



Lesson 3-3

## HOLINESS

### I. HOLINESS PRINCIPLES

- A. God gives us three holiness teachers to show us how to live a life that pleases Him.
1. The supreme source of holiness teaching is the Bible itself. Therefore, a holiness standard must either be a specific Biblical statement or a valid application of a Biblical principle.
  2. God has also given us spiritual leadership in the church to help us apply Biblical principles to the situations we encounter in contemporary life. (Ephesians 4:11-16)
  3. Finally, the Holy Spirit teaches us directly through internal promptings and convictions. (John 14:26, 16:13, Jeremiah 31:33, 1 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.

- B. The Bible teaches us three kinds of HOLINESS STANDARDS that God expects every mature Christian to adhere to.
1. Bible Standards – these are explicitly commanded in Scripture and demand immediate obedience.
  2. 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.
  3. 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.

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.

- C. Because holiness principles deal more with our creation than with our culture, God’s Word emphasizes them differently for women and for men.
1. The reason there seem to be more “external standards” for women is that God created men and women differently.

2. 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**)
3. A man is attracted to a woman physically before he is connected to her emotionally. That is why pornography is sold almost exclusively to men. Statistics tell us that even the majority of pornographic magazines published for women are actually purchased by homosexual men.
4. Women on the other hand are stimulated by touch, either a physical touch or an emotional touch. That is why Paul gives a different command concerning women: “It is good for a man not to touch a woman.” (**1 Corinthians 7:1**)
5. So, while a woman is basically 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.
6. This is not to say that women never have problems with inner holiness, or that men never have problems with outer holiness.

FOR BOTH WOMEN AND MEN, HOLINESS BEGINS ON THE INSIDE AND MUST BE DEMONSTRATED ON THE OUTSIDE.

## II. HOLINESS FOR WOMEN AND MEN

**1 Timothy 2:8-10** <sup>8</sup>I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. <sup>9</sup>In like manner also, that women ADORNE themselves in modest APPAREL, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; <sup>10</sup>But (which becometh women professing godliness) with good works.(**ATTITUDE**)

- A. The MAN’S primary problem areas with holiness are:
  1. Appetite
  2. Anger
  3. Apathy
- B. The WOMAN’S primary problem areas with holiness are:
  1. Adornment
  2. Apparel
  3. Attitude
  1. Area #1 - Adornment
    - a. Adorn means “to beautify or decorate with ornaments.” The Greek word is “kosmeo,” from which we derive our English word

“cosmetics.” the Apostles make 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.

Christianity was born into the Roman world of luxury and decadence, and it was in this context that Apostolics were called to live their faith. Both Paul and Peter agreed about the admornment and apparel issue is something that needed to be discussed. Thus, the “standards” of the first century Apostolic become clear to us through even a casual study. Peters said:

**1 Peter 3:1-5** <sup>1</sup> 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; <sup>2</sup> While they behold your chaste conversation coupled with fear. <sup>3</sup> Whose adorning let it not be that outward **ADORNING** of plaiting the hair, and of wearing of gold, or of putting on of **APPAREL**; <sup>4</sup> But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit [**ATTITUDE**], which is in the sight of God of great price. <sup>5</sup> 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:

b. Adornment

The “Encyclopedia Britannica”, Vol. 12, p.1030, states that the wearing of stone and metal ornaments had its origin in idolatry, witchcraft, superstition and vanity. The early church Fathers wrote extensively against the use of jewelry and ornamentation.

The Bible has a great deal to say about the use of ornamental jewelry.

Before Jacob went to Bethel to build an altar unto God, he and all who were with him put away the strange gods that were in their hands, and all the ornamentations that were in their ears.

***Genesis 35:2-4** Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, **and be clean, and change your garments:** And let us arise, and go up to Bethel; and I will make there an altar unto God, ...And they gave unto Jacob **all the strange gods which were in their hand, and all their earrings which were in their ears;** and Jacob hid them under the oak which was by Shechem.*

c. 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. – Worshiping the blessing more than the blessing.

*Ex. 33:1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: Ex. 33:2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: Ex. 33:3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. Ex. 33:4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. Ex. 33:5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. Ex. 33:6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.*

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.

Jewelry and makeup are detrimental to our spiritual life because they turn the attention from God to us, promoting the “cult of self” (idolatry).

- d. God verbalized his hatred for jewelry:  
*Deut. 7:25-26* <sup>25</sup> *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.* <sup>26</sup> *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.*
- e. 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 portray Israel as an adulterous woman decked with jewelry and makeup. A serious Bible student can easily see the connection in God’s mind

*Isaiah 3:16-23* *Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the Lord will take away the bravery of their **tinkling ornaments about their feet**, and their **cauls**, and their **round tires like the moon**, The **chains**, and the **bracelets**, and the **mufflers**, The **bonnets**, and the **ornaments of the legs**, and the **headbands**, and the **tablets**, and the **earrings**, The **rings**, and **nose jewels**, The **changeable suits of apparel**, and the **mantles**, and the **wimples**, and the **crisping pins**, The **glasses**, and the **fine linen**, and the **hoods**, and the **vails**.*

- f. Two Queens” and “Two Churches” are paralleled in scripture, each demonstrating which qualities and attributes God loves and which ones He hates.

Queen Jezebel – and Queen Esther:

Jezebel: painted her face, adorned herself to lure the prophet (2 Kings 9:30).

Esther: refused ornamentations when she went before the king (Esther 2:15).

The Harlot Church and the True Church

The Harlot Church: decked with gold and precious stones and pearls  
(Revelation 17:3-8)

The True Church: arrayed in a simple white robe of righteousness  
(Revelation 19:7-8)

Proverbs 6:16-17 – “These six things doth the Lord hate: yea, seven  
are an abomination unto him: A proud look, ...”

- g. God pronounced judgment upon backslidden Israel and likened her to a lewd woman who tries to make herself beautiful by painting her face and putting on ornaments of gold to attract her lovers.

*Ezekiel 23:36-44* The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, ... And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, ... and with the men of the common sort were brought ... which put bracelets upon their hands, and beautiful crowns upon their heads. Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

*Ezekiel 23:48* Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

As mentioned earlier, the incredibly wicked Queen Jezebel “painted her face” in her attempt to seduce Jehu (2 Kings 9:30).

- h. The prophet Jeremiah also speaks negatively concerning the painting of the face.

*Jeremiah 4:30* And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

- i. Painting the face is designed to attract the opposite sex by accentuating the sensuality of a woman. It inspires lust rather than love.

According to the “Encyclopedia Britannica” (Vol. 5, p. 196), the use of colorful makeup to enhance a woman’s sensuality first appeared in Egypt about 3500 BC. The early church fathers specifically forbid the use of makeup in their writings.

The great preachers and revivalists of 18th and 19th century England and America always condemned cosmetics and makeup. In Great Britain, laws were passed in Parliament in the 1700’s and 1800’s against makeup. Until World War I makeup was considered immoral in western societies by even non-Christian individuals. According to the “Encyclopedia Britannica”, it was not until after World War I that the barrier against the wearing of cosmetics was lowered and eventually discarded. Even then, the use of cosmetics was not commonplace until after World War II. Every Christian denomination originally opposed and taught against the use of makeup.

- j. Painting the face is directly opposite to the “shamefacedness and sobriety” with which Paul instructs godly women to adorn themselves. Adorning our bodies with colorful cosmetics, glittering jewelry, or unduly expensive clothes is against the instructions of the Word of God and reveals excessive pride and vanity, which is destructive, both to us and to others.

### III. ADORNMENT IN THE NEW TESTAMENT

- A. 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.

*1Timothy 2:9 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;*

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.

Some would say, 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.



Fornication, Divorce, Homosexuality, etc....

## B. Apparel

***Deuteronomy 22:5*** *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.*

***1 Samuel 16:7*** *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.*

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

Modesty must conform to GOD'S opinion, not MY opinion.

## C. Mankind's first clothing

At first Adam and Eve were "clothed in innocence," but 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.

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

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 mans idea of modesty.

***Genesis 3:7*** *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.*

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

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



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

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.

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.

#### IV. GENDER DISTINCTION IN THE BIBLE

- A. 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.
1. Firstly, the priests wore “breeches” under their robes in Bible times. This word does not occur very often in Scripture, but in every case it is men’s apparel (Exodus 28:42, Exodus 39:28, Leviticus 6:10, Leviticus 16:4, Ezekiel 44:18) – women were not allowed to wear “breeches.” According to Hebrew lexicons, “breeches” means “trousers that extend below the knee.” The later English word “britches” developed from this term, as did our modern concept of “pants.” Women in Bible times did not wear “crotched garments” (pants) because of God’s disapproval. Thus, pants were worn exclusively by men for the first 5900 years of human history. Only in our century has women’s apparel suddenly become “impractical” for women to wear.
  2. Secondly, men in Bible times were permitted to “gird up their loins” while women were not. A man could transform his robe into a closer-fitting, less cumbersome garment by bringing the back hem of his robe between his legs and tucking it into his waistband (girdle). This created a trouser-like effect, and was a distinctively masculine appearance. For women to “gird up their loins” like a man was considered grossly immodest by God and by Biblical society.

**Job 38:3** *Gird up now thy loins like a man; for I will demand of thee, and answer thou me.*

God associated Job's acceptance of manly responsibility with the state of his apparel. But that is perhaps not so remarkable when we consider the modern association of responsibility with the question of "who wears the pants in this family"

3. Any garment that shows a separation of the legs above the knee is immodest apparel for a Godly woman. God does not approve of it.
4. An abomination unto the Lord

*Deuteronomy 22:5* 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.

5. Notice that the commands are different for men and women. A man must not "put on a woman's garment," that is the feminine attire itself with its distinctive styling. That is enough of a command for him, because adorning is not his particular problem area. However, the instructions are stricter for a woman (because she is tempted more in this area). She is not even to wear "that which pertaineth unto a man." Pertain means "relate, have reference to, be appropriate for." It's Latin root word means "to reach toward." In other words, she must not allow her feminine apparel to "reach toward" or even slightly resemble a man's clothing or his masculine bearing.
6. The word "abomination" occurs over 40 times in the Pentateuch. Its root meaning is "disgusting, filthy, loathsome or abhorrent." While there were certain things that 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.

## V. APOSTOLIC ADMONITIONS IN THE NEW TESTAMENT

- A. The word "apparel," as used by Paul in 1 Timothy 2:8-10, comes from the Greek word "katakatale" which means "a long flowing garment." This word reflects a style of garment the Greeks called "katakatale" which was loose-fitting ("flowing") and covered from the neck to the knees ("long").
- B. Paul requires the same type of garment God required in Genesis 3.
- C. 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 "pododes" (as in Revelation 1:13).

- D. Pants are not a modest garment for a woman, because even though they are past the knee (“long”) they are not a “flowing” garment. They also “gird up the loins” (separate the legs above the knee), so they are only appropriate for a man to wear.
- E. Tight garments of any type are also not modest because they are not “flowing” garments.
- F. 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.
- G. Throughout history, western societies accepted that pants were men’s apparel and dresses were women’s apparel.
- H. Even today, the universal symbol for designating a men’s bathroom is a figure wearing pants. The universal symbol for designating a woman’s bathroom is a figure wearing a dress or skirt.
- I. Pagan societies can never be used as examples of proper conduct or dress. In many pagan societies clothing was minimal and complete nudity was often practiced. However, in societies based upon the Judeo-Christian ethic, women have worn dresses and skirts and men have worn pants or breeches.
- J. It was not until World War II that women began wearing pants. This was due largely to the fact that women entered the labor force “en masse” and began wearing pants as they worked in factories and workshops.  
“By today’s standards women wearing pants is considered part of the culture, but in the early 1930’s it was not only a fashion no-no, but also considered an immoral act. Katherine [Hepburn] set the standard by not caring about what society thought and not making an issue of her lifestyle. It was rumored that MGM was so determined to put Katherine in dresses that they had someone steal her pants out of her dressing room while she was on the set. Instead of panicking she simply walked around in her underwear until her pants were returned to her.”  
(“My Favorite Fashion Icons,” Anne Paxton, 2001)
- K. The wearing of pants by women was originally denounced by all Christian denominations. However, as with many other worldly practices (alcohol, smoking, etc.) it gradually became tolerated. The world influenced the church instead of the church influencing the world. Noted feminist Susan Brownmiller writes, “Femininity, in essence, is a romantic sentiment, a nostalgic tradition of imposed limitations.” She implies that women who adapt a feminine style are “trapped.” As part of her personal revolt against femininity she states that she stopped wearing dresses and skirts altogether. Her writings strongly advocate that women who want to be “set free” from traditional femininity should discard their skirts and dresses. (Femininity, Susan

Brownmiller, Grafton, 1984)

- L. A woman who wears the clothing that is ascribed to the man is an abomination unto God. It blurs the distinction between the sexes and removes the woman from her rightful place in God.

## VI. ATTITUDE

- A. The attitude is an inward feeling expressed by outward behavior. (That is why an attitude can be “seen” without a word being said)
- B. 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?”
- C. 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.

*1 Corinthians 11:3-5* <sup>3</sup>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. <sup>4</sup>Every man praying or prophesying, having his head covered, dishonoureth his head. <sup>5</sup>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.

- D. Before he gives an admonition to the Corinthian women about their appearance, Paul shows them how they should be under authority (“kephale” – “head”). A submissive heart on the inside will always demonstrate a submissive demeanor on the outside.
- E. Every reputable Bible scholar emphatically states that moral women in all cultures of Paul’s day did not cut their hair.
- F. Paul teaches the Corinthians that a man should not worship with his head covered, while a woman should wear a veil. These customs indicate modesty in Corinthian culture. If a woman refuses to wear a veil, Paul says she might as well cut her hair or even go to the extreme of shaving her head, because she is already bringing shame to herself and to her husband. Scholars agree that these women would never even think of cutting their hair – Paul has made his point. Rebellion in a “minor” area is still rebellion.

*1 Corinthians 11:6* 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.

- G. 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.”
- H. 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.

*1 Corinthians 11:7-9* <sup>7</sup>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. <sup>8</sup>For the man is not of the woman; but the woman of the man. <sup>9</sup>Neither was the man created for the woman; but the woman for the man.

- I. When a woman enters God’s presence with her hair cut, she removes herself from God’s ORDER.
- J. 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.

*1 Corinthians 11:10* For this cause ought the woman to have power on her head because of the angels.

There is a very good reason that godly women CHOOSE to be under authority. Because of her unique place in God’s creation, a submitted woman has “power” on her head. This word “exousia” means “liberty of action (permission), authority (influence), delegated power (jurisdiction)” and pictures the woman exercising her God-given right to guard her home, husband, children and church.

A godly woman’s uncut hair is the mark of her authority in the presence of God – and in the spirit realm. Both angels and demons (fallen angels) recognize spiritual authority - and they know when it is not present.

*1 Corinthians 11:11-15* <sup>11</sup>Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. <sup>12</sup>For as the woman is of the man, even so is the man also by the woman; but all things of God. <sup>13</sup>Judge in yourselves: is it comely that a woman pray unto God uncovered? <sup>14</sup>Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto

him? <sup>15</sup>*But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.*

- K. Paul moves to the crux of the matter by exhorting the Corinthians to judge in yourselves. 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.
- L. 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, by some complex genetic mechanism. God clears off the head of man as time goes on, while only sickness is associated with the balding of women. 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.

- M. 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.
- N. Do Christian women have to wear a veil today? Not according to Paul. As he concludes his teaching on authority and the cultural necessity of wearing a veil, he reminds 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. This is also supported by several other Bible translations.

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.

- O. Christian women do 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. It brings “permission, influence and jurisdiction” in the spirit realm (“power on her head”) because of her submission.
4. The holy angels observe a woman’s submission to God’s authority.
5. It is a disgrace (“shame”) before God for a woman to cut her hair.
6. Nature (“instinct”) teaches us these principles.
7. It maintains a definite line of distinction between the sexes.
8. It is her glory (“God has a good opinion of her”) and reflects God’s glory.
9. Her submission is a type of the church’s submission to Christ.
10. God Request it.

*P. 1 Corinthians 11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.*

Paul says 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.

“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.