g. Stewardship of the body
 - h. Sexual relationships
 - i. Respect for human life
 - j. Honesty
 - k. Fellowship
 - l. Other areas of worldliness (pp. 48-50)

12. Covetousness and greed are basically synonymous terms that mean an inordinate, unrestrained desire for wealth or possessions. (p. 52)
13. Envy and jealousy consist of a grudging of another's possessions or accomplishments together with a coveting of them. (p. 53)
14. God's moral law for us can be summed up in these words: Love God with all your being and love your neighbor as yourself. (p. 54)

3

1. The two negative connotations of legalism in a Christian context are:
 - a. Attempting to base salvation on the performance of good works or on the strict observance of rules and regulations.
 - b. Imposing rules on self and others that are not based on clear biblical teachings or principles. (pp. 57-58)
2. The Law of Moses taught man the definition of sin, the sinfulness of sin, man's own sinfulness, his lack of power to overcome sin, and his need of salvation. (p. 58)
3. The first general council is recorded in Acts 15. (p. 59)
4. Christ's death abolished the Jewish ceremonial law with its unclean foods and drinks, special festival days, and Sabbaths. (p. 59)
5. The legalist will attempt to rely on his own his own human efforts instead of the power of the Holy Ghost. (p. 60)
6. We manifest continuing faith in God by a life of submission to Him and obedience to His Word. (p. 61)

7. Legalism cannot produce inward holiness. (p. 61)
8. Legalism frequently causes people to observe only the minimum of what they feel is absolutely required. (p. 63)
9. Legalism leads to hypocrisy. (p. 64)
10. Legalism goes beyond either biblical statements or principles and establishes rules that originate in the mind of man. (p. 65)
11. Those who follow a legalistic leader will eventually begin to doubt the validity of the system because of its harsh and arbitrary rules. (p. 66)
12. Jesus rebuked the Pharisees for failure to develop inward holiness and for hypocritical, inconsistent conduct. (p. 69)
13. The Pharisees were not concerned with the needs of a lost world, but only with maintaining their legalistic system and their power within the system. (p. 72)
14. Many people who see the dangers of legalism reject it, but in the process they sometimes discard practical holiness altogether. (p. 72)
15. Many suppose that the three possible proper alternatives to legalism are:
 - a. Antinomianism (no law)
 - b. License (freedom without responsibility)
 - c. Libertinism (no moral restraints) (p. 73)
16. True holiness is not freedom to act and look like the world, but freedom from conformity to the world. (p. 73)
17. According to Matthew 5:17, Jesus did not come to destroy the law but to fulfill it. (p. 74)
18. Holiness teachings do not force hardship on us, but bind us closely to a holy God who is our source of life and strength. (p. 77)

19. Verses that state that faith in God will result in obedience to God: Acts 6:7; Romans 1:5, 10:16, 16:26; James 2:14-26). (p. 80)
20. In addition to faith in God, we must have a love for God, His Word, and holiness. (p. 80)
21. Love is far stricter and more demanding than law, for love always goes farther than duty. (p. 80)

4

1. Christian liberty means that we are no longer under bondage to sin. (p. 85)
2. Four specific ways in which we have been freed from Old Testament law:
 - a. We are free from the penalty of the law.
 - b. We are free from the attempt to fulfill the law by human effort alone.
 - c. We are free from the destructive power of the law that arises from man's abuse of it.
 - d. We are free from the ceremonial law. (p. 87)
3. Romans 14 gives guidelines for morally indifferent issues. (p. 91)
4. The four guidelines for morally neutral issues:
 - a. We must not judge others, but must avoid controversies over these issues.
 - b. Every man should have his own convictions and should follow them.
 - c. Whatever a person does should be done unto the Lord, that is, with the conviction that he is obeying and glorifying the Lord in everything.
 - d. In no case should one Christian allow his exercise of Christian liberty to put an obstacle in the path of another. (p. 92)

5. Though we have liberty, we must not use it to gratify the desires of the flesh. (p. 94)
6. The four guidelines for the proper exercise of Christian liberty:
 - a. All exercise of liberty should be to the glory of God.
 - b. We should avoid anything detrimental to us, whether physically, mentally, or spiritually, even if it is not inherently sinful.
 - c. We must regulate our activities so that none of them controls us.
 - d. The Christian must never exercise liberty in a way that would harm others. (p. 96)
7. A mature understanding of Christian liberty will show us that certain things are not sinful but yet are detrimental to us spiritually. (p. 98)
8. If we use a legalistic approach in teaching against certain practices, our rules will either be inconsistent or ridiculously harsh. (p. 102)
9. Some contemporary non-moral issues that should be handled in accordance to Romans 14: the celebration of Christmas, Sabbath, the use of fermented wine at Communion, wedding rings, and beards and mustaches. (pp. 102-106)
10. The three ways in which John Calvin defined Christian liberty:
 - a. We renounce the righteousness that comes by observing law and look solely to Christ for righteousness.
 - b. The conscience is freed from the yoke of the law and voluntarily obeys the will of God.
 - c. We have the free use of morally indifferent things. (p. 106)

5

1. Ignatius described the church as “adorned with holiness.” (p. 110)
2. Montanus claimed to be the last prophet before the end of the world. (p. 111)
3. The result of the gradual doctrinal shift over the centuries was the Roman Catholic Church. (p. 113)
4. The Waldensians and Albigensians were severely persecuted by the Inquisition in the Middle Ages. (p. 114)
5. In 1517, Martin Luther challenged the Roman Catholic practice of selling indulgences to remit punishment for sin. (p. 114)
6. The four distinct branches of Protestantism that developed in the early 16th century:
 - a. Lutherans
 - b. Reformed
 - c. Anabaptists
 - d. Anglicans (Church of England) (p. 115)
7. The famous leader of the Reformed church was John Calvin. (p. 116)
8. Luther emphasized that the gospel abolished the law, but Calvin stressed that the gospel is a continuation of the moral law and that it only annulled the ceremonial law. (p. 117)
9. The Puritan movement began in the 16th century Church of England. (p. 118)
10. The Anglicans are known as Episcopalians in America. (p. 118)
11. George Fox was the founder of the Quakers and he taught simplicity of dress, with no wigs, gold, or vain decorations. (p. 120)
12. Currently, the Moravians and the Brethren represent Pietism. (p. 120)

13. The Methodist movement began in 18th century England with a club founded by Oxford University students Charles and John Wesley. (p. 121)
14. According to Wesley, the ultimate goal of sanctification is Christian perfection, which is purification from inward sin. (p. 122)
15. The two different doctrines of holiness advocated during the development of the Holiness Movement:
 - a. The belief represented by Oberlin College and Charles Finney, which was called Oberlin perfectionism.
 - b. Keswick holiness, which was represented by Keswick Parish in England and Dwight L. Moody. (pp. 123-124)
16. The Apostolic Faith was founded in 1907. (p. 124)
17. Outward appearance changed the most noticeably in the 20th century. (p. 127)
18. Without biblical holiness as a foundation, we will absorb the evils of a worldly, ungodly society as it becomes progressively worse. (p. 129)
19. From a comparative study of other religions we learn:
 - a. Many sincere people all over the world have recognized the moral detriments associated with things that modern Western society accepts.
 - b. Many non-Christians willingly restrict their behavior in certain ways for the sake of conscience or religious tradition even though they do not recognize the authority of the Bible and Spirit as we do. (pp. 129-30)

6

1. Some biblical passages that admonish us to guard our eyes from beholding evil scenes and our minds from entertaining evil thoughts are Psalm 101:3; Job 31:1; Psalm 19:14; Psalm 119:37; Isaiah 33:15-16; Romans 1:32; I Thessalonians 5:22. (p. 135)
2. The conclusions that Kevin Perrotta came to about television:
 - a. Television is a thief of time.
 - b. Television viewing displaces many more important activities.
 - c. Television is an empty experience.
 - d. Television is detrimental to thinking.
 - e. Television has powerful and dangerous access to the mind.
 - f. Television modifies behavior in negative ways.
 - g. The worldview presented by television is very dangerous
 - h. TV is unchristian.
 - i. In the future, television will have an even greater impact upon our society, due to such technological advances as video cassettes and cable television.
 - j. It is very difficult to make positive use of TV or to control its influence in our lives. (pp. 139-142)
3. The evils associated with movies that John R. Rice objected to were the immoral lifestyles of the stars, tobacco, gambling, sex, crime, and impure love themes. (p. 145)
4. Ancient Christians avoided the Roman theater for much the same reasons that we refuse to watch TV and movies. (pp. 146-149)

5. Some early Christian leaders who disagreed with the practice of attending the theater were Tatian, Theophilus, Clement of Alexandria, Tertullian, Cyprian, Lactantius, and John Chrysostom. (pp. 146-149)
6. Many religious groups opposed television when it came along on the grounds that it simply brought worldly movies into the home. (p. 151)

7

1. To be modest means to be decent, chaste, proper, unpretentious, and pure with particular reference to dress, speech, conduct, and deportment. (p. 156)
2. When we take Peter's advice and look at the holy women of the Old Testament, we find that women should not wear clothing pertaining to men and vice versa. (p. 158)
3. Reasons God is concerned with the way we dress:
 - a. Our dress reflects what we truly are inside.
 - b. Our dress is an important statement to God.
 - c. Our dress reveals to others our commitments and beliefs. (pp. 159-160)
4. If Christians follow worldly fashions, they will often identify themselves with ungodliness. (p. 161)
5. A preoccupation with outward adorning invests time and energy in something that simply is not profitable. (p. 162)
6. The three major areas of worldliness:
 - a. Lust of the flesh
 - b. Lust of the eyes
 - c. Pride of life (p. 164)

7. When a woman begins to wear a new article of jewelry, often her behavior and attitude will change noticeably. (p. 166)
8. Without exception, the Bible always associates the use of makeup with wicked women. (p. 169)
9. The Bible frequently associates jewelry with a proud attitude, an immoral lifestyle, or pagan worship. (p. 170)
10. The basic reason for modesty of dress is to subdue the lust of the flesh, the lust of the eye, and the pride of life. (p. 174)
11. True adornment in the sight of God and godly men is holiness of spirit, not physical beauty. (p. 176)
12. We should avoid colored makeup, tattoos, and ornamental jewelry because their sole purpose is ornamentation of the body.
13. Questions to help evaluate if clothing, hair arrangement, and functional jewelry are extravagant, excessively ornamental, or unreasonably expensive:
 - a. What is my motive for wearing it?
 - b. Is this wise stewardship on my part?
 - c. How do others view it?
 - d. What would Jesus do? (pp. 177-178)
14. Reasons that Deuteronomy 22:5 is part of the moral law, and thus applicable to our lives:
 - a. God designed it to prevent certain moral evils such as blurring of sexual roles and homosexuality.
 - b. It enunciates the principles of distinction between male and female, taught by nature as well as other scriptural passages.
 - c. The verse itself says those who do the prohibited acts are “abomination unto the Lord thy God.” (p. 179)

15. Accepting women's pants would leave men without any style of clothing that is uniquely male. (p. 180)
16. No matter how society changes, we must seek to please God rather than man. (p. 184)
17. When considering the statement, "Godly people in the Old Testament used jewelry" we must keep these points in mind:
 - a. From Old Testament to New Testament God has progressively revealed more and more of His perfect will for His people.
 - b. Even in the Old Testament God pointed to a high standard in this area.
 - c. God moved on His people to dedicate to His service the jewelry they acquired.
 - d. Heavy use of jewelry seems to have been primarily associated with heathen peoples.
 - e. The few passages that do mention jewelry in a favorable light are symbolic of blessings or spiritual treasures and do not endorse personal ornamentation.
 - f. When godly people used jewelry, there was usually an important functional value other than adornment. (p. 185)

8

1. Clement of Alexandria felt that the proper degree of modesty for a woman in his culture was to wear robes to the ankle and veils around the face. (p. 192)
2. The two allowable reasons for rings according to Clement:
 - a. For a woman with an unsaved husband
 - b. As a seal or signet for conducting business but not for ornamentation (p. 194)

3. Tertullian taught against makeup, hair dye, elaborate hair arrangement, false hair, extravagant clothing, jewelry, and men who adorned themselves. (p. 196)
4. Some early church leaders who taught about modesty:
 - a. Tatian
 - b. Commodianus
 - c. Cyprian
 - d. John Chrysostom (pp. 199-202)
5. In “Advice to the People Called Methodist with Regard to Dress,” John Wesley admonished that your apparel be cheap, not expensive, and that it be grave, not gay, airy, or showy; not in the point of the fashion. (p. 203)
6. The 20th century introduced extremely short skirts (i.e. above the knee), women wearing trousers, shorts, scanty swimwear, scanty sportswear, and unisex fashion. (p. 204)
7. Some Christian groups that are still determined to maintain scriptural holiness of dress:
 - a. Anabaptists (Mennonites, Amish, Hutterites)
 - b. Holiness groups (Wesleyan, Church of God, etc.)
 - c. Independent Baptists and other fundamentalists
 - d. Pentecostals (particularly United Pentecostals) (p. 206)
8. Independent Baptist Elizabeth Hanford teaches that:
 - a. Women should not wear trousers or slacks of any kind.
 - b. Attention should be given to modesty of dress.
 - c. There should be no mixed swimming because of immodesty. (p. 206)

9

1. The reasons that we obey the teachings of I Corinthians 11:1-16:
 - a. It demonstrates the wife's submission to the husband.
 - b. It demonstrates the church's submission to Christ.
 - c. It is a sign to the angels of the Christian woman's obedience to God.
 - d. It is a shame for a man to pray with long hair or for a woman to pray with short hair.
 - e. Nature itself teaches these principles.
 - f. Long hair is a shame for a man but is a woman's glory.
 - g. This is one of God's methods for maintaining a clear distinction between male and female. (p. 209)
2. In the Old Testament, God used abundant hair to symbolize perfections, strength, glory, and separation for a holy purpose. (p. 210)
3. The two ways that theologians have interpreted I Corinthians 11:1-16:
 - a. The entire passage refers directly to hair.
 - b. Verses 4-7 refer to a literal veil or covering of cloth. (p. 210)
4. Yes, I Corinthians 11:1-16 relates to our culture today. (pp. 212-213)
5. Nature teaches us that little or no hair on a man is an ordinary, normal occurrence, but that little or no hair on a woman is unnatural and shameful. (p. 214)
6. The metaphor of cut hair in Jeremiah 7:29 symbolizes shame, disgrace, lamentation, and mourning. (p. 215)

7. Numbers 6:18 shows us that the typical male Nazarite vow was temporary in nature. After the time of his vow was completed, he shaved his head and offered the hair as a peace offering. (p. 217)
8. The questions of women cutting their hair was not a major issue in the past because women traditionally have always had long hair. (p. 222)

10

1. I Corinthians 3:17 teaches us not to commit sin with our physical members, but it also teaches us to care for our physical bodies, which God designed, created, gave, and now indwells. (p. 225)
2. Reasons for emphasis on discipline of the body:
 - a. Temperance must characterize the whole man, in physical as well as spiritual things.
 - b. Unrestrained indulgence even in physical appetites can be sinful.
 - c. Overindulgence in physical appetites makes it difficult to discipline ourselves spiritually and to curb lusts.
 - d. Overindulgence in physical appetites makes us soft, lazy, and decadent, which in turn makes us unable or unwilling to sacrifice, endure hardship, and withstand persecution for Christ's sake.
 - e. Salvation extends to the whole man, providing physical as well as spiritual healing, so God desires for us to protect our physical as well as spiritual well-being. (p. 226)

3. We abstain from alcoholic beverages and other intoxicating drugs because of the harm to the body, intoxicating effects, danger of addiction, stumbling block to others, and detriment to society as a whole. (p. 227)
4. Alcohol is a factor in one-half of all traffic fatalities. (p. 228)
5. Smoking causes 340,000 deaths annually in the U.S.(p. 229)
6. Some consequences of marijuana use are adverse behavioral effects, heart and lung damage, impairment of reproductive and immune systems. (p. 230)
7. The Hebrew word *yayin* usually refers to fermented grape juice, although in some contexts it clearly means unfermented juice. (p. 232)
8. The Hebrew word *tiyrosh* usually refers to fresh, unfermented grape juice. (p. 232)
9. Clement of Alexandria taught Christians to eat simply, for health and strength rather than for sensuous pleasure and luxury. (p. 235)
10. Tatian taught that wine was not to be drunk at all. (p. 236)
11. The Anabaptists, John Calvin, the Puritans, the Pietists, John Wesley, and the Methodists have all spoken out against gluttony and intemperance in eating. (p. 237)
12. The Anabaptists, the Puritans, John Wesley and the Methodists, many Baptists, the Holiness denominations, and the Pentecostals have advocated total abstention from alcohol.(p. 238)
13. One of the largest groups today to practice total abstention from alcoholic beverages is the Salvation Army. (p. 240)

1. A fully valid marriage must include mutual consent, commitment to a life-long relationship, public (legal) witness and recognition, and sexual union. (p. 243)
2. Approximately 12.5 million children live with their mothers only, due to an increase in divorces and out-of-wedlock births. (p. 244)
3. Major decisions in the marriage must be made on a cooperative, mutually agreeable basis. (p. 246)
4. The husband must be the spiritual leader, bear the primary burden of providing for the necessities of the family, and be responsible for protecting and sheltering his family from want and worry. (p. 246)
5. I Corinthians 11:11-12 insists upon equality of personhood. (p. 246)
6. A wife's submission to her husband does not mean servitude or lack of freedom to participate in making decisions. It does mean that she should defer to the husband's final authority. (p. 247)
7. Proverbs 31:10-31 describes the virtuous woman. (p. 248)
8. Understanding the biblical roles that husband and wife should have is the key to a happy, successful marriage. (p. 250)
9. The sexual relationship provides for propagation of the human race and is also a vital part of the physical, mental, and spiritual union of the husband and wife. (p. 250)
10. Paul recommended the single life because a single person has fewer distractions in serving God. (p. 251)

11. Birth control is not inherently wrong because procreation is not the only valid purpose for sex within marriage. (p. 252)
12. God regards divorce as a treacherous breaking of the marriage covenant. (pp. 253-254)
13. God recognized divorce in the Old Testament only because of the hardness of the people's hearts. (p. 254)
14. If separation or divorce occurs, Christians are given two options:
 - a. Remain unmarried
 - b. Be reconciled (p. 256)
15. Four prominent explanations of the "exception" clause:
 - a. God allows divorce only on the grounds of betrothal (pre-marital) infidelity.
 - b. Fornications in Matthew 19:9 specifically means incestuous marriage as defined and prohibited by Leviticus 18.
 - c. The "innocent" party can divorce and remarry in cases of marital infidelity.
 - d. God allows divorce for marital infidelity but does not allow remarriage. (pp. 257-258)
16. Even if we interpret the "exception clause" to allow divorce and remarriage in case of marital infidelity, the following points demonstrate the restrictive nature of this exception.
 - a. There is no right to a second marriage just because the first is unsatisfactory, unhappy, a mistake, or even a disaster.
 - b. God calls the Christian to a life of forgiveness.
 - c. Even if fornication means marital infidelity, in light of Christ's teaching on forgiveness, it may not refer to a single act of infidelity but to a permanent, unrepentant lifestyle

of unfaithfulness with no realistic chance of reconciliation at any time.

- d. We cannot determine the “innocent” party by a mechanical application of rules. (pp. 259-260)
17. A Christian widow or widower can remarry as long as the new spouse is also a Christian. (p. 263)
18. If someone has divorced and remarried against the will of God, he must repent of his sin in destroying the first covenant and keep the second covenant, which God recognizes. (p. 264)
19. In 1966, New York and California became the first two states to make divorce available when “irreconcilable differences” exist. (p. 271)
20. To combat the rising divorce rate, ministers can teach biblical concepts of marriage, emphasize the lifelong commitment to building and maintaining a marriage, and teach proper respect for the single life. Ministers should not perform a marriage ceremony if either party believes that divorce would be an acceptable way of settling conflict. (p. 272)

12

1. When one person kills another he violates God’s law and destroys God’s image-creature. (p. 275)
2. New Testament examples in which God’s people did not take human life in warfare or self-defense: Jesus’ words to Peter to put up his sword, James’s description of the just in his day, Jews living under Roman

- dictatorship, Christian slaves, persecuted Christians such as Stephen. (pp. 276-77)
3. God allowed and commanded Israel to destroy their enemies in the Old Testament because:
 - a. The Israelites did not have the Holy Ghost with its overcoming power, nor did they have a complete understanding of God's perfect will in this area.
 - b. God used Israel as a unique theocratic instrument for several reasons.
(pp. 279-280)
 4. God used Israel as a unique theocratic instrument in order to bring judgment upon ungodly nations, to teach that the penalty for sin is death, and to protect His chosen nation so that His plan of salvation would survive.
(p. 280)
 5. The available self-defense options for the Christian pacifist are martyrdom, divine intervention, ruse, nonlethal violence, or moral disarming. (p. 283)
 6. If we reject deadly force as an option, bearing of arms becomes problematic because it could reflect a fundamental lack of faith in God's protective power and the protective ministry of angels. (p. 284)
 7. When Peter tried to use a sword in Jesus' defense, Jesus forbade him with words that denounce all killing. (p. 286)
 8. Christians can't participate in capital punishment, for then they would pass judgment before God has done so and cut off mercy before God desires to do so. (p. 286)
 9. The three ways one can view abortion:
 - a. The unborn child is a human being with a right to life.

- b. The unborn child is a potential human life; we must protect it unless more significant harm will be done to an actual human life.
 - c. The unborn child is not a human life, so deliberate abortion is morally acceptable. (p. 287)
10. Psalm 139:13-16 plainly teaches that God creates, cares for, and makes plans for the child in the womb. (p. 288)
 11. Conception is the most clearly defined point for the unborn child to receive its spiritual identity. (p. 289)
 12. An unborn baby's heart starts beating during week three. (p. 290)
 13. The five methods of abortion currently in use in America:
 - a. Dilatation and Curettage (D & C): The abortionist uses a curette, a tiny hoe-like instrument, to scrape the wall of the womb. This cuts the baby's body into pieces.
 - b. Suction: The abortionist uses a suction tube to suck the baby into a jar, again tearing the body into pieces.
 - c. Salt Poisoning: The abortionist uses a long needle to inject a strong salt solution directly into the amniotic fluid. The baby swallows and "breathes" the salt, which poisons and burns him.
 - d. Hysterotomy or Caesarean Section: This method is most used in the last three months. The abortionist removes the baby surgically, just as in a Caesarean birth, except that the baby dies.
 - e. Prostaglandin Chemicals: The abortionist applies hormone-like compounds to the

muscle of the womb, which cause intense contractions that push out the baby prematurely. (pp. 291-292)

14. With our modern medicine, it is never necessary to perform an abortion because of complications of pregnancy. (p. 294)

13

1. Astrology is “divination that treats of the supposed influences of the stars upon human affairs and of foretelling terrestrial events by their positions and aspects.” (p. 303)
2. Divination is “the art or practice that seeks to foretell or foresee future events or discover hidden knowledge usually by means of augury or by supernatural powers.” (p. 303)
3. Sorcery is “the use of power gained from the assistance or control of evil spirits especially for divining.” (p. 303)
4. Witchcraft is “an act or instance of employing sorcery.” (p. 303)
5. Astrology is based on a false understanding of the universe from the perspective of true science. (p. 305)
6. No, all astrology is linked with evil. (pp. 307-308)
7. Some ancient church leaders who taught against astrology were Hippolytus, Tertullian, and Lactantius. (p. 310)

14

1. According to Christ’s parable of the sower, many who accept the Word eventually have

their spiritual life choked out by thorns, which are the “cares and riches and pleasures of this life.” (p. 314)

2. Paul compared the Christian life to that of a disciplined soldier who refuses to become involved in civilian (worldly) affairs. (p. 314)
3. The three categories of worldliness that are discussed:
 - a. Worldly appearance
 - b. Worldly atmosphere
 - c. Inherently worldly amusements
(pp. 315-316)
4. The places and events that are excessively worldly may vary depending on time, culture, and locale. (p. 317)
5. Christians have historically opposed gambling because it violates many scriptural principles. (p. 319)
6. Minucius Felix wrote, “We therefore, who are esteemed by our character and our modesty, reasonably abstain from evil pleasures, and from... poms and exhibitions.” (p. 324)
7. *Pulpit Helps* encourages Christians to refrain from a pastime if:
 - a. It violates another’s conscience.
 - b. It does harm to my own well being.
 - c. It has the appearance of evil.
 - d. It offends others whose opinions I value.
 - e. It leads in the direction of sin.
 - f. It reflects unfavorably upon my Christian profession.
 - g. It lessens respect for parents, school, or church.
 - h. It hazards my health.
 - i. It encourages habits which tend to hamper my efficiency. (pp. 326-327)

