

Biblical Studies in Practical Holiness

A Global Association of Theological Studies Publication

Unless otherwise noted, all Scripture quotations are from the King James Version of the Bible, which is in public domain.

GATS Edition

© 2015 United Pentecostal Church International

Library of Congress Cataloging-in-Publication Data

Biblical studies in practical holiness. -- GATS Edition.

pages cm

"Global Association of Theological Studies publication."

ISBN 978-0-7577-4232-3

1. Holiness.

BT767.B53 2015

234'.8--dc23

2015007443



Table of Contents

Lesson 1	Holiness for Today	7
Lesson 2	What Is Holiness?	11
Lesson 3	Seven Holiness Principles	19
Lesson 4	Holiness for Women and Men	25
Lesson 5	Holiness for Women, Part I	29
Lesson 6	Holiness for Women, Part II	39
Lesson 7	Holiness for Women, Part III	47
Lesson 8	Holiness for Men, Part I	57
Lesson 9	Holiness for Men, Part II	65
Lesson 10	Holiness for Men, Part III	73

Lesson 1

HOLINESS FOR TODAY

Key Verse

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14).

Lesson Objectives

After this lesson, the student should be able to:

1. Understand and be able to defend the biblical principles of holiness using Scripture and historical facts.
2. Debate the false teaching that an outward standard of holiness is not required by God, clarifying truth using knowledge of the New Testament roots of such teaching.

Introduction

Because of our desire to please God, *Biblical Studies in Practical Holiness* deals with three important topics:

1. Holiness for Today
2. Holiness for Women
3. Holiness for Men

This study deals with a foundational issue of the Apostolic faith; that is, does the Holy Ghost affect the outward actions and appearance of the vessel in whom He chooses to dwell? Do the standards of conduct and appearance given in Scripture apply to us today, or should we discard them in favor of a lifestyle that is less conspicuous and less offensive to modern society?

First of all, we will establish that holiness is indeed a foundational issue of the Apostolic faith by reviewing some historical facts.

Nicolas, a proselyte of Antioch, was one of the first seven church deacons chosen to look after the business matters of the early church (Acts 6:3-5). However, his dedication to the apostolic message was short-lived. According to early writings on heresy, Nicolas eventually backslid and introduced the doctrine of the Nicolaitans to the church. His doctrine came about as a “knee-jerk” reaction to the legalism of the Judaizers. It abused Paul’s doctrine of the grace of God and introduced a false teaching about freedom into the church. Nicolas and his followers erred in combating one extreme teaching with another extreme teaching.

In the Book of Revelation, John compared the Nicolaitans to Balaam in the Old Testament who “cast a stumblingblock before the children of Israel” (Revelation 2:14-15). Balaam was unsuccessful in cursing Israel from without, but he taught them to mix godliness and worldliness (Numbers 22-25), and they cursed themselves from within.

This same spirit was behind Nicolas’s doctrine, which he based on Greek dualism. He declared that Christians—since they were sinners saved by grace—could live like the world on the outside and still remain saved on the inside. Arguably his teaching would later be the basis of the doctrine of eternal security (once saved, always saved) and even the practice of the confessional (confessing to a priest while living in sin!).

Since his teaching required no outward—or inward—change, he and his followers attracted large numbers of converts—both from the pagan religions

and from a lukewarm church. Nicolas taught that the “externals” of holiness were not important. God, however, had a different opinion. Twice in Revelation (2:6; 2:15), God said that He hated the teaching of the Nicolaitans. He still does.

In his brilliant work, *Against Heresies*, the early church theologian Irenaeus (AD 125-AD 202) let us know how far this worldliness eventually reached: “The Nicolaitans are the followers of that Nicolas who was one of the seven first ordained [as deacons] by the apostles. They lead lives of unrestrained indulgence” (Book 1, Chapter 26, Section 3).

An outward “standard of holiness” was the first thing to go in the great falling away of the latter first century, but the tide of change did not stop there. The drifting away from holiness was soon followed by a dearth of real repentance, water baptism by immersion in Jesus’ name, speaking in tongues, the gifts of the Spirit, and the doctrine of the oneness of God. As the elder apostles died one by one, leaders with smaller vision and weaker conviction stepped in and subtly altered their message. Only much later, as gross doctrinal errors took root in the church and propelled her into the Dark Ages, did it become apparent just how much the church lost when she abandoned the holiness lifestyle.

Nicolaitan ideology is once again rising among Apostolics. They are compromising the non-negotiable principles of Scripture for personal convenience and societal acceptance. They are surrendering holiness because it is too burdensome and laying truth to rest in the cold grave of tolerance because it is too exclusive and inflammatory. They have massacred the Scripture, maligned the apostles, and mortified their Creator with their shoddy scholarship and their loose living. But the modern Nicolaitans should not deceive us; we know the damage they did the last time around. Their new freedom is nothing less than the old bondage in another cloak. Observe them long enough and you will see that holiness is only the first item on their agenda of change, for the slope to ecumenicalism is steep and slippery. History repeats itself.

Lesson One: Study Questions

1. Who introduced the doctrine of the Nicolaitans to the church?

2. To whom did John the Revelator compare the Nicolaitans?

3. What was Nicolas's doctrine?

4. What did God say about the Nicolaitans in Revelation?

5. What was the first thing to go in the great falling away of the latter first century? _____

Lesson 2

WHAT IS HOLINESS?

Key Verse

“But as he which hath called you is holy, so be ye holy in all manner of conversation” (I Peter 1:15).

Lesson Objectives

After this lesson, the student should be able to:

1. Define godly holiness.
2. Properly explain the two components of true holiness: separation from the world and dedication to God.
3. Explain the process of sanctification and discuss the spiritual battle involved in the process.
4. Explore the nature of genuine internal holiness; understand how it is developed and how it will impact an individual’s appearance and conduct.
5. Conclude that holiness is an absolute attribute of God’s nature and that it is therefore an absolute requirement for Christians

WHAT IS HOLINESS?

The Bible teaches us that holiness is one of the attributes of God, necessitating His condemnation of sin, and setting before men their highest

possible aspiration – to be holy as God is holy.

“But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy” (I Peter 1:15-16).

The Hebrew word *qodesh* and the Greek word *hagiosune* mean “withdrawal.” Therefore, scholars define *holiness* to mean “separate” or “apart.” Being holy does not only mean withdrawing *from* something, it means withdrawing *unto* something. We do not live holy merely to make others look unholy. Our original state of holiness was lost in the fall of man, and we live holy lives so we can “withdraw” into man’s original state of communion with God.

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14).

The Bible teaches us that holiness is essential for Christians, and it also teaches us that our personal holiness develops through a process known as sanctification (a synonym for “holiness” or “separation”).

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it” (I Thessalonians 5:23-24).

Paul taught three important concepts here:

1. Sanctification is a process of maturing that takes place over time (“sanctify you wholly”).
2. We are sanctified through God’s power, not our own (“faithful is he that calleth you, who also will do it”).
3. Sanctification involves all three parts of man’s being (“spirit, soul, and body”).



“SALVATION IS THE MOST ELASTIC WORD IN THE BIBLE” – Allison W. Post

Time	Past	Present	Future
Experience	“I was saved”	“I am being saved”	“I will be saved”
Theological Term	Justified	Sanctified	Glorified
I am saved from sin’s	Penalty	Power	Presence
My holiness before God is	Positional	Experiential	Eternal
My personal righteousness is	Imputed	Imparted	Implanted
Sanctification occurs in my	Spirit	Soul (Mind)	Body

- **Positional sanctification** is as complete for the youngest believer as it is for the oldest. It depends only upon one’s position in Christ. A new Christian is as saved as any saint the moment they are born again, but they are only beginning to walk with God; they are immature.
- **Experiential sanctification** is one’s actual holiness of lifestyle, or what one is through Christ. It is imperative that believers allow God to lead them in sanctification, for it is possible to eventually forfeit salvation altogether if they do not mature in holiness.
- **Eternal sanctification** will occur in believers at the Rapture, when they are instantly and eternally transformed into a state of complete conformity to Christ.

Thus, most issues of holiness are not salvation issues; they are maturity issues. Only as we do not obey God in these areas does our willful disobedience

become a salvation issue.

The battle for holiness (sanctification) is won or lost in the mind, because it is our mind (soul) that must be transformed on a daily basis.

In a spiritually dead person, sin alienates the spirit from God. Unless he makes a choice to receive God's offer of salvation, this is an eternal condition. Since the spirit is dead, the soul is now in charge. Led by his intellect, emotions, and will, this person cannot understand spiritual concepts, for they are foreign to him. His body becomes merely a tool for acting out his lusts and passions. This man is mortal, which means "death-doomed" or "Satan-ruled."

In a spiritually alive person, the spirit is back in fellowship with God because of salvation. And unless he makes a choice to change it, this is an eternal condition also. Since the spirit is alive, the soul is not allowed to be in charge. Thus, there is an ongoing war to subjugate the natural mind and body to God's Spirit now dwelling in the redeemed human spirit. (See Romans 6:11-13; 7:22-23; 8:13-14). His body is now offered as a "living sacrifice" (Romans 12:1) to do the will of God, and not allowed to fulfill fleshly lusts. It is now subject to direction from his reborn spirit—through the "middle man" of the soul. Thus, the mind determines the quality of his service to God. That is why Christian maturity is so important, and why it is a constant struggle to live holy! By the way, this man is "immortal," which means "not death-doomed"!

Scripture passages illustrate this constant struggle:

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity

to the law of sin which is in my members” (Romans 7:18-23).

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:5-9).

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1-2).

Lesson Two: Study Questions

1. Define *holiness*.

2. Why do we live holy lives?

3. Quote Hebrews 12:14.

4. What does the Bible teach us about holiness and sanctification?

5. What are the three important concepts Paul taught?

- A. _____
- B. _____
- C. _____

6. What does positional sanctification depend upon?

7. What is experiential sanctification?

8. When does eternal sanctification occur?

9. What are the most important issues of holiness?

10. When does holiness become a salvation issue?

11. Where is the battle for holiness fought? _____

12. When is a person considered spiritually dead?

13. When is a person considered spiritually alive?

14. What determines the quality of a man's service to God?

15. Quote Romans 12:1-2.

Lesson 3

SEVEN HOLINESS PRINCIPLES

Key Verse

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5).

Lesson Objectives

After this lesson, the student should be able to:

1. Explain what holiness standards are and establish the difference between true holiness and pharisaism, hypocrisy, and legalism.
2. Discuss the three types of holiness standards (Bible, church, and personal) and be able to differentiate between them.
3. Conclude that internal holiness produces outward holiness, but that the outward manifestation is useless without the internal.
4. Deduce that holiness is not a means of salvation, but rather a result of it.
5. Explain the origin of holiness teaching and why external standards have a greater effect on women, while men deal more with internal control issues.

SEVEN HOLINESS PRINCIPLES

1. Holiness involves both the “negative” concept of separation and the “positive” concept of dedication.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (II Corinthians 6:17-7:1).

2. We are not saved by works, but we are saved unto works.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:8-10).

“Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works” (James 2:17-18).

3. Holiness is not a means of earning salvation, but a result of experiencing it.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost . . . This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men” (Titus 3:5, 8).

4. God demands an external witness of our internal holiness.

“Let your light so shine before men, that they may see your good

works, and glorify your Father which is in heaven” (Matthew 5:16).

It goes without saying that external compliance is worthless before God unless there is also an internal reality of holiness!

5. God gives us three holiness teachers to show us how to live a life that pleases Him.
 - The supreme source of holiness teaching is the Bible itself. Therefore, a holiness standard must be either a specific biblical statement or a valid application of a biblical principle.
 - God has also given us spiritual leadership in the church to help us apply biblical principles to the situations we encounter in contemporary life. (See Ephesians 4:11-16.)
 - Finally, the Holy Spirit teaches us directly through internal promptings and convictions—if we will listen. (See Jeremiah 31:33; John 14:26; 16:13; I John 2:27.)

NOTE: Our “three holiness teachers” work together and complement one another, but the Bible is our final authority. God does not give human beings the right to change His message, nor will the indwelling Spirit of God speak contrary to the written Word He Himself inspired.

6. The Bible teaches us three kinds of holiness standards to which God expects every mature Christian to adhere:
 - Bible standards—these are explicitly commanded in Scripture and demand immediate obedience.
 - Church standards—these are established by spiritual leadership to deal with the practical application of scriptural principles in modern situations, and are usually understood and implemented gradually as

a believer matures.

- Personal standards—these are prompted by the Holy Spirit in individual lives due to the unique background of each believer, and may have no relevance to any other believer.

NOTE: Holiness standards are not the central part of holiness—that is an internal work of God’s Spirit. However, they are an external sign that an authentic work of salvation and subsequent Christian maturity have taken place. (See I Samuel 16:7).

7. Because holiness principles deal more with our creation than with our culture, God’s Word emphasizes the principles differently for women than for men.
 - The reason there seem to be more “external standards” for women is that God created men and women differently (even if that is not a “politically correct” thing to say!).
 - For example, men are stimulated by sight. This is why Jesus said, “Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matthew 5:28). A man is usually attracted to a woman physically before he connects to her emotionally. That is why men almost exclusively buy pornography. Statistics tell us that homosexual men actually purchase the majority of pornographic magazines published for women.
 - Women, on the other hand, are stimulated by touch, either a physical touch or an emotional touch.
 - So, while a woman is commanded to appear a certain way so that the man is not affected, the man is commanded to act a certain way so that the woman is not affected.

Lesson 3: Study Questions

1. List the seven holiness principles:

A. _____

B. _____

C. _____

D. _____

E. _____

F. _____

G. _____

2. What are the three holiness teachers?

A. _____

B. _____

C. _____

3. Which holiness teacher is the final authority?

4. What are the three kinds of holiness standards?

A. _____

B. _____

C. _____

5. How are men stimulated?

6. How are women stimulated?

7. While a woman is _____ to _____ a certain way so that the man is not affected, the man is _____ _____ to _____ a certain way so that the woman is not affected.

Lesson 4

HOLINESS FOR WOMEN AND MEN

Key Verse

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:8-10).

Lesson Objectives

After this lesson, the student should be able to:

1. Establish that God demands an external witness of internal holiness. That the Holy Spirit within does affect the outward actions and appearance of a child of God.
2. Establish the distinction between holiness principles for men and holiness principles for women. Be able to identify and evaluate the three main problem areas for both sexes: Women deal primarily with issues of adornment, apparel, and attitude while men struggle with appetite, anger, and apathy.

HOLINESS FOR WOMEN AND MEN

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women

adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Timothy 2:8-10).

The next two lessons will discuss the implications of this passage of Scripture, namely:

- The woman's primary problem areas with holiness are:
 1. Adornment
 2. Apparel
 3. Attitude

- The man's primary problem areas with holiness are:
 1. Appetite
 2. Anger
 3. Apathy

This is not to say that women never have problems with inner holiness, or that men never have problems with outer holiness. These are tendencies only, because of the distinct natures with which the sexes were created. For both women and men, holiness begins on the inside and must be demonstrated on the outside.

Question: "I know about outward holiness standards, but how can I develop real internal holiness?"

The good news is that if you are a Spirit-filled child of God, you already have internal holiness, for God's Spirit is holy. However, you must let Him reign in your life – both inside and outside.

Since holiness is God's very nature, when we receive the Holy Spirit we receive a holy nature. Through the Spirit's power, we can overcome sin and live

righteously (Romans 8:2-4; Galatians 5:16; I Thessalonians 4:7-8). We have freedom from sin's dominion, the power to choose not to sin (John 8:34-36; Romans 6:11-23). We will not continue to live in sin, and in fact, our new nature cannot sin (I John 3:9). However, our old nature is not eradicated but merely subdued within us, so our flesh still has the ability to commit sinful acts (Galatians 5:6-17; I John 1:8; 2:1). But the born-again nature within us restrains us from habitually committing sin. As long as we let the Spirit lead us, we will not sin.

The law of the Spirit does not destroy the law of sin but overcomes it.

As long as a bird flaps its wings, the law of aerodynamics enables it to overcome the law of gravity. However, gravity has not been destroyed. If the bird folds its wings, gravity reasserts itself and the bird plunges to the ground.

Christians can live above sin—but only if they continually “flap their spiritual wings”!

Lesson 4: Study Questions

1. Quote I Timothy 2:8-10.

2. What are the woman's primary problem areas with holiness?

3. What are the man's primary problem areas with holiness?

4. For both women and men, holiness begins where, and is demonstrated where? _____

5. Explain, giving at least two points of interest, how we can develop real internal holiness.

Lesson 5

HOLINESS FOR WOMEN, Part I

Key Verse

“I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety [attitude]; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (I Timothy 2:8-10).

Lesson Objectives

After this lesson, the student should be able to:

1. Understand the importance of gender distinctions in the Bible and how they transcend from Old Testament Scripture, through the New Testament, and to the church today.
2. Conclude what the Bible teaches about adornment and apparel and how it applies to Christians today.

This study deals with the primary problem areas with holiness for women:

- Adornment (adorn themselves . . . with)
- Apparel (modest apparel)
- Attitude (shamefacedness and sobriety)

This is not to say that women never have problems with inner holiness, or that men never have problems with outer holiness. These are tendencies only, because of the distinct natures with which God created the sexes. For both women and men, holiness begins on the inside and must be demonstrated on the outside.

Problem Area One: Adornment

Adorn means “to beautify or decorate with ornaments.” The Greek word is *kosmeo*, from which we derive our English word *cosmetics*. It comes from the root word *kosmos*, which is translated “world,” but also has the meaning “order, arrangement, or decoration.” Thus, just as the attractive and orderly arrangement of the stars “adorns” the world, so humans can “adorn” themselves. But the apostles made it clear that the way women often desire to adorn themselves is in direct opposition to the way God desires for them to adorn themselves.

Our text is one of two very clear passages in the New Testament that deal with “adornment” and “apparel” for Christian women. Both Paul and Peter expressed similar admonitions; thus, the “standards” of the first century Christians become clear to us through even a casual study. Christianity was born into the Roman world of luxury and decadence, and it was in this context that Christians were called to live their faith.

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit [attitude], which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted

in God, adorned themselves, being in subjection unto their own husbands" (I Peter 3:1-5).

ADORNMENT IN THE OLD TESTAMENT

Jewelry was originally a blessing from God. Abraham was wealthy in silver and gold (Genesis 13:2), and God even instructed Israel to take the jewelry of the Egyptians on the night they were freed from bondage (Exodus 3:22; 11:2). This was God's blessing on Israel, for it would give them "currency" with which to survive on their journey. Until this time, jewelry was viewed positively because of its practical function. However, a disturbing trend was developing among God's people as they began to use their ornaments as an expression of pride and even sensuality. This development helps us to understand why in the Old Testament God began calling His people to repentance by removing their ornaments.

The situation came to a crisis point in Exodus 32-33 while Moses was on Mount Sinai receiving the Ten Commandments. Tired of waiting for Moses and anxious to have a visible god, the Israelites brought their ornaments to Aaron, who used them to make a molten calf in imitation of the gods of Egypt (Exodus 32:3-4). Israel had turned into idols the most valuable gifts God had given them.

When Moses went up again to the mountain to plead with God to forgive their sin, God reassured Moses that He would keep His covenant to bring Israel to the land of Canaan, but He Himself would not go with them. If He were to appear among them in their rebellious state, His direct presence would mean their complete destruction (Exodus 33:2-3). When Israel learned that God would no longer guide them with His personal presence, they deeply repented of their sin and took off their jewelry (Exodus 33:4). In response, God offered to reconsider His action toward them, but He requested that they prove the depth of their repentance by permanently removing their ornaments (Exodus 33:5).

God's command to the Israelites to remove their ornaments before going

into the land of Canaan applies to us as we also journey to our “Promised Land.” Canaan is not a type of Heaven, but of a “deeper spiritual experience” with God (accompanied by battles).

Jewelry is detrimental to our spiritual life because it turns the attention from God to us, and promotes the “cult of self,” which is idolatry.

When God instructed Moses to take up a freewill offering for the construction of the Tabernacle, at the top of the long list of suggested items was gold. God was not forcing it from the Israelites, but the suggestion is conspicuous. They must have taken the hint, because they “brought bracelets, and earrings, and rings, and tablets, all jewels of gold” to the Lord (Exodus 35:22). Israel also freely dedicated to the Lord the spoils of their future military victories, “what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets” (Numbers 31:50).

God eventually verbalized His hatred for jewelry:

“The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing” (Deuteronomy 7:25-26).

The Old Testament reveals a growing trend against jewelry, for every time God’s people began to possess it, jewelry led to spiritual decline through pride, sensuality, or idolatry.

The prophets consistently portrayed Israel as an adulterous woman decked with jewelry and makeup. A serious Bible student can easily see the connection in God’s mind. (See Jeremiah 4:30; Ezekiel 23:40; Hosea 2:13.)

Jezebel is not merely a Bible character, but rather she is a “representative person” in Scripture, much like Joseph is a type of Christ. Because she so

completely embodies the spirit of seduction in Israel's history, her name is even carried over into the New Testament to symbolically express God's abhorrence of similar conduct (Revelation 2:20). Her seductive look, obtained with cosmetics and jewelry (II Kings 9:30), is consistent with her lifelong effort to seduce the Israelites into idolatry.

She not only dealt Israel a crippling spiritual blow, but her spirit is seen still trying to infiltrate the church in Revelation where it caused Thyatira to fall under God's judgment. To be connected with this spirit of Jezebel is equated by God with "the depths of Satan" (Revelation 2:24).

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Revelation 2:20).

The Bible does not condemn all jewelry. Men such as Judah (Genesis 38:18), Joseph (Genesis 41:42), Mordecai (Esther 8:2), Saul (II Samuel 1:10), and Daniel (Daniel 5:29) wore jewelry. However, in each case the jewelry had a functional use. Signet rings were used to transact business; crowns, chains, and bands were used to convey legal authority. The high priest's breastplate of precious stones had a similar function in Israel's worship (Exodus 28:17-38). Jewelry also had a functional use as a wedding token in Bible times (Genesis 24:47; Isaiah 61:10; Jeremiah 2:32).

Because the Bible does not condemn these various types of "functional" jewelry in the Old Testament, we also maintain a balanced position by making allowance for a minimal amount of "functional" jewelry (such as wedding rings, wristwatches, hair clips, and so on), while maintaining God's desired prohibition on jewelry for the sole purpose of adornment.

ADORNMENT IN THE NEW TESTAMENT

The apostolic admonitions of Peter and Paul are even more explicit than Old Testament commands. The New Testament repeatedly contrasts the inner adorning of a meek and quiet spirit with the outer adorning of the body by elaborate hairstyles, gold, pearls, and costly attire. These are not two modes of the same lifestyle, but two completely different lifestyles.

Both Peter and Paul expected women to adorn themselves, so long as it is in a proper fashion. God does not condemn natural ornaments. God could have designed all fruits and vegetables to be green, but He created them in a variety of colors so that they would give us not only food but also beauty. God does not expect us to be drab or colorless in appearance, but He does expect godly adornment.

There must be a consistency between the inward life and the outward appearance of a Christian. To pretend to come humbly before God while we are adorned in a way we know He does not like is hypocrisy.

Jude quoted extensively from the Book of Enoch in his epistle (a Hebrew copy of this book was found in Israel, dating to 300 years before Christ). Though not considered “inspired,” Jude’s direct quotes from it let us know that he considered much of this book to be factual:

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 14).

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities” (Jude 8).

Enoch recorded that it was the fallen angels who originally taught men to create weapons—in order to destroy men—and taught women to produce make-up and paint their faces—also in order to destroy men. Here is the direct quote

from the Book of Enoch:

“[The fallen angels] taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways” (Enoch 8:1-3).

There is no longer a negative connotation associated with jewelry or makeup in our culture, but we seek to please God rather than man. Society’s acceptance of any practice does not change the way God views it or the spiritual reasons for its prohibition. Makeup and jewelry still highlight sensuality, encourage pride, affect the wearer and the observer, and teach a distorted value system as much as they ever did.

Lesson 5: Study Questions

1. What are the three problem areas for women?

A. _____

B. _____

C. _____

2. What does *adorn* mean?

3. What was jewelry originally intended to be?

4. Explain what happened while Moses was on Mount Sinai receiving the Ten Commandments. _____

5. What happened when Israel learned that God would no longer guide them with His personal presence? _____

6. Why is jewelry detrimental to our spiritual life?

Lesson 6

HOLINESS FOR WOMEN, Part II

Key Verse

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

Lesson Objective

At the end of this lesson, the student should be able to:

1. Analyze the distinction of apparel (clothing) for men and women in the Old and New Testaments, how it impacts Christians today, and at the same time conclude that holiness is not a cultural issue, but rather a creation issue.

Problem Area Two: Apparel

“But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart” (I Samuel 16:7).

Does it matter how we appear on the outside if God looks on the heart? Absolutely! Man looks on the outward appearance.

- Some people dress to be admired, pleasing themselves.
- Other people dress to be accepted, pleasing others.
- Christians, however, dress to glorify God.

To dress modestly implies that clothing must provide sufficient covering for the body so that others are not tempted. Modesty must conform to God's opinion, not your opinion.

MANKIND'S FIRST CLOTHING

At first Adam and Eve were "clothed in innocence." However, after sin came, their nakedness became a shame and danger to them. They were now separated from God's glory, which had been their covering.

"And they were both naked, the man and his wife, and were not ashamed" (Genesis 2:25).

They tried to cover their nakedness by sewing together fig leaves to make an apron. The Hebrew word *hagora* means "girdle, belt, loincloth, apron, loin-covering." This is a garment covering the pubic region and hips, and is man's idea of modest apparel.

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Genesis 3:7).

However, Adam and Eve still knew they were "naked" in God's sight.

"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Genesis 3:10).

Since their covering was not acceptable to God, He used animal skins to make them a coat. The Hebrew word *kuttonet* means "a tunic with sleeves, coming down to the knees, sometimes to the ankles." This is a garment with

sleeves, covering from the shoulders at least to the knees, and is God's idea of modest apparel. It dates back to Adam and Eve.

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” (Genesis 3:21).

Nakedness was covered from the beginning by God to defeat the temptation it created. It is associated with sexual impulses and desires, so much so that to “see” or “uncover” nakedness is a biblical euphemism for “sexual intercourse” (Leviticus 20:17). Nakedness as a moral shame is found from Genesis (3:7) through Revelation (16:15).

Since God doesn't change, the principles of modest apparel have not changed either.

GENDER DISTINCTION IN THE BIBLE

Historically, men and women have worn robes for the major part of human history. However, the most important gender distinction was not simply in *what* they wore, but in *how* they wore it. There were male and female ways of utilizing their clothing.

In their book, *In Search of Holiness*, Dr. David Bernard and his mother, Mrs. Loretta Bernard, state that Deuteronomy 22:5 teaches another important concept of God—distinction between male and female. “Not only are there biological differences between the sexes, but there are mental and emotional difference as well. In addition, God has established certain social methods for maintaining the distinction between male and female—namely, dress and hair length. . . . This separation is important to God because He has designed different roles in life for the male and the female. . . . In society, this distinction is an important guard against homosexuality, which God hates. . . . The principle of sex distinction in dress is violated by unisex clothing, by men dressing in a feminine way, and by

women dressing in a masculine way” (page 107).

The Bernards believe that this Old Testament verse applies today. Even though both men and women wore robes in Bible days, a study of the history and culture of the Middle East, as well as the teaching in Deuteronomy, indicates clear distinctions between types of robes worn by males and those worn by females.

They further point out that some object to Deuteronomy 22:5 because it was a part of the law given to Israel and does not concern us as Christians. For instance, today we do not literally obey verses 9-11, which prohibit mixing of seed when sowing, plowing with an ox and a donkey yoked together, and weaving wool and linen together in one garment.

To answer this objection, the Bernards look at what these verses are intended to teach. They maintain that verse 5 teaches a distinction of the sexes, which is a moral law. It was not instituted just for Israel, but it originated with Creation and is still relevant today. Verses 9-11 teach the principle of separation, using physical objects as types of spiritual separation. While today we do not obey the ceremonial aspect of the Law as found in verses 9-11, we do fulfill them in typology. Our separation today is not between kinds of seeds, animals, and fibers but between holy and unholy, spiritual and carnal.

Dr. Bernard and his mother state:

We clearly see the difference in the two types of law, moral and ceremonial, in this chapter because verse 5 used the word *abomination* but verses 9-11 do not. Specifically, verse 5 says that it is an “abomination unto the LORD thy God” for a person to wear clothes pertaining to the opposite sex. An abomination is something hated or detested, so verse 5 speaks of something God hates.

God does not change in His likes and dislikes, for He had declared, “I am the LORD, I change not” (Malachi 3:6). God has “repented,” or changed His mind, about whether to execute judgment, depending on people’s repentance, but His basic

character does not change. He is absolute in holiness and in His hatred for sin.

Thus, God's people of all ages must shun what is an abomination to Him. Christians do not need to keep the purely ceremonial part of the Jewish law, for it has been fulfilled in Jesus Christ. (See Colossians 2:16-17.) The ceremonial law did not relate to things God hated but to specific methods of worship and specific marks of identification to Israel—that is, something the Israelites were supposed to hate—but refrained from calling them abominations to Him. As an example, God told Israel that certain animals were abomination to them and unclean to them (Leviticus 11). They were not called abominations to God or to us today. Wearing clothes of the opposite sex is an abomination to God, however, so it is an abomination to God's people of every age. In this connection, we should note that no abomination will enter the New Jerusalem but will be cast into the lake of fire (Revelation 21:8, 27) (p. 108-109).

Deuteronomy 22:5 covers all ethnicities and traditions. "That which pertaineth unto a man" refers to traditional male clothing or garments patterned after men's clothing. The type of clothing may vary with culture. For example, Scottish men have traditionally worn kilts, while in some parts of South Asia and the Pacific, men wear longyis, a cylindrical piece of cloth approximately two meters long and eighty centimeters wide, worn around the waist. "If a certain type of garment has been traditionally and culturally used exclusively by one sex and it is different from similar garments worn by the opposite sex, then it is permissible for the one sex to wear and not for the other sex" (p. 110).

In Western culture, the distinctive clothing of men is pants, and the distinctive clothing for women is dresses and skirts. Although cultural views are changing to allow certain unisex fashions, when Westerners emphasize masculine versus feminine dress they fall back on this distinction. For instance, the doors of public restrooms often

have a silhouette of a man in pants and woman in a dress (p. 110).

AN ABOMINATION UNTO THE LORD

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

The word *abomination* occurs over forty times in the Pentateuch. Its root meaning is “disgusting, filthy, loathsome, or abhorrent.” While certain things were merely an abomination “to Israel” (Leviticus 11:10) under the ceremonial law, other things were an abomination “unto the Lord” under the moral law. Wearing apparel like that of the opposite sex is an abomination unto the Lord.

APOSTOLIC ADMONITIONS IN THE NEW TESTAMENT

The New Testament, the Bernards assert, shows that God still considers distinction of the sexes to be important. In I Corinthians 11, Paul taught men should have short hair while women should have long hair. Earlier Paul stated that the “effeminate” will not inherit the kingdom of God (I Corinthians 6:9-10). “This passage uses two Greek words to describe homosexual activity. The one translated as ‘effeminate’ is *malakos*, which has the connotation of being soft and effeminate. While the focus is on the sin of homosexuality, part of the problem is that some men act and dress like women” (p. 109).

The word *apparel*, as used by Paul in I Timothy 2:8-10, comes from the Greek word *katastole*, which means “a long flowing garment.” This word reflects a style of garment the Greeks called “katastola,” which was loose-fitting (“flowing”) and covered from the neck to the knees (“long”).

Paul required the same type of garment God required in Genesis 3.

The garment of a woman should cover her thigh and knee. It does not have to be longer; if Paul wanted to specify an ankle-length garment he would have used the Greek word *poderes* (as in Revelation 1:13).

Tight garments of any type are also not modest because they are not “flowing” garments.

Paul also teaches us that a woman’s clothing should follow the principles of “shamefacedness” and “sobriety”; that is, she is responsible to dress so that she does not “turn the eyes, the mind, or the attention” to the form of her body.

Lesson 6: Study Questions

1. Quote Deuteronomy 22:5.

2. Some people dress to be _____.
Other people dress to be _____.
Christians, however, dress to _____.

3. How were Adam and Eve dressed in the beginning?

4. How did Adam and Eve try to cover their nakedness after they sinned?

5. Was their clothing acceptable to God? _____

6. What did God make for Adam and Eve?

7. Define:

A. *Abomination* _____

B. *Apparel* _____

C. *Attitude* _____

8. What does Paul say about shamefacedness and sobriety?

Lesson 7

HOLINESS FOR WOMEN, Part III

Key Verse

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

Lesson Objectives

After this lesson, the student should be able to:

1. Establish that an individual’s lack of personal conviction should not allow them to ignore or rebel against the scriptural principles of holiness. God requires holiness in His children, and it is a necessary part of any Christian’s lifestyle.
2. Identify how holiness affects the attitude, thoughts, and actions of a man. Male students will be able to apply these principles to their lives.
3. Recognize the spiritual significance of hair for men and women.
4. Explain why a woman’s hair must be long and uncut and why she does not need to use a veil, and at the same time understand that the Bible clearly establishes that a man should have short hair.
5. Establish that a woman’s hair reflects her spirit and attitude. Understand what the Old and New Testament Scriptures teach about a woman’s hair and how it affects her position before God.

Problem Area Three: Attitude

Attitude is an inward feeling expressed by outward behavior. (That is why an attitude can be “seen” without a word being said.)

The attitude of many today is, “How much do I have to do to be saved?” The attitude of a Christian is, “How much can I do to please my Savior?” If you live by that attitude, you will have no problems with holiness.

Notice in these examples the emphasis that the Bible places on a woman’s attitude. She is to be:

- Meek: “But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (I Peter 3:4).
- Submissive: “Wives, submit yourselves unto your own husbands, as unto the Lord” (Ephesians 5:22).

The biblical requirements for a woman’s attitude are not because she is inferior to man, but simply because of God’s order of creation.

The holiness standard that perhaps best exemplifies a woman’s acceptance of her God-given role is the one concerning her hair. This is a “headship issue” that goes all the way back to Creation.

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven” (I Corinthians 11:3-5).

Concerning this passage of Scripture, Dr. David and Loretta Bernard state in *In Search of Holiness*:

Verse 3. God is the head of Christ. As a human, Jesus submitted to the eternal Spirit of God that dwelt in Him, thereby setting an example for us. Christ subjected His flesh to the plan and purpose

of God, even unto death (Philippians 2:8).

Similarly, Christ is the head of the man, and the man is the head of the woman. God intends for the man to be the leader of the family. He is to be the spiritual representative of the home. In the beginning, God held Adam primarily accountable for human sinfulness. The sins of fathers particularly affect children (Exodus 20:5). Moreover, a woman is to respect the leadership of her own husband (Ephesians 5:22; Colossians 3:18; I Peter 3:1).

Verse 4. A man should not have his head covered when he prays or prophesies. If he does, he dishonors his head or leader, namely Christ. Prophesying includes any anointed preaching and testimony.

Verse 5. A woman who prays or prophesies (including preaching or testimony) with her head uncovered dishonors her head or leader, which is the man. In other words, the sexes should not try to change places. The woman's covering is a sign of her role in God's plan. According to verse 15, long hair is the symbolic covering that God has given her, and according to verse 6 it should be unshorn or uncut (p. 130).

Before he admonished the Corinthian women about their appearance, Paul showed them how they should be under authority (*kephale*—"head"). A submissive heart on the inside will always demonstrate a submissive demeanor on the outside.

The problem in the Corinthian church was not with Christian women cutting their hair—every reputable Bible scholar emphatically states that moral women in all cultures of Paul's day did not cut their hair. The problem was that Christian women, enamored with their newfound freedom in Christ, were no longer wearing veils as their culture demanded. This unintentionally identified them with the heathen priestesses in the local temples to Apollo and Aphrodite who offered their worship bareheaded with disheveled hair, and thus by association with the hundreds of temple prostitutes who even cut off their hair to offer it in sensuous religious rites. That is why Paul told them in the same epistle,

“All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not” (I Corinthians 10:23)

- Do Christian women have to wear a veil today? Not according to Paul. As he concluded his teaching on authority and the cultural necessity of wearing a veil, he reminded the women that their long hair is their real covering. The phrase “for a covering” in verse 15 is translated “instead of a covering” by *Young’s Literal Translation of the Bible*, “to serve as a covering” by *Today’s English Version*, and “instead of a veil” by the *Interlinear Greek-English New Testament*. Several other Bible translations also support this.
- The only time a veil is needed is when culture demands it of modest women. We then observe the practice not because it is necessary before God, but because we want to win our culture to God.

Paul taught the Corinthians that a man should not worship with his head covered, while a woman should wear a veil. These customs indicated modesty in Corinthian culture. If a woman refused to wear a veil, Paul said she might as well cut her hair or even go to the extreme of shaving her head, because she already was bringing shame to herself and to her husband. Scholars agree that these women would never even think of cutting their hair—Paul had made his point. Rebellion in a “minor” area is still rebellion.

“For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered” (I Corinthians 11:6).

- Is it a sin or just a “shame” for a woman to cut her hair? This word *shame* comes from the Greek *aischron*, which refers to something that is a disgrace. It is the neuter form of *aischros*, which is translated, “filthy” or “that which is opposed to modesty or purity.”
- The word *shaven* is self-explanatory (“cut near the surface, make bare

or smooth”), but what does *shorn* (Greek *keiro*) mean? Most scholars and translators see it as meaning, “cut with shears, remove by cutting” without specifying how much. It seems that hair is “shorn” if it is cut at all. However, to be sure we will need to look beyond this verse for further explanation.

“For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man” (I Corinthians 11:7-9).

- Because of God’s omnipresence, no one can ever depart from God’s habitation. However, when a woman enters God’s presence to worship or pray – as the psalmist admonished in Psalm 95:2—with her cut hair, she demonstrates that she has removed herself from God’s order.
- In Creation, God gave man and woman certain unchangeable physical characteristics to distinguish them, but He allowed them both to possess one changeable physical characteristic. Both men and women can manipulate their hair. Men can grow their hair long and women can cut their hair short, but by conforming to God’s standard, they demonstrate their willingness to accept God’s authority.

“For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering” (I Corinthians 11:10-15).

- Paul moved to the crux of the matter by exhorting the Corinthians to judge in themselves. After everything Paul has taught, the only logical conclusion is that it is not “comely” (“becoming”) for a woman to worship if she is unwilling to submit to authority by wearing a veil. (See I Corinthians 11:10-16).
- How does “nature itself” teach this? Man’s inbred sense of propriety (“nature”) makes virtually every society look at long hair on a man as uncomely. But also look at a number of men who have reached mature years. We find very few bald women in humanity, but as men age, most of them will experience some baldness. God clears off the head of man as time goes on, while the balding of women is often associated with illness. Speaking of hair loss in women, Webmd.com states, “There are a wide range of conditions that can bring on hair loss, with some of the most common being pregnancy, thyroid disorders, and anemia. Others include autoimmune diseases, polycystic ovary syndrome (PCOS), and skin conditions such as psoriasis and seborrheic dermatitis” (webmd.com/skin-problems-and-treatments/hair-loss/features/women-hair-loss-causes?page=2, accessed November 3, 2014). Nature’s teaching is so plain that it sometimes escapes our sophisticated minds.
- The word *glory* (*doxa*) means “a good opinion resulting in praise.” Literally, “God has a good opinion of her!” The word also expresses how the woman’s submission in having long hair “reflects” God’s glory.
- How long is long? The words *koma* and *kome* (translated *long* in v. 14-15) mean “uncut” or “let the hair grow.” The verbs imply “a condition which remains to be seen.” If a man continues to have short hair (regularly cuts it), he maintains his authority in the presence of God and is not shamed. Similarly, if a woman continues to have uncut (therefore long) hair, it is a glory to her and she maintains her authority in the presence of God.

CHRISTIAN WOMEN NEED TO HAVE UNCUT HAIR BECAUSE:

1. It demonstrates her acceptance of her God-given role.
2. It demonstrates her submission to her husband (or father).
3. The holy angels observe a woman's submission to God's authority.
4. It is a disgrace ("shame") before God for a woman to cut her hair.
5. Nature ("instinct") teaches us these principles.
6. It maintains a definite line of distinction between the sexes.
7. It is her glory ("God has a good opinion of her!") and reflects God's glory.
8. Her submission is a type of the church's submission to Christ.
9. God requests it.

"But if any man seem to be contentious, we have no such custom, neither the churches of God" (I Corinthians 11:16).

- Paul said if any man is a "fight lover" that the churches have "no other practice." Every reputable translation of Scripture supports this interpretation. It is the only natural summary to Paul's teaching.

Some say, "But there is no direct biblical command saying a woman should not cut her hair." Paul said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Corinthians 14:37)

Others say, "But I'm not convicted about holiness standards." Your lack of conviction does not give you permission to ignore or rebel against the Bible. You must ask yourself, "What is the final authority for how I live: my feelings and convictions, or the Bible?" Feelings are deceptive, but the Holy Ghost will never lead you contrary to the Bible.

Still others say that their lifestyle is okay because it is common, comfortable, and convenient. But these concepts have absolutely nothing to do with a biblical relationship with God!

Lesson 7: Study Questions

1. According to the Bible, a woman's attitude is to be:

A. _____

B. _____

2. Which holiness standard best exemplifies a woman's acceptance of her God-given role? _____

3. A _____ on the inside will always _____ a _____ on the outside.

4. What point does Paul make about rebellion?

5. Define:

A. *Shame* _____

B. *Shorn* _____

6. What does a "submitted" woman have?

7. What does a godly woman's uncut hair represent?

8. Define *glory*:

9. What does the word *glory* also express?

10. What is a woman's real covering?

11. Give five reasons why Christian women need to have uncut hair.

A. _____

B. _____

C. _____

D. _____

E. _____

12. How do men and women continue to maintain their authority in the presence of God? _____

Lesson 8

HOLINESS FOR MEN, Part I

Key Verse

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (I Peter 2:11).

Lesson Objective

After this lesson, the student should be able to:

1. Identify man’s appetites and understand that they come from God. Be able to determine when they are out of control, recognize the problem areas, and know how to control them through principles of biblical holiness.

“I will therefore that men pray every where, lifting up holy hands [appetite], without wrath [anger] and doubting [apathy]. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (I Timothy 2:8-10).

This study deals with the primary problem areas with holiness for men:

1. Appetite (holy hands)
2. Anger (wrath)
3. Apathy (doubting)

True biblical holiness has two components: separation from the world and dedication to God.

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (II Corinthians 6:17-7:1).

By definition, holiness involves both the inner man by experience and the outer man by evidence.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (I Corinthians 6:19-20).

Inward holiness will produce outward holiness, but the outward appearance of holiness is worthless without an inward reality.

Holiness includes attitudes and thoughts, particularly for men.

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matthew 5:27-28).

Notice that the Scripture speaks of the “attire of an harlot” but never the “attire of a whoremonger” (the male equivalent), not because men can’t sin in the way they dress, but because outward holiness is not their primary problem area.

Look at any church that has relaxed their standards of outward holiness

and note which sex is most affected – the women. The men could begin wearing very immodest clothing and loads of jewelry, start letting their hair grow long, and so forth, but in general they never get involved in this to the same extent as the women.

Notice also that Jesus never said, “Whoever looketh on a man to lust.” This is not because it would not be a sin for a woman to visually lust or because a woman can’t sin in this way, but again because inward holiness is not their primary problem area.

Christian men generally don’t mind “holiness teaching,” because they think it doesn’t really affect them. How wrong they are. Both men and women are to exemplify holiness to those around them, and God’s holy people always stand out. Apostolic women will generally stand out by their appearance, and Apostolic men will generally stand out by their actions.

Men, God will help us, but He will not force us. Like women (“in like manner also”), we must make a choice to live by God’s standards. Here are the three “holiness problem areas” that Paul identifies for men:

Problem Area One: Appetite

When men come before God in worship, they are admonished to approach Him with holy hands. But, ever since Adam’s failure, men have been plagued with out-of-control appetites (lusts) within their own bodies that war against holiness.

Appetites are God-given, and are not wrong in themselves. The appetite for food is both natural and necessary in humans, but an unrestrained appetite in this area will lead to obesity and many health problems.

Men, God will not remove our appetites, for this would do irreparable damage to our masculinity. However, He does expect us to control them.

APPETITE	CONTROLLED	UNCONTROLLED
Drive to Conquer	Advances in his career and provides a nice home and lifestyle for family	Becomes a workaholic and sacrifices his family and spiritual life for his career
Drive to Compete	Develops his talents and personal skills and becomes the best he can be in his field	Becomes angry, jealous, and revengeful against those he perceives to be ahead of him
Drive to Control	Takes charge of situations and steps into leadership roles for the benefit of others	Manipulates people and situations and uses his influence for selfish gain
Sex Drive	Becomes physically attracted to a woman, leading to marriage and a faithful sexual relationship with her only	Becomes promiscuous, seeking selfish sexual gratification with no regard for others or God's commands

The Bible has much to say about our appetites; especially those that get out of control (lusts), for they destroy our spiritual life. Remember that lust is not just a wrong sexual appetite, but any wrong appetite.

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” (I Peter 2:11).

“But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (I Timothy 6:6-10).

Since the appetites that can cause lust cannot be removed from our lives, there is only one way to deal with lust—it must be subdued by something more powerful. Only as we yield to God will we be able to not yield to lust.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Romans 6:12-13).

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Galatians 5:16-17).

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:22-24).

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Romans 13:14).

Lust is a process that always ends in death. Most men make the mistake of thinking that they can “handle” the wrong things that they are tempted to look at, talk about, or think about. They think, “This will never affect me. It will never show up in my actions.” What they don’t realize is that the process has already begun, and if it goes too far they will be powerless to stop it. Furthermore, God already has a problem with what is in their thoughts, before it is ever seen in their actions. Men, we cannot have holy hands without a holy heart.

“But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (James 1:14-15).

“For as [a man] thinketh in his heart, so is he” (Proverbs 23:7a).

Lesson 8: Study Questions

1. Quote I Timothy 2:8-10.

2. What are a man's primary problems with holiness?

- A. _____
B. _____

3. What are the two components of true biblical holiness?

- A. _____
B. _____

4. By definition, what are the two things that holiness involves?

- A. _____
B. _____

5. What does holiness include, particularly for men?

6. Relaxed standards of outward holiness affect which gender the most?

7. What is different about God's people?

8. How do godly women generally stand out?

9. How do godly men generally stand out?

10. How are men admonished to come before God in worship?

11. What does God expect man to do with his appetites?

12. What type of appetites destroy spiritual lives?

13. How can we deal with lust?

14. Quote Ephesians 4:22-24.

15. What is lust?

16. Men cannot have _____ without a

Lesson 9

HOLINESS FOR MEN, Part II

Key Verse

“Be ye angry, and sin not: let not the sun go down upon your wrath” (Ephesians 4:26).

Lesson Objective

After this lesson, the student should be able to:

1. Understand a man’s need to control anger, be able to determine when anger is out of control, conclude what Scriptures teach about it, and be able to apply it to one’s life.

Problem Area Two: Anger

In this age, as in previous ones, we define manhood as the ability to control one’s emotions. This has gotten us in trouble, and we know it, but we still do it. However, men who dare not reveal their vulnerabilities by outwardly expressing their emotions normally experience significantly greater levels of inner stress, and eventually, anger.

A 1987 study identified the most stress-producing situations for men as those in which they perceive themselves as (1) physically inadequate, (2) emotionally expressive, (3) subordinate to women, (4) intellectually inferior, or (5) performing inadequately.

Men generally, however, will not talk about it. Uninformed men tend to look at some “coping strategies,” like talking to someone else about their vulnerable feelings, as “feminine,” when in reality these are often the most effective ways to cope with stress. As a result, many studies have shown that, while women express themselves across a wide range of emotions, men tend to reserve any negative expression until they are angry enough to “let it out.”

Anger is simply a strong emotion of displeasure arising from a feeling of injury. Anger is not sinful in and of itself, for the Bible tells us that God can become angry and even gives us permission to be angry without sinning.

“Be ye angry, and sin not: let not the sun go down upon your wrath” (Ephesians 4:26).

However, anger is sinful when:

- It explodes quickly, without time to think rationally
- The injury that causes it is only imagined, not real
- It is disproportionate to the offense committed
- It is directed against the innocent rather than the guilty
- It is prolonged over time and becomes revengeful

Some dictionaries point out that the old English word *anger* originally meant “to choke” or “to strangle.” Sometimes, this is what we would like to do to someone else because of our anger.

However, we need to remember that this is what anger does to us. On the one hand, anger releases a rush of adrenaline that makes you feel powerful and can even temporarily overwhelm pain; but on the other hand, unresolved anger can literally strangle you inside.

Many studies have shown that consistently angry men are vulnerable to physical problems like ulcers, high blood pressure, heart attack, colitis, arthritis, kidney stones, gall-bladder trouble—over fifty major illnesses in all. They are

also susceptible to psychological problems like substance abuse and aggressive/abusive behavior, and other severe problems in their interpersonal relationships. According to doctors, such inner tension accounts for 60 to 85 percent of all sicknesses today.

Anger is still damaging whether it is expressed through words and behavior or repressed through denial and internalizing. *Depression* is defined as “anger turned inward,” and though it is bottled up for a time, it eventually will blow up in aggression.

Anger annihilates normal human responses. The physical damage caused by anger is only exceeded by the spiritual harm it causes. Unrestrained anger is sin!

“Cease from anger, and forsake wrath: fret not thyself in any wise to do evil” (Psalm 37:8).

“He that hath no rule over his own spirit is like a city that is broken down, and without walls” (Proverbs 25:28).

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city” (Proverbs 16:32).

“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth” (Colossians 3:8).

“Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Ephesians 4:31-32).

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God” (James 1:19-20).

Men, remember two principles:

1. Anger is always the second emotion in any experience—the challenge is to recognize the first emotion that is causing the problem and express that rather than express anger.
2. Nobody can make you angry – you have the power to choose what to do with your feelings in any situation.

Here is what one man wrote about his struggle with anger:

- I once was blind but now I see.
- I see that I wrongly put all the blame for the difficulties in our marriage on my wife.
- I see that the real problems were in me, not in her.
- I see that because of the deep hurts within me, I manipulated her to continually fill the bottomless pit of my need.
- I see that I almost destroyed the spontaneity and personality of my wife by my moods and critical spirit.
- I see that I put the same pressures on my children as they were growing up that my parents put on me.
- I see that my whole family had to dance around my emotions, never sure of how I would react.
- I see why I took those unhealthy risks in business, many of which I had to spend years paying for.
- I see why I was never able to listen to others' advice, always thinking I knew better.
- Now I understand why some people were afraid of me, why I have made so many poor choices in life, and why I had never known real happiness.

Anger is not worth it. And it is not holy.

Lesson 9: Study Questions

1. List the five most stress-producing situations for men.

A. _____

B. _____

C. _____

D. _____

E. _____

2. Define *anger*.

3. When is anger sinful?

4. What does unresolved anger do to a person?

5. What have many studies shown about men who are consistently angry?

6. Define *depression*.

7. What does anger annihilate?

8. What is unrestrained anger?

9. Quote Proverbs 16:32.

10. What two principles should men remember?

Lesson 10

HOLINESS FOR MEN, Part III

Key Verse

“But be ye doers of the word, and not hearers only, deceiving your own selves” (James 1:22).

Lesson Objectives

After this lesson, the student should be able to:

1. Define and recognize *apathy*. Determine that men need to assume their rightful place of leadership in prayer, worship, and soulwinning.
2. Conclude that they must apply the knowledge and understanding attained by the study of Christian holiness principles to their lives. They must manifest the principles of holiness in their lifestyle, implement and teach the principles in their ministry, and pass them on to the next generation.

Problem Area Three: Apathy

It is well known that men are the “reasoners” while women are the “feelers” among the sexes. Even studies of the brain have shown that women perceive things differently than men.

In general, men tend to be dominantly “left-brained,” while women tend

to be dominantly “right-brained.” The word most descriptive of the left brain is *think*, while for the right brain the best word is *feel*. For instance, when a husband and wife are making a decision, she may decide largely by intuition (a right-brain process). The husband may be slower in deciding since he uses logic (a left-brain process).

Western civilization is so devoted to left-brain education that the left sides of the brain grow slightly heavier than the right side during the school years. Statistics show that almost all children rank high in creative and emotional expression before entering school. By age seven, only 10 percent of children rank high in expression. By the time they reach adulthood, only 2 percent of the population ranks high in expression. There certainly appears to be some correlation between the idolization of logic and the death of expression. For this, males in particular pay a heavy price due to their left-brain tendency.

Men tend to be thinkers first and feelers second. However, Christian men must realize that their natural tendencies toward logic, skepticism, and critical thinking that serve them well in the business world are not the foundational principles of God’s kingdom.

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein” (Mark 10:15).

Men tend to be the ones who “reason” themselves out of prayer, worship, or salvation—because it isn’t “logical.” Their cynicism becomes their own worst enemy in their relationship with God.

Paul tied a man’s willingness to overcome this predominantly male trait to a man’s personal holiness. He said that men are to “pray everywhere . . . without doubting.” In other words, their faith should be on display publicly.

Just as women are to take the lead in matters of external holiness, men must take the lead (“in like manner also”) in matters of internal holiness.

Yet, how many times have you seen it reversed, where a wife is the only one serving God, or she serves as the prayer warrior of the home, or she is the one who participates most in worship, or she is the one who is the most exuberant witness for the Lord?

It is time for men to assume their rightful place of leadership in prayer, in worship, in witnessing, and in living for God!

Just as it is God’s will for Christian women to stand out in matters of modesty, it is God’s will for Christian men to stand out in the ways of worship. Holiness is quite often “awkward” in our culture—but God still desires us to be holy. Our men should be just as distinct in their actions as our women are distinct in their appearance.

Men, if you have not been as holy before God as you should be, if you have lost the struggle with appetite, anger, or apathy, it is time to stand up and stand out for the Lord.

“Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me” (Micah 7:8).

Lesson Ten: Study Questions

1. Men tend to be _____ first, and _____ second.

2. What does Paul say that men are to do?

3. In what matters are women to take the lead?

4. In what matters are men to take the lead?

5. What time is it for men? _____

6. It's time to _____ and
_____ for the Lord.

7. Quote Micah 7:8.

Missionary Spotlight: Carl H. and JoAnn Varnell Carl H. and Gail Varnell

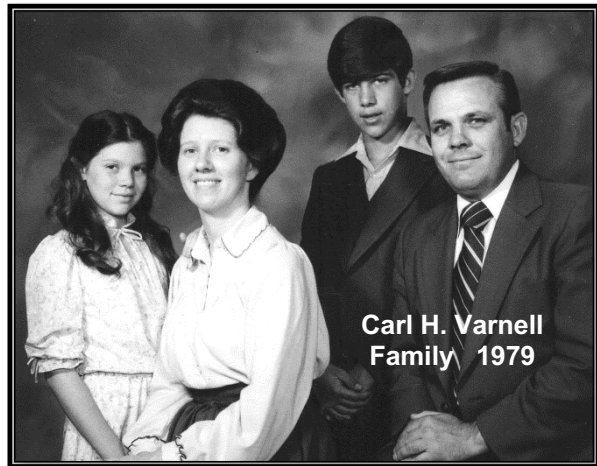
By Carl H. Varnell

Carl H. Varnell was born September 28, 1942, at Barksdale Army Air Force Base in Bossier City, Louisiana. Carl experienced New Testament salvation while living in the small community of Runnelstown, Mississippi, in December 1958. At the age of fifteen, Carl was called to preach and began his ministry. Following graduation from high school in Fenton, Louisiana, in 1960, he enrolled in Pentecostal Bible Institute in Tupelo, Mississippi. He graduated with a bachelor of Theology degree in 1963. Following graduation he began traveling in evangelistic ministry.

Carl married Jo Ann Martin on April 18, 1964 in Olla, Louisiana. Carl and Jo Ann continued in evangelistic ministry until 1965 when Reverend Thomas L. Craft invited them to serve as assistant pastor for the First Pentecostal Church in Jackson, Mississippi.

In 1967 and 1968 they served on the staff of Pentecostal Bible Institute in Tupelo, Mississippi. Carl served as associate pastor to Bible Chapel United Pentecostal Church located on the college campus.

In 1969 Carl was asked to serve as pastor to a home missions church in LaGrange, Georgia. He served this congregation for one year before moving to Magee, Mississippi, where he was elected pastor. They served the church in

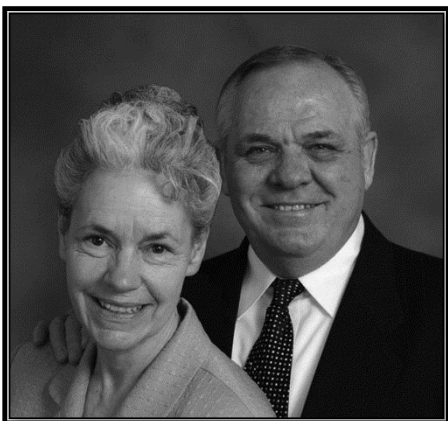


Magee until 1974 when the First Pentecostal Church in Tupelo, Mississippi, elected him as pastor.

In 1977 Carl and Jo Ann made a trip to the Philippines that forever changed their lives. In 1979 they received their appointment as career missionaries to the Philippines. After deputizing for nine months to raise their Partners In Missions budget, they arrived in Manila on February 29, 1980.

Carl served as president of the Bible school in Manila for their first term in the Philippines. After returning from the USA following their furlough, they relocated to Davao City on the island of Mindanao where they purchased property and founded Apostolic Institute of Ministries (AIM). They continued in this position until Carl was appointed general superintendent of the church in the Philippines in 1986. In 1991 Carl became the regional field supervisor for the Pacific Region. This appointment required the family to move to Saint Louis, Missouri, where they purchased a home in St. Charles, Missouri.

In 1996 Carl was elected to serve as the secretary of Foreign Missions and continued in this position until his retirement in December 2008. Carl retired as secretary of Foreign Missions after serving twelve years in this position. In December 2008 he celebrated fifty years in the ministry and thirty years in missionary work.



Carl and Gail Varnell, 2006

Jo Ann, Carl's faithful wife for thirty-three years, died after a lengthy battle with cancer on October 15, 1997. She is buried in Saint Charles Memorial Gardens in Saint Charles, Missouri.

Carl married Hilda Gail Henry Wesselhoft in Texarkana on March 12, 1999. They made their home in St. Charles, Missouri, until relo-

cating to Maumelle, Arkansas, in May 2010. In 2012 they purchased a home in Russellville, Arkansas. Carl continues his ministry serving as Ministries Coordinator for the Pentecostals of Russellville, pastored by Tony Reynolds.