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An Inquiry Into the Relationship Between Holiness and Physical Health

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AN INQUIRY INTO THE RELATIONSHIP BETWEEN
HOLINESS AND PHYSICAL HEALTH

A Thesis Presented
To
The Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Darwin Grimm
April 1, 1967

APPROVED BY

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TO

Gwen M. Grimm, in honor of her loving, faithful, and unselfish devotion to her husband during the many years of ministerial preparation.

Her spirit has been inspiring; her faith has been unshakable; and her assistance has been indispensable.

If a minister's success was to be based upon the qualities of a wife, success would be inevitable for this writer.

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INTRODUCTION

CHAPTER I

INTRODUCTION

I. THE PROBLEM

The problem of this study was to determine the relationship of the human body to sin, and from this (1) to ascertain the relationship between the Biblical doctrine of holiness and physical health; (2) to enunciate the doctrine of physical health that is implicit in the Biblical doctrine of holiness; and (3) to provide practical instruction for the preparation of physical deficiencies and the maintenance of vital health.

II. JUSTIFICATION OF THE STUDY

The justification of this study was three-fold. (1) It was the conviction of this researcher that the Biblical doctrine of holiness provided an excellent point of departure for this study, because it does not identify sin and the body as synonymous or inseparable in this life. Essentially, the holiness position is that depravity is total in extent, but not in degree, for it does not totally incapacitate the person; that the flesh is the seat of sin, but is not essentially sinful in itself. Therefore, deliverance from sin is not impossible while still in the flesh.¹ Thus, the possibilities for fresh discoveries concerning the relationship between sin, the body, holiness, and health were greater.

¹George A. Turner, The Vision Which Transforms (first edition; Kansas City, Mo.: Beacon Hill Press, 1964), pp. 108,109.

(2) During the past six years, this researcher has had numerous queries from the clergy and laity regarding the opportunities for physical exercises, which would enhance their appearance, increase their energy, and make for better general health. (3) As far as this writer has been able to determine, there is no literature in existence that specifically relates holiness to physical health. There is an abundance of literature on holiness, and a considerable amount on physical health, but none which relate the two; hence, the need for this study.

III. DELIMITATIONS

The problem of this thesis was not concerned with proving or establishing the doctrine of holiness, but rather with building upon its foundation; nor was the problem the doctrine of holiness as related to heart cleansing; this was assumed. The concern has been to relate holiness only to physical health, not mental health.

IV. METHOD OF PROCEDURE

This study began with an investigation of non-holiness historical view, concerning the relationship of the body and sin, commencing with the Jews of Christ's time and concluding with non-holiness views of the present. This investigation composed the essence of chapter two.

Chapter three continued as a historical investigation (or research) but it had to do with the holiness position. Chapter three ended with a Biblical study, relative to the body and sin, showing how the Biblical view related to holiness, and in turn, how the holiness related the body

The fourth chapter was involved with studying the need for a greater emphasis upon the subject of better physical health, and the extent of the need for such.

Chapter five was presented as a remedy for the deficiencies discovered in chapter four. Information was derived from sources which dealt with nutrition, exercise, rest, sleep, attitude, and discipline. The chapter concluded with the help Christianity and the holiness doctrine provided in the accomplishing of better physical health.

A summary and conclusion composed the sixth and final chapter. In the summary, the findings of this thesis were reiterated; while in the conclusion, the problem was restated and given summarized answers.

V. SOURCES OF DATA

The main sources of data for this study were: (1) church history books, (2) theological sources, (3) books on health, nutrition, exercise, and physical health or fitness, and (4) periodicals, where articles pertaining to physical health were found, and specialized matter of reference, such as the meaning of sarx, the flesh.

**HISTORICAL VIEWS CONCERNING THE RELATIONSHIP OF THE
BODY AND SIN**

CHAPTER II

HISTORICAL VIEWS CONCERNING THE RELATIONSHIP OF THE BODY AND SIN

The historical views considered were confined to those groups which are within the broad historical structure of Christianity; and, also, with those movements which have had a definite influence upon historical Christianity. The views presented in this chapter are basically opposite, or are opposed to the position held by the Holiness movement.

I. JUDAISM

The concept of Judaism appears to be logical and reasonable for a position of departure, for "Judaism was the cradle in which Christianity was nurtured."² It left a deep impression on the Church's liturgy, and its ministry, and an even deeper impression on its teaching.³

Even though Christianity is indebted to Judaism, one must remember that Christianity goes beyond Judaism. As Kenneth Scott Latourette noted, "It was not just another Jewish sect. It was a new and fresh faith."⁴ A thorough knowledge of Judaism will not provide a knowledge of Christianity; on the contrary, it might prove a hindrance to a real understand-

²J.N.D. Kelly, Early Christian Doctrines (New York: Harper and Brothers, 1958), p. 17.

³Ibid.

⁴Kenneth Scott Latourette, A History of Christianity (New York: Harper and Brothers, 1953), p. pp. 18,19.

ing of Christianity. To quote Latourette again, "Christianity was built on Jewish foundation, yet it was radically different. In this difference lies the secret of Christianity and of its phenomenal history."⁵

What is the theological position of Judaism regarding the physical body and sin? Most Jewish theologians do not recognize matter as being evil. A sample of this is seen in the thought of Isidore Singer:

Judaism refutes the idea of an inherent impurity in the flesh or in matter as opposed to the spirit. Nor does Judaism accept the doctrine of original sin . . . Judaism knows of no 'law of sin in the body' of which Paul speaks (Romans 7:23-25).⁶

Judaism holds a very lofty view concerning the natural man. "Man is born free like God, able to choose between good and evil."⁷ If man is born free from a sinful nature, where-in does sin enter the life?

Judaism is quick to conclude that man "is made for two worlds; the world that now is, and the world to come."⁸ It further states that, "the body makes man cherish sensual desires and thus inclines to sin."⁹ Thus, man is able to choose the path of life he wishes to tread; one of purity, or one of sinfulness. If man wishes to pollute himself by sin, the gates of sin will open for him; but, if he strives for purity, the gates of purity will be opened to him. Singer says that "Sin, accord-

⁵Ibid., p. 19.

⁶Isidore Singer (ed.), The Jewish Encyclopedia (new edition; New York:Funk And Wagnalls Company, 1925), Vol. VII, p. 362.

⁷Ibid.

⁸Ibid.

⁹Ibid.

ing to Jewish teaching, is simply erring from the right path, owing chiefly to the weakness of human nature."¹⁰

Judaism teaches a possible sinless life; but, in a more practical sense, concedes defeat to sin as more probable. According to Singer,

Man is responsible for sin because he is endowed with free will; yet, he is by nature frail, and the tendency of the mind is to evil: For the imagination of man's heart is evil from his youth.¹¹

It is interesting to note that, " . . . before God created the world; He created repentance for man as one of his prerequisites."¹²

One of the great Jewish scholars, Judaeus Philo, espoused the following theory: "Souls are preexistent; while in the flesh they are in a prison."¹³ Philo was greatly influenced by Plato and the Stoica, in that he conceived of matter as evil.¹⁴ Philo taught that man's soul is from God, but it fell and became imprisoned in the physical body, which offers the occasion for sin and evil. Thus, man's task is to conquer his sensuality and to suppress his inclinations. In order to do this, he needs the assistance of God.

Dr. J. S. Neve said, "Philo's influence has been felt in the

¹⁰Ibid.

¹¹Ibid., Vol. XI, p. 377.

¹²Ibid., Vol. VII, p. 362.

¹³George Park Fisher, History of Christian Doctrine (New York: Charles Scribner's Sons, 1896), p. 28.

¹⁴Singer, op. cit., Vol. X, p. 14.

¹⁵J. L. Neve, A History of Christian Thought (Philadelphia: The Muhlenberg Press, 1946), p. 26.

development of the Christian dogma,"¹⁶ in that many Christians hold the same view.

A valid evaluation of the Judaistic concept appears to favor the idea of sin as the norm of life, rather than the exception. Why? Because the physical body provides a natural weakness whereby the individual is more readily enticed to will the wrong; therefore, life in this world will be an endless conflict of making the desires of the flesh to be subservient to those of the soul.

The greater emphasis of Judaism is "man-centered," rather than God-centered. Man is able to live a perfect life; man is responsible for sin; man is able to redeem himself; man is sufficient. Such is perceived from this statement: "It is within the power of every man to redeem himself" ¹⁷

II. POST-APOSTOLIC FATHERS

Introduction

The problem of discovering what each Apostolic Father believed and taught is nearly impossible. The words of Dr. Fisher reflect the feeling of this writer, when he stated: "The light which they throw on the contemporary doctrinal beliefs is incidental."¹⁸ Most of their writings were prompted by problems peculiar to their day and age.

¹⁶Ibid.

¹⁷Singer, op. cit., p. 376.

¹⁸Fisher, op. cit., p. 28.

None of the early writers composed a systematic theology text-book; nor has all that was written been preserved. What Grote said of the classical Greek literature is certainly apropos to the literature of the Post-Apostolic Fathers: "We possess only what has drifted ashore from the wreck of a stranded vessel."¹⁹

This writer has endeavored to classify the Post-Apostolic Fathers into one of the following two positions: (1) Down through the history of the Church, there have been those who view the body and sin as inseparable in this life. Others, of this category, do not consider the physical body as evil, but that its presence makes sinning an everyday occurrence from which death alone will deliver. Such see a constant conflict being waged between the body and the spirit; (2) The second view has had its exponents down through the history of the Church, as well. Those of this position do not believe the body and sin are inseparable. They maintain that man can be delivered from sin, while living in this body. Others, who seem to fit into this category, hold a very high view of the body and see its deeds as being spiritual; therefore, there does not have to be a constant conflict between the physical and spiritual.

The findings of this study indicate that only three Post-Apostolic wrote in such a vein as to be classified in position number one. Eight wrote in such a manner as to be placed in position number two. Numerous others were not classified in either position, because sufficient evidence was not discovered to allow such distinctive classifying. The position of the three Post-Apostolic Fathers will be discussed in the following

¹⁹Ibid., p. 41.

chapter.

Hermas, Cyprian and Clement are the three, who apparently taught that there is no complete deliverance from sin, while living in this life. A brief summary of each man's teaching follows.

Hermas

The work of Hermas is entitled, "The Shepherd of Hermas." Hermas is both the narrator and the hero of this narrative.²⁰ The date and identity of this Hermas are debatable. Origen taught that the author of the "Shepherd" was the same Hermas who is greeted by Saint Paul, as a member of the Roman Church, A.D. 58 (Romans 16:14). The Muratorian Canon (A.D. 180) expresses the view that this Hermas was the brother of Pope Pius I (A.D. 140-155).²¹

The main emphasis of "the Shepherd" is an exhortation to repentance.²² Hermas constantly refers to himself as one who is a sinner. Repentance is the cure for sin. God knows the weakness of men and the manifold wiles of the devil. The Lord then, being very compassionate, had pity on His handiwork, and appointed the opportunity of repentance.²³ The sinning saint concept is seen, in the following statement, made by Hermas, "For I know; if I shall add no more to my sins, I shall be saved."²⁴

Hermas held a dualistic concept of man, for he said, "there are two angels with a man—one of righteousness and the other of iniquity."²⁵

²⁰J.B. Lightfoot, The Apostolic Fathers, ed. J.R. Harmer (London: MacMillan And Company, Limited, 1926), p. 291.

²¹Ibid., p. 293.

²²Reinhold Seeberg, Textbook of the History of Doctrines, trans. Charles E. Hay (Grand Rapids: Baker Book House, 1954), 2 vols. p. 58.

²³Lightfoot, op. cit., p. 425. ²⁴Ibid.,

²⁵Alexander Roberts and James Donaldson, (eds), The Ante-Nicene

Sometimes, the angel of iniquity arises in man's heart and this is evidenced by the manner of living; at other times, the angel of righteousness ascends in his heart, which results in holy living.²⁶

Dr. Seeberg recognized Hermas as one who taught that sin will always be present in this life.

But it is not held that he whose sins have been forgiven can thereafter live without sin. The 'Shepherd' himself since his conversion remains liable to many moral faults, and the righteous as well as the wicked must, after every transgression, take refuge in the Lord.²⁷

Cyprian

Thascius Cyprian was born about A.D. 200, and was converted to Christianity in A.D. 246. His ordination and elevation to the episcopate rapidly followed his conversion. He was Bishop of Carthage from A.D. 248 until his martyrdom in A.D. 258.²⁸

From Cyprian's treatise on the Lord's Prayer, it is possible to ascertain his position as that which teaches daily sinning and daily sanctification:

. . .we ask and entreat, that we who were sanctified in baptism may continue in that which we have begun to be. And this we daily pray for; for we have need of daily sanctification; that we who daily fall away may wash out our sins by continual sanctification.²⁹

In another place, Cyprian pits the body against the spirit, which

Fathers (reprint of Edinburgh edition; New York: Charles' Scribner's Sons, 1899) Vol. II, p. 24.

²⁶Ibid.

²⁷Seeberg, op. cit., p. 62.

²⁸Roberts, op. cit., Vol. V, p. 264.

²⁹Ibid., p. 450.

inevitably results in a daily struggle:

For since we possess the body from the earth and the spirit from heaven, we ourselves are earth and heaven For between the flesh and spirit there is a struggle;³⁰ and there is a daily strife as they disagree one with the other.

If Cyprian were ever named as one who believed in sanctification, he probably would be referred to as a suppressionist. Such an implication is derived from this quote: "Vices and carnal sins must be trampled down, beloved brethren, and the corrupting plague of the earthly body must be trodden under foot with spiritual vigour."³¹

Homily Ascribed to Clement

The author of the "homily" is uncertain. It is attributed to a person named Clement. Three theories exist which purpose to identify with Clement: (1) Bryennios stands almost alone in claiming the homily to be the work of Clemens Romanus; (2) Hilgenfeld regards Clement of Alexandria as the author; (3) The most plausible view seems to be that held by Bishop Lightfoot and Adolph Harnack, in which the work is assigned to a third Clement who lived later than Clement of Rome.³²

The author of the "homily" places great stress upon the need and practice of repentance. In chapter eight, he said: "as long therefore, as we are upon earth, let us practice repentance. . .."³³ He infers that as long as one inhabits a body in this earthly life, repentance is a

³⁰Ibid., p. 451.

³¹Ibid., p. 494.

³²Ibid., Vol. VII, p. 513.

³³Ibid., p. 519.

necessity: " . . . so let us also while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh" ³⁴

This same emphasis is continued in the thirteenth chapter of the same work: "Therefore brethren; let us now at length repent; let us be sober unto what is good; for we are full of much folly and wickedness." ³⁵

In the eighteenth chapter, the author confesses his own sinfulness:

For I myself also, being an utter sinner, and not yet escaped from temptation, but still being in the midst of the engines of the devil, give diligence to follow after righteousness, that I may have strength to come even near it, fearing the judgment to come. ³⁶

III. GNOSTICISM

Christianity, from its beginning, has had conflict and struggle with paganism, which was outside the Church. Pagan conflict confronted the first century Church, but a more deadly and subtle foe to Christianity was found in the teachings of Gnosticism. Gnosticism was a more serious threat to the doctrine of the Church, than paganism, because it was present within the Church and purposed to destroy its fundamental doctrines. " . . . for the questions in the Gnostic contest unquestionably go deeper, and touched Christianity in its central and more vital parts." ³⁷

³⁴Ibid.

³⁵Ibid., p. 520.

³⁶Ibid., p. 522.

³⁷James Orr, The Progress of Dogma (fourth edition; New York: Hodden And Stoughton, 1901), p. 55.

The name Gnosticism is derived from gnosis, the Greek word for "knowledge." Hence, Gnostics emphasized knowledge as the means for the attainment of salvation.³⁸ The knowledge discovered by Gnosticism was " . . . an absolute knowledge, which only the higher class of minds could appropriate."³⁹

As to the origin of Gnosticism, it began as a movement within paganism,⁴⁰ and, according to R.M. Grant,

It seems to have arisen out of a mixture of Hellenistic, Jewish, Oriental, and Christian factors, combined in an atmosphere of intense otherworldliness and imaginative myth-making.⁴¹

Gnosticism appears to have been syncertism of various religions. "Gnosticism approached Christianity," said Dr. Neve, "with the intention of adding it to the long list of contributing religions."⁴²

Simon Magus, referred to in the eighth chapter of The Acts, is mentioned by some as a representative of the Gnostic movement.⁴³

Dr. Harnack gives more credit to Gnosticism than evangelical Christianity can accept. He is of the opinion that the Gnostics were the theologians of the first century, and were the first to transform Christi-

³⁸Hans Jones, The Gnostic Religion (Boston: Beacon Press, 1958), p. 32.

³⁹Orr, op. cit., p. 58.

⁴⁰J.L. Neve, A History of Christian Thought (Philadelphia: The Muhlenberg Press, 1946), p. 52.

⁴¹Robert M. Grant, Gnosticism (New York: Harper And Brothers, 1961), p. 18.

⁴²Neve, loc. cit.

⁴³W.C. VanUnnick, Newly Discovered Gnostic Writings (Naperville, Ill., :Alec R. Allerson, Inc., 1960), p. 23.

anity into a system of doctrines (dogma).⁴⁴ Dr. Neve calls Harnack's opinion a gross over-statement.⁴⁵

The basic concern of this thesis was with what Gnosticism taught relative to the relationship of the body with sin. Gnosticism is of the opinion that matter is evil.⁴⁶ The body being material is, therefore, sinful. "The human is of devilish substance and in this trait exceeding the general derogation of the Universe--also of devilish design."⁴⁷

Gnosticism is dualistic in that it depicts a war raging between the spirit and the body of each man. The spirit is fettered or imprisoned by the material body.⁴⁸ Because of this, Gnosticism provides no hope of deliverance from sin or evil, while man exists in this materialth body.

IV. CATHARI

The Cathari, or the Albigenes, as they are sometimes called, flourished in the twelfth century and were most numerous in Northern Spain, Southern France, and Northern Italy.⁴⁹

Like the ancient Manichaeans, the Cathari were dualists.⁵⁰ Some

⁴⁴Adolf Von Harnack, History of Dogma, trans. Neil Buchanan (third edition; New York: Russell And Russell, 1958), Vol. I, p. 277.

⁴⁵Neve, op. cit., p. 56.

⁴⁶Kelley, op. cit., p. 26.

⁴⁷Jonas, op. cit., p. 277.

⁴⁸Ibid., p. 204.

⁴⁹Latourette, op. cit., p. 453.

⁵⁰Williston Walker, A History of the Christian Church, revised by Cyril C. Richardson, Wilhelm Pauch and Robert T. Handy. (New York: Charles Scribners' Sons, 1959), p. 288.

historians consider the Catharian movement to be a revival of the ancient Manichaeism heresy.⁵¹ They divided creation into the good things of the spirit and the essentially evil things of the flesh and matter. The soul, which is imprisoned in the flesh, can be liberated only through extreme ascetic practices and renunciation of all material, physical, and sexual contacts.⁵² Sex was considered extremely sinful. They believed human reproduction to be the greatest of sins, because more prison-houses are increased. Such was the original sin of Adam and Eve.⁵³

The Catharian theological position strongly affected the diet of its adherents. They abstained from all animal food, including milk and eggs because they are the result of sexual propagation.⁵⁴

The Cathari was composed of two grades: the "perfect," who strove to fulfill rigidly their precepts; and the "believers," who only promised to do so at some future date.⁵⁵

It is interesting to note that suicide represented the logical culmination in liberating the soul from the flesh; while starvation was the approved method.⁵⁶

The Catharian position in regarding matter as essentially evil reflects the fact of its being impregnated with the precepts of Gnosticism.

⁵¹Thomas P. Neill and Raymond H. Schmandt, History of the Catholic Church (Milwaukee: The Bruce Publishing Company, 1957), p. 231.

⁵²Ibid.

⁵³Walker, loc. cit.

⁵⁴James Hastings and John A. Selbie, Encyclopedia of Religion and Ethics (New York: Charles Scribner's Sons, 1928), Vol. I, p. 228.

⁵⁵Neill, loc. cit.

⁵⁶Ibid.

The Catharian concept of the physical body and sin is that they are inseparable and synonymous, and this present life affords no escape from sin.

V. MONASTICISM

During the third century (A.D.) thousands of people were pouring into the Church, and , before the close of the fifth century, the majority of the citizens of the Roman Empire were professing themselves to be Christians. With this mass conversion thrust, came a relaxing of Church discipline, which resulted in a wide gap between the ideal and the performances of the average Christian.⁵⁷

Monasticism arose as a reaction against the laxity of the Church. According to Latourette, "At first it was primarily a lay movement, not within the hierarchial structure of the clergy."⁵⁸

By the end of the fifth century, Monasticism had become so widely spread, that it became a part of the Catholic Church. It was regarded as the way to the perfect Christian life, and, as such, it attracted many of the most ardent Christian youth.⁵⁹

According to Qualben, "Monasticism may be defined as a system of renunciation of life in the world for the purpose of promoting the interests of the soul."⁶⁰ It centered around voluntary poverty, voluntary

⁵⁷Latourette, op. cit., p. 221.

⁵⁸Ibid.

⁵⁹Ibid., p. 222.

⁶⁰Lars P. Qualben, A History of the Christian Church (New York: Thomas Nelson and Sons, 1942), p. 109.

celibacy, and voluntary seculsion from the world.⁶¹

The Monastic ideal, as suggested by Dr. Dryer, was three-fold:
 (1) a withdrawal from the world; (2) a mortification of the flesh through severe fasting, denials of comfort, and neglect of the body;
 (3) the life of contemplation and prayer, dwelling solely upon God, His word, and the future life.⁶²

Basically, there were three types of Monasticism. The first type was that of a hermit, where each monk lived in solitude. The second type was a modification of the first, in which the hermits had individual dwellings (cave, cell or hut) yet, sufficiently near one another to make fellowship possible. The cenobite life was the third type. The monks lived in a community or monastery governed by a head monk and by rules.⁶³

A monk named Anthony was credited as being the founder of Christian Monasticism.⁶⁴ He was born about A.D. 250 and died in A.D. 356, at the age of 105 years.⁶⁵

One of the roots of Monasticism was the belief "that the world is incurably evil."⁶⁶ Dr. Henry Sheldon suggested seven causes for the rise and spread of Monasticism. The second cause entitled, "The

⁶¹Ibid.

⁶²George H. Dryer, Beginning of the Kingdom, (Vol. I of History of the Christian Church; New York: Eaton And Main, 1896), p. 360.

⁶³Latourette, op. cit., pp. 226,7.

⁶⁴Walker, op. cit., p. 125.

⁶⁵Latourette, op. cit., pp. 225,6.

⁶⁶Qualben, loc. cit.

Contagion of Heathen Ideas," was pertinent to the study of this thesis. Dr. Sheldon mentioned that the Church had been combating Gnosticism, and had disowned the idea of matter as being evil and its corollaries respecting the body. Even though the Church theoretically opposed such ideas, it seemed to gain a foothold with the borders of the Church, because of the prolonged contact with Gnosticism and the atmosphere of the times. Sheldon concluded the second cause with the following statement: "The body came practically to be regarded by many as a synonym for the evil part of human nature, and the voluntary persecution of it was looked upon as the highest virtue."⁶⁷

Saint Anthony's persecution and punishment of the body was exemplified by his wearing a skin garment with the hair next to the flesh.⁶⁸ "Other monks were immured in cells, some of them so small that they could neither lie at full length, nor stand at full height."⁶⁹ Some monks would spend many nights without sleep, while others would go days without partaking of food.⁷⁰

A study of Monasticism produced evidence which supported the idea of the body as being evil, for the punishment of the body was looked upon as the highest virtue. Such personal physical persecution and punishment was considered the way of achieving spiritual victory.

⁶⁷Henry C. Sheldon, The Early Church (Vol. I of History of the Christian Church. 5 vols.: New York: Thomas Y. Crowell And Company, 1899), p. 509.

⁶⁸Latourette, op. cit., p. 226.

⁶⁹Ibid., p. 228

⁷⁰Ibid.

VI. ROMAN CATHOLICISM

In endeavoring to discover the position of the Roman Catholic Church, relative to the relationship between the body and sin, three of their prominent scholars were studied.

Saint Augustine

The position of Saint Augustine of Hippo was the first to be presented. He was born November 13, 354, and died August 28, 430.⁷¹ Augustine was highly praised, by both Roman Catholic and Protestant scholars, as one of the greatest theologians and scholars to be found in the history of the Church.

Dr. Latourette had this to say about Augustine: "No other single Christian thinker after Paul, was to influence so profoundly, the Christianity of Western European people."⁷² Dr. Latourette continued mentioning such individuals as Thomas Aquinas, Luther, and Calvin as having a great or greater influence on particular branches of Christianity, "but no other after the Apostolic age was so deeply to mould all the major forms of the Western Wing of faith."⁷³

A Roman Catholic source esteemed Augustine with the following attribution:

A philosophical and theological genius of the first order,

⁷¹Charles G. Herbermann, and others, Assizi-Brown (Vol. II of The Catholic Encyclopedia. 15 vols.; New York: The Encyclopedia Press, 1913), p. 84.

⁷²Latourette, op. cit., p. 174. ⁷³Ibid.

dominating, like a pyramid, antiquity and the succeeding ages . . . compared with the great philosophers of the past centuries and modern times, he is equal to them all; among theologians, he is undeniably the first and such has been his influence that none of the Fathers, Scholastics, or Reformers has surpassed it.⁷⁴

Augustine refuted the dualistic concept of Gnosticism and Manichaeism that the body was evil and the spirit good. "If then the flesh is a prison to thee, it is not the body that is thy prison, but the corruption of the body. For God made the body good, since He is good."⁷⁵ God made both soul and body, and the flesh is subject to the soul, and the soul is subjected to God.⁷⁶

Augustine taught that evil brought sin first to the soul, which in turn affected the body.⁷⁷ Augustine's concept of sin included both mortal and venial ideas. He believed original sin was forgiven through baptism, but concupiscence or sensual desire and lust, remain with the believer. "Sin is, therefore, forgiven through baptism. Concupiscence, however, yet remains even in the baptized; but it is no longer sin, because God no longer so accounts it."⁷⁸ Augustine saw no complete deliverance from sin in this life. He suggested when one came in confession to God of his sins, it can be done with praise. "Even when one confesses his sins, he ought to do so with praise to God; nor is a

⁷⁴Herbertmann, loc. cit.

⁷⁵Erick Przywara, An Augustine Synthesis (New York: Harper And Brothers, 1958), p. 2.

⁷⁶Ibid., p. 22.

⁷⁷Seeberg, op. cit., p. 345.

⁷⁸Ibid., p. 347.

confession of sins a pious one unless it be made without despair; and made with a prayer for God's mercy."⁷⁹ He continues by mentioning such confession to be a godly thing and that the confessor is never without sin. " . . . it is a godly confession, either when thou blamest thyself who are not without sin, or when thou praisest Him who can have no sin"⁸⁰ By way of personal testimony, he said:

I am wicked, to confess to thee is naught but to be dissatisfied with myself; but when I am truly devout it is naught but not to attribute ~~it~~ to myself, because thou, O Lord: does't bless the righteous.⁸¹

Augustine supports the idea of praying for the dead. In his "confessions," he speaks of praying for his deceased Christian mother. He pleads for God to forgive her all her sins and be merciful unto her.⁸² Augustine conceives of concupiscence as ever present in the believer's life. No complete deliverance or cleansing from sin is found in his doctrine of salvation.

Thomas Aquinas

Thomas Aquinas was the second Roman Catholic scholar considered. His life covered a short span of time, for he was born in 1225, and died in 1274, at the age of forty-nine.⁸³

Thomas Aquinas was endowed with a penetrating and synthesizing mind. Under Aquinas, scholasticism reached its high point, for he

⁷⁹Przywara, op. cit., p. 396.

⁸⁰Ibid.

⁸¹J.G. Pilkington, The Confession of Saint Augustine (Citadel Press, 1943), p. 219.

⁸²Ibid., p. 214-217.

⁸³Latourette, op. cit., pp. 509,10.

applied the dialectical method of the school men to theology and employed Aristotle's philosophy in such a fashion, that he produced what is regarded as the standard formulation of Roman Catholic theology.⁸⁴

As to the relationship of the body to sin, Aquinas parallels the position of Augustine, yet is more clear and blunt in his presentation. In dealing with the 'Sacrament of Penance,' he clearly supported the concept of not being able to live in this life without sinning. He viewed ignorance as being sinful, and, in part, supported his concept by quoting from Aristotle. He said, "Therefore, then a man can be secure from sin in the will; only when his intellect is secure from ignorance and from error."⁸⁵ The grace of the sacraments do not render man as impeccable. Man can regulate his soul's passions, either for the good or the evil, thus he stated: " . . . as a man can be altered in the soul's passions, he can be altered in vice and virtue."⁸⁶

A final statement from the pen of Aquinas clearly established his position, which renders man as unable to live this mortal life without sins: " . . . alternation in the soul's passions is not taken away by the grace conferred in the sacraments; it persists in a man as long as the soul is united to the body, which is capable of passion."⁸⁷

Modern Scholars

A third and final reference to the Roman Catholic position was

⁸⁴Ibid., p. 509.

⁸⁵Charles J. O'Neil, Salvation (Book four of On The Truth of the Catholic Faith; Garden City, N.Y.: Doubleday and Company, Inc., 1957),p. 273.

⁸⁶Ibid.

⁸⁷Ibid.

attainments of man's last end impossible."⁹³ Venial sin only retards one on his journey towards God.⁹⁴

The very corner stone statement, which depicts the Roman Catholic stance on sin as being a daily human occurrence is couched in these words:

For although, during this mortal life; men, no matter how holy and just they may be, fall daily into small sins, which are called venial, they do not thereby cease to be just.⁹⁵

VII. LUTHERANISM

Martin Luther

A seventh group, which has been universal in its scope of outreach and influence on the church, was composed of those who called themselves Lutherans. The founder of this group was Martin Luther, who was born November 10, 1483, and died February 18, 1546.⁹⁶

"Martin Luther is usually, and rightly, regarded as the chief pioneer of what we call Protestantism."⁹⁷ He was one of the few men of whom it could be said, "that the history of the world was profoundly altered by his work."⁹⁸ Thus, "Whether honored or opposed, none can deny his pre-eminence in the history of the Church."⁹⁹

Martin Luther made use of the materials given him while in school.

⁹³Ibid., p. 946.

⁹⁴Ibid., p. 946.

⁹⁵Ibid.

⁹⁶John M. Todd, Martin Luther (Westminster, Md.: The Newman Press, 1965), pp. 3, 276.

⁹⁷Latourette, op. cit., p. 703.

⁹⁸Walker, op. cit., p. 302.

⁹⁹Ibid.

He was influenced by the teachings of Saint Augustine, but even more so by the teachings of the Bible itself. He rejected some things taught him and reacted against inconsistencies and errors of the Church. Mr. John Todd rightly analyzed the theological influence and approach of Luther when he said:

. . . and finally there emerged an individual interpretation, a personal exposition of the Gospel radically 'new' - and a return in method to a dynamic approach, perhaps nearer to that of the fathers, but living in a world so different from theirs.¹⁰⁰

Luther had a long struggle with the problem of sin and followed the teachings and counsel of the Church, but felt all was in vain. The Church told Luther to acknowledge and enumerate all his sins in confession. He tried it, and in doing so, came to the conclusion that man never reaches the end, nor ever really unveils all his sins completely before God.¹⁰¹

After discovering the ineffectiveness and futility of ecclesiastical doctrine, Luther took God Himself at His Word, and dared believe that God accepts the believer with all his sins as His child in accordance with His promise in Christ.¹⁰²

Martin Luther did not believe it possible to live free from all sin in this temporal physical life. One of his favorite phrases was, "saint and sinner," which he applied all believers. He believed the

¹⁰⁰Todd, op. cit., p. 57.

¹⁰¹Heinrick Bornkamm, Luther's World of Thought (St. Louis, Mo.: Concordia Publishing House, 1958), p. 78.

¹⁰²Ibid., p. 79.

child of God was "by faith an heir of God, and therefore; a saint, as a human being, born in sin and perpetually erring, man was a continual sinner!"¹⁰³

Numerous places in Luther's Catechetical writings were found in quotes which reiterate his idea of saint and sinner. In commenting on the third article of the Apostle's Creed, which includes the forgiveness of sins, Luther expressed the idea of sin always being present in this life, " . . . yet, encumbered by the flesh, we are never without sin."¹⁰⁴

On the fifth petition of the Lord's Prayer, which reads, "and forgive us our debts, as we also have forgiven our debtors," Luther provided the following commentary:

This petition refers to the poverty and wretchedness of our lives. Although we have God's Word and believe and do God's will and submit to it, and though we are nourished by God's gifts and blessings, our lives are not free from sin. We daily stumble and transgress.¹⁰⁵

Luther recognized the flesh to be constituted in such a way that it never trusts, nor believes in God, and is ever stirred by evil, lusts and desires, causing everyone to sin daily in word and deed by omission and commission.¹⁰⁶

¹⁰³Theodore J. Kleinhaus, Martin Luther: Saint and Sinner (St. Louis, Mo.: Concordia Publishing House, 1956), p. 139.

¹⁰⁴John M. Lenker, God's Call to Repentance (Faith and Prayer) (Vol. I of Luther's Catechetical Writings; Minneapolis: The Luther Press, 1907), p. 124.

¹⁰⁵Ibid., p. 150.

¹⁰⁶Ibid.

Modern Views

The basic concepts of Luther's doctrine of sin and man remain much the same today in contemporary Lutheranism.

Dr. Francis Pieper, in his three volume series, Christian Dogmatics, not only propounds and defends the Lutheran position; but, is critical of those who hold the holiness position. He stated: "It is a grave error to say that only conscious and deliberate action against God's will constitutes sin."¹⁰⁷

Dr. Pieper is of the opinion that Scripture bears witness to the evil condition and sinful nature, which inhabits even the Christian.¹⁰⁸ The sin which the Christian is never delivered from, this side of death, is termed, "Sins of weakness." Such 'sins of weakness' arise from, "The evil thoughts, desires, and feelings which suddenly arise out of the flesh of Christians against their will."¹⁰⁹ There appears to be a reciprocal understanding between the Roman Catholic and Lutheran doctrines at this point, for Dr. Pieper, also, suggested the term "venial sins," as being synonymous with "sins of weakness."¹¹⁰

From all indications, Lutheranism believes the physical body is of such a nature as to make sinning a daily inevitable reality.

¹⁰⁷ Francis Pieper, Christian Dogmas (St. Louis, Mo.: Concordia Publishing House, 1950), Vol. I, p. 528.

¹⁰⁸ Ibid.

¹⁰⁹ Ibid., p. 565.

¹¹⁰ Ibid., p. 568.

VIII. CALVINISM

John Calvin

The theological concepts of Calvinism are very much alive today. The man responsible for such a tremendous influence was John Calvin. He was born at Noyon, Picardy, July 10, 1509, and died May 29, 1564, at the age of fifty-five.¹¹¹

Those who are affiliated as members of Calvinistic Churches, number in membership in the millions; while there are thousands in other churches indirectly influenced by the doctrines of Calvin.¹¹²

A Compend of the Institutes of the Christian Religion, written by John Calvin, "constitutes a landmark in Christian theology."¹¹³ The Institutes forms the doctrinal basis of the Churches of the Reformed Faith.¹¹⁴

What relationship did John Calvin perceive between sin and the physical body? Calvin saw no complete remedy for sin, regardless of how holy one might be, in this mortal life. He claimed that no matter " . . . whatever holiness may distinguish the children of God, yet such is their condition as long as they inhabit a mortal body, that they cannot stand before God without remission of sins."¹¹⁵

¹¹¹Georgia Harkness, John Calvin: The Man and His Ethics (Nashville: Abingdon Press, n.d.), pp. 3, 59.

¹¹²Ibid., p. 1.

¹¹³Hugh T. Kerr (ed.), A Compend of the Institutes of the Christian Religion by John Calvin (Philadelphia: Presbyterian Board of Christian Education, 1939), p. iii of forward.

¹¹⁴Ibid.

¹¹⁵Ibid., p. 159.

Calvin's concept of original sin portrays man (including regenerate man) so totally depraved in nature, that he will continually produce evil, for he said, " . . . this depravity never ceases in us, but is perpetually producing new fruits; those works of the flesh . . ." ¹¹⁶ Calvin's description of the works of the flesh was quite picturesque. It is "like the emission of flame and sparks from a heated furnace, or like the streams of water from a never failing spring." ¹¹⁷ Calvin more clearly clarified his position of original sin remaining with the Christian, when he said: "There still remains in a regenerate man a fountain of evil; continually producing irregular desire, which allure and stimulate him to the commission of sin." ¹¹⁸

Calvin often speaks of forgiveness of sins and cleansing from sin. What does he mean? He believed in imputed righteousness. The blood of Christ covers the sins of the saint, so God no longer sees it. Such is seen from this statement: " . . . his righteousness covers your sins; his salvation supersedes your condemnation; he interposes with his merit, that your unworthiness may not appear in the Divine presence . . ." ¹¹⁹ What about the cleansing from sin? This, Calvin said, refers rather "to the guilt of sin, than to the existence of sin." ¹²⁰ God does not

¹¹⁶ John Allen, Institutes of the Christian Religion by John Calvin (seventh edition; Philadelphia: Presbyterian Board of Christian Education, 1932), Vol. I, p. 275.

¹¹⁷ Ibid.

¹¹⁸ Ibid., p. 659.

¹¹⁹ Ibid., p. 625.

¹²⁰ Ibid., pp. 659, 660.

destroy the kingdom of sin in the children of God; though it ceases to reign, it continues to dwell in them. But the saints are delivered from the guilt of sin.¹²¹

Dr. Richard S. Taylor exposes the weakness of Calvinism, at this point, when he said: "The Christian is not delivered from sin, his nature is not fundamentally changed by a complete cleansing, but the nature of sin is changed so that it is no longer deadly."¹²²

John Calvin taught sin to be inseparable from the body, while existing in this life. "We maintain, therefore," said Calvin, "that sin always exists in the saints, till they are divested of the mortal body."¹²³

A Modern View

A Hyper-Calvinist of recent days, Dr. M.R. DeHaan, champions the theory of sin being in the blood; therefore, only death will deliver the believer from the power and presence of sin.¹²⁴

Summary

The historical views presented in this chapter were non-holiness. The physical body was considered to be synonymous with sin by the Gnostic

¹²¹Ibid., p. 660.

¹²²Richard S. Taylor, A Right Conception of Sin (Kansas City: Beacon Hill, 1951), p. 18.

¹²³Allen, op. cit., p. 659.

¹²⁴M.R. DeHaan, The Chemistry of the Blood (eleventh edition; Grand Rapids: Zondervan Publishing House, 1943), p. 14.

and Catharian movements. They would say to be human is sinful.

Others were not as strong in such a view, but depicted a constant conflict being waged between the physical and spiritual aspects of man. Those of this persuasion taught that as long as man existed in this mortal body, sin would continue to be reproduced until the day of death.

Such concepts of the body as being inseparable in this mortal life does not provide a strong doctrinal foundation on which to emphasize better physical health and fitness. To increase the effectiveness of the body would be to enhance the effectiveness of sins.

**THE HOLINESS VIEW OF THE RELATION
BETWEEN THE BODY AND SIN**

CHAPTER III

THE HOLINESS VIEW OF THE RELATION BETWEEN THE BODY AND SIN

The idea that man is capable of a spiritual experience, in Christ and through the Holy Spirit, so thoroughly and completely as to be cleansed from all sin, is founded on Scripture, proven by experience, and has been taught by Christian leaders of every generation.

Eight of the Post-Apostolic Fathers have written in such a manner as to project a two-fold conclusion: (1) their exposition on holiness agrees with the current position; or (2) they have experienced such a high view of the body as to sanction the holiness relationship between the body and sin. These eight writers seem to concur with the idea of holiness and being a complete deliverance from sin while living in this mortal body.

I. VIEWS OF EIGHT POST-APOSTOLIC FATHERS

Clement of Rome

Clement of Rome (A.D. 30-100) in speaking about the Christian and describing the marvellous gift of God said, " . . . life is immortality, splendour in righteousness, truth in boldness, faith in confidence, discipline in holiness . . ."¹

¹Henry Bettenson, The Early Christian Fathers (London: Oxford Press, 1958), p. 51.

In his letter to the Corinthians, he gave instruction for parents regarding their children: ". . . let them learn how lowliness of mind prevaieth with God, what power chaste love hath with God, how the fear of Him is good and great and saveth all them that walk therein in a pure mind with holiness."²

A portion of Clement's prayer includes the following words:
 ". . . but cleanse us with the cleansing of the truth, and guide our steps to walk in holiness and righteousness and singleness of heart."³

Ignatius

Ignatius (A.D. 30-107), Bishop of Antioch, spoke very highly of the flesh. In his second epistle to the Ephesians, he mentioned things done in the flesh; even those are spiritual, "because you have done everything in Jesus Christ."⁴

In another reference, Ignatius parallels the flesh and spirit, for he saw no warring between them. He urged his readers to be firmly established in the precepts of the Lord and the Apostles so, "that you may be prospered in all that you do in flesh and spirit, in faith and love"⁵

²J.B. Lightfoot, The Apostolic Fathers, (ed.) J.R. Harmer (London: MacMillan and Company: Limited, 1926), p. 67.

³Ibid., p. 83.

⁴Alexander Roberts and James Donaldson, (ed.), The Ante-Nicene Fathers (reprint of Edinburgh edition; Vol. 1, New York: Charles Scribner's Sons, 1899), p. 101.

⁵Bettenson, op. cit., p. 59.

Justin

Justin (A.D. 110-165) speaks of righteousness as the result of heart conversion in his dialogue with a Jewish man called Trypho.

"Righteousness is not placed in Jewish rite," said Justin, "but in conversion of the heart given in baptism by Christ."⁶ He questions the value of water baptism, because it cleans only the flesh and suggests a baptism of the soul, which results in a pure body. "Baptize the soul from wrath and from covetousness; from envy and from hatred; and, lo! the body is pure."⁷

In writing about the resurrection, Justin asks if the body causes the soul to sin. His answer was no, and in rebuttal, asks those who thought so, this question: "But in what instance can the flesh possibly sin by itself, if it have not the soul going before it and inciting it?"⁸ Justin believed God valued the body as being precious, for he said, " . . . the flesh is with God a precious possession is manifest, first from it being formed by Him"⁹

Irenaeus

Irenaeus (A.D. 130-200) Bishop of Lyons from 177-200, recognized man as being composed of three elements: namely, flesh, soul, and spirit.¹⁰

⁶Roberts, op. cit., p. 201.

⁷Ibid.

⁸Ibid., p. 297.

⁹Ibid.

¹⁰Bettenson, op. cit., p. 97.

Tertullian viewed man's nature as being corrupt at birth, but injects the idea of the flesh as being neutral. He recognized the change in man's spiritual status from the likeness of Adam, to the likeness of Christ. "So every soul takes its status 'in Adam' until it receives a new status 'in Christ'" ¹⁴ The neutrality of the flesh is obvious from this statement:

. . . and on account of the flesh men are censured as 'carnal,' which is a disgrace, yet there is nothing disgraceful about the flesh, as such. For by itself the flesh has neither sense nor feeling so as ¹⁵to urge or command to sin . . . it is merely instrumental

Tertullian certainly layed a strong foundation on which one can build the body (flesh) to be a righteous instrument for the glory of God.

Athanasius

Athanasius (A.D. 296-373) Bishop of Alexandria, viewed humanity as being deified in Christ:

For the Word was not degraded by receiving as body, so that he should seek to 'receive' God's gifts. Rather he deified what he put on; and , more than that, he bestowed this gift upon the race. ¹⁶

Christ put on the robe of flesh so that as a high priest, "he might offer himself to the Father and cleanse us all from sin." ¹⁷

Because Christ partook of the properties of the flesh, the following results are proposed by Athanasius:

¹⁴Ibid., p. 160.

¹⁵Ibid.

¹⁶Ibid., p. 384.

¹⁷Ibid., p. 387.

Thus, because of the Word which has come in the body, the attributes [i.e. death and corruption] no longer adhere to the body, but have been destroyed by the Word. Henceforth, men no longer remain sinful and dead according to their own attributes, but they rise in accordance with the Word's power and persist immortal and incorruptible.¹⁸

Archelaus

Archelaus, one of the lesser known Post-Apostolic Fathers, proclaimed a high view of the body very similar to that of Tertullian. Archelaus pictured the body and the soul as different in substance. "We do not say, indeed, that the soul is of one substance with the body, but we aver that they have each their own characteristic qualities."¹⁹ Following this, he beautifully portrayed a unique union between the body and soul. "For the soul rejoices in the body; and loves and cherishes it; and none the less, does the body rejoice that it is quickened by the soul."²⁰

Origen

Origen (A.D. 185-255) was the last of the Post-Apostolic Fathers to be considered. In his writings about sin, he pictured the human nature of man as being able to live virtuously.²¹ He described the difference between sinful man and the Christian in the following manner: "In the wicked, sin reigns over the soul, being settled on its own

¹⁸Ibid., p. 399.

¹⁹Roberts, op. cit. vol. 6, p.192.

²⁰Ibid.

²¹Bettenson, op. cit., p. 279.

throne in this mortal body, so that the soul obeys the lust thereof."²²

But notice the victorious contrast of the body when related to the Christian's life.

But in case of those who have now become perfected, the spirit has gained the mastery and put to death the deeds of the body, and imparts to the body of its own life, so that already this is fulfilled, 'He shall quicken also, your mortal bodies because of His Spirit that dwelleth in you,' and there arises a concord of the two, body and spirit, on the earth.²³

II. THE IDEA OF CHRISTIAN PERFECTION FROM THE FOURTH TO THE SIXTEENTH CENTURY

Within, and especially following, the period of the Post-Apostolic Fathers, there appeared a gradual trend away from the New Testament teachings and practice of vital holiness. In its place, there developed a ritualistic concept of holiness, whereby Bishops were able, by the laying on of hands, to impart the Holy Spirit.²⁴ Urban I is cited as an example of this concept, for he said, "All the faithful should, after baptism, receive the Holy Ghost by the imposition of the Bishop's hand, that they may become perfect Christians."²⁵

Within this period, there arose movements and individuals that strove for the perfect and holy life as attainable in this mortal life.

²²Roberts, op. cit., vol. 4, p. 496.

²³Ibid.

²⁴M.E. Redford, The Rise of the Church of the Nazarene (Kansas City, Mo.: Nazarene Publishing House, 1948), p. 23.

²⁵Ibid., p. 24.

Monastic Movement

The most popular organized movement during this span of time which stressed the idea of perfection was the Monastic Movement.

"Monasticism," said Dr. Flew, "is the boldest organized attempt to attain Christian perfection in all the long history of the Church."²⁶

Dr. Latourette agreed with Dr. Flew, for he said that Monasticism was regarded as, "the way to the perfect Christian life."²⁷ Even though those within the ranks of Monasticism may never have reached the goal of perfection; nevertheless, their motives and ambitions are commendable.

St. Ambrose of Milan

St. Ambrose (A.D. 340-397) who became Bishop of Milan, was one leader of great influence.²⁸ He taught that the mark of a Christian was to strive for perfection and truth.²⁹ In his moral treatise, he depicted a two-fold form of perfection:

There is a two-fold form of perfection, the one having but ordinary; the other the highest worth; the one availing here, the other hereafter; the one in accordance with human powers, the other with the perfection of the world to come³⁰

Dr. Flew mentioned that St. Ambrose believed perfection to be attainable in this life, but it was for the few; therefore, Ambrose did not give much space to the doctrine of perfection.³¹

²⁶R. Newton Flew, The Idea of Perfection In Christian Theology (London: Oxford University Press, 1934), p. 159.

²⁷Kenneth Scott Latourette, A History of Christianity (New York: Harper And Brothers, 1953), p. 222.

²⁸Ibid., p. ²⁹Flew, op. cit., p. 191.

³⁰Ibid., p. 192. ³¹Ibid.

St. Marcarius

St. Marcarius propounded a doctrine of Christian perfection that even influenced William Law, John Wesley, and numerous priests. He was a man of spiritual depth whose influence seemed to have reached its peak during the fourteenth century.³² Flew noted that:

The concept of Marcarius' perfect man was revealed in one of his homilies: the soul is surnamed the temple and habitation of God, for the Scripture says, I will dwell in them and walk in them. So it pleased God: because He came down from holy heavens and embraced thy reasonable nature, the flesh, which is of the earth, and mingled it with His divine Spirit, in order that thou, the earthy, might receive the heavenly soul. And when thy soul has communion with the Spirit and the heavenly soul enters into thy soul, then art thou a perfect man in God, and an heir, and a son.³³

The possibility of a Christian believer being perfect in Christ was not the norm of Christian living, according to Marcarius, but he believed the Christian may at times be "perfectly delivered from the passions of shame and be made pure through grace, and serve the Lord wholly in heaven in the spirit and serve Him wholly in the Body."³⁴

Thomas A Kempis

Thomas A Kempis (1380-1471) was one of whom much could be said, for in his "imitation" he stressed simplicity in intention and purity in affection, which influenced even John Wesley. The writings of Kempis helped Wesley to construct his doctrine of perfect love.³⁵

³²Ibid., p. 179.

³³Ibid., p. 182.

³⁴Ibid., p. 188.

³⁵George A. Turner, The Vision Which Transforms (first edition; Kansas City, Mo.: Beacon Hill Press, 1964);,p. 173.

Others

George A. Turner lists a host of individuals who, between the fourth and sixteenth centuries, were examples of simple and wholehearted piety. Such names as Eckart (1260-1327) Tauler (? -1361) Suso (? -1366) and those within the movement called "The Brethren of the Common Life." The main objective of the "Brethren" was purity of heart.³⁶ Thus, the idea was never wholly absent from the Church's life and thought.

III. THE IDEA OF CHRISTIAN PERFECTION IN THE MODERN ERA

The modern era commences with the Reformation and extends up to the time of John Wesley. The Reformation caused a spiritual upheaval, which resulted in several attempts to re-establish the experimental concept of holiness. Various movements, such as the Anabaptists, the Seekers, the Quakers, the Quietists, and the Pietists, came into existence with varying interpretations of a vital doctrine of holiness.³⁷

Casper Schwenkfeld

A young contemporary of Martin Luther, named Casper Schwenkfeld, was one of the first of the Reformers to break away from the pessimistic concept of no deliverance from sin while in this body. Schwenkfeld was a forerunner of German Pietism. He believed that in the Church, there were beginners in the love of God; then, there were the advanced

³⁶Ibid., p. 172.

³⁷Redford, op. cit., p. 26.

Christians, and finally the perfect. He also taught that God not only reposes us righteousness, but actually makes us righteous. Schwenkfeld that the emphasis on holy living was neglected by the Reformers.³⁸

Jeremy Taylor

Jeremy Taylor (1613-1667) 'The Shakespeare of Divinity', strongly stressed the living of a holy life. His treatise, entitled, "Holy Living and Holy Dying," represented an attempt to make holiness a practical everyday possibility. Using I Corinthians 10:31 as his text, he urged that every act be made religious and every day a holy day. Such is possible, he felt, not by withdrawing from life, but rather by purity of intention.³⁹

Richard Baxter

Richard Baxter (1615-1691) wrote two books on saintliness. The first, "A Saint or a Brute," dwelt on the value of holiness and commended it as the most pleasant and profitable way of life. It was also a protest against the ungodliness of his day. Baxter's second book, "The Saints Rest," depicted the importance of holiness for and in the next life. His teachings greatly influenced Methodism and his words are entered into the Discipline of Methodism.⁴⁰

³⁸Turner, op. cit., pp. 175,6.

³⁹Ibid., p. 177.

⁴⁰Ibid., pp. 177,8.

Edward Pelling

Edward Pelling, Rector of Petworth in Sussex, and Chaplain in Ordinary to His Majesty, in the year 1695, taught " . . . personal, inward holiness of heart and life, as necessary to future blessedness."⁴¹ Pelling preceded Wesley in a middle-of-the-road emphasis between Catholicism and the Reformers, although he did not go into detail of definition or into methods of promoting holiness.⁴²

George Fox

George Fox (1624-1690) the famous founder of the Quakers, or Society of Friends, was converted through Bible study, fasting and prayer.⁴³ Shortly following his conversion, he experienced a second blessing and recorded it:

Now was I come in Spirit through the flaming sword, into the paradise of God. All things were new, . . . I knew nothing but pureness, and innocency, and righteousness, being renewed into the image of God by Christ Jesus, to the state of Adam, which he was in before he fell . . .⁴⁴

George Fox may not have expressed himself precisely regarding perfection; nevertheless, it is certain that his whole mission was to emphasize holiness of heart and life in a generation which was characterized by externality in both worship and creed.⁴⁵

Madame Guyon

Madame Guyon, the celebrated French mystic, was the center of

⁴¹Ibid., p. 178. ⁴²Ibid. ⁴³Redford, op. cit., p. 27.

⁴⁴Turner, op. cit., p. 179. ⁴⁵Ibid., p. 181.

the spiritual movement known as "Quietism." She was converted at the age of twenty years, and within a few years, experienced a second work of grace wrought by the Holy Spirit. On July 22, 1680, she found this experience and gave the following testimony:

My soul was delivered from all its pain I had deep peace, which seemed to pervade the whole soul, and resulted from the fact that all my desires were fulfilled in God⁴⁶

Following the experience of heart holiness, revivals began in almost every place she visited. Because of her life and ministry, many earnest Christians began to seek the deeper experience she taught.⁴⁷

IV. THE CONTEMPORARY HOLINESS POSITION

Introduction

This section affords the strongest arguments and proofs which support the holiness view as being scriptural, logical and experiential. According to Dr. H. Orton Wiley, "holiness has been called the central idea of the Christian system, and the crowning accomplishment of human character."⁴⁸ Thus, "because God is transcendent, holiness is important; because God is immanent, holiness is possible!"⁴⁹ Since "the way of holiness is from the Father by the Son through the Spirit to the Christian,"⁵⁰ it cannot be ignored.

⁴⁶Redford., op. cit., p. 28.

⁴⁷Ibid.

⁴⁸H. Orton Wiley, Christian Theology (Kansas City, Mo.: Beacon Hill Press, 1962), Vol. II, p. 440.

⁴⁹Turner, op. cit., p. 14.

⁵⁰W.E. Sangster, The Pure In Heart (Nashville: Abingdon

John Wesley

Much of the present-day holiness flavor is derived from the keen insights of John Wesley. Thus, Wesley's view served as a prelude to the contemporary scholars.

Wesley's concept of "salvation" included both justification and true holiness as a two-fold gift of God, which delivers the Christian from all sin. He said salvation is:

A present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our soul after the image of God, in righteousness and true holiness, in justice, mercy and truth.⁵¹

Wesley described Christian perfection as, "Perfect inward and outward conformity with Christ, as a circumcision of the heart involving purification from sin."⁵² He also said that perfection is perfect love and this love is accompanied by a pure heart and liberated from all sin.⁵³

The body is all to be freed from the practice of sin in this life, for Wesley taught, "deliverance from inward as well as from outward sins!"⁵⁴ The entire man is involved in the holiness experience. Men devote, not a part, but all there is of them to God, for he said, "Not a part, but

Press, 1954), p. 30.

⁵¹Harold Lindstrom, Wesley and Sanctification (London: The Epworth Press, 1946), p. 100.

⁵²Ibid., p. 129.

⁵³Ibid., p. 131.

⁵⁴Ibid.

all our soul, body and substance to God,"⁵⁵ is to be given.

Taylor and Harris

The view of the body and sin as not being inseparable is brought into sharp focus by scholars of contemporary status. Dr. Richard S. Taylor and Professor, Merne A. Harris combined their efforts in producing a very profound study pertaining to man's sinful nature. They began with a thought-provoking statement, "To say that the sin nature is in human nature and that human nature is a sinful nature can be grossly misleading."⁵⁶ They went on to say that human nature is two-fold. They have seen within every individual an "essential nature" and a "malleable nature." The "essential nature" is that which constitutes man's humanness in distinction from all other forms of being and this nature cannot be changed without the destruction or mutilation of man as man.

The "malleable nature" of man can be modified or changed. The dictionary helps to clarify the meaning of these two words. "Malleable" speaks of that which is capable of being extended or shaped . . . "Essential," is defined as existent, actual . . . indispensable; the essence or nature of a thing, etc.⁵⁷

⁵⁵Ibid.

⁵⁶Kenneth Geiger (comp.), The Word and The Doctrine (Kansas City, Mo.: Beacon Hill Press, 1965), p. 101.

⁵⁷H.G. Emery and K.G. Brewster (eds.), The New Century Dictionary (New York: D. Appleton-Century Company, 1946), Vol. I.

Man's moral nature belongs to the category of malleable nature. The natural image of man composes his essential nature. It is, therefore, important to realize the sin nature belongs to man's malleable nature, not to his essential nature.⁵⁸

Dr. Taylor and Professor Harris concluded that those who see no remedy of the sin nature in this life ascribe sin to the essential nature. They spoke of Neo-orthodoxy and the Existentialists as being guilty of this fundamental error, because these groups tend to identify sin with man's materially and finiteness.⁵⁹

In final analysis, the Roman Catholics, the Lutherans, and the Calvinists view sin "as essentially a permanent, ineradicable impairment of the bodily nature from which we can be delivered only by death."⁶⁰ Logically, such groups ascribe the sinfulness to man's essential nature.⁶¹

George Allen Turner

Dr. George Turner points out that there are many who believe the Apostle Paul identifies the body with sin in Romans 7:18: "For I know that in me, that is, in my flesh, [sarx] dwelleth no good thing" If that be true, indicated Dr. Turner, then there is no perfection possible in this life. If evil is inseparable from the body, it can only be suppressed; if it is distinct and separable, the way is open for a

⁵⁸Geiger, op. cit., pp. 102,3.

⁵⁹Ibid., p. 103.

⁶⁰Ibid., p. 104.

⁶¹Ibid.

deliverance from sin, even in this life. It is possible Paul meant only apart from grace there is no goodness in man; thus, Dr. Turner suggests that the fleshly body might be neutral.⁶²

Paul's usage of the word 'flesh' [sarx] varies. If it can be shown that he sometimes used sarx in a moral, rather than a physical sense, the way is open for a complete cleansing from sin. It is generally recognized that sarx, when either expressed or tacitly opposed to the Spirit of God, has an ethical sense.

In Galatians 5:19-23, the "works of the flesh" are contrasted with the "fruit of the Spirit." The works of the flesh are spoken of in a purely moral, rather than physical sense. Notice such words as enmities, strife, jealousies, wrath, faction, divisions, envying, etc. . . . In Romans 13:13-14, "strife and envying" are listed as works of the flesh. These and other instances of Paul's writings could be cited, which are decisively contrary to the view that Paul associates sin as inseparable with the body.⁶³

Essentially, the holiness position is that depravity is total in extent, but not in degree, for it does not totally incapacitate the person; that the flesh is the seat of sin, but is not essentially sinful in itself. Therefore, deliverance from sin is not impossible while still in the flesh.⁶⁴

Dr. Turner provided the following summary of Paul's idea of the

⁶²Turner, op. cit., pp. 106,7. ⁶³Ibid., p. 107.

⁶⁴Ibid., pp. 108,9.

nature of sin:

(1) Sin inheres in the flesh as a foreign, alienable, and therefore, separable element; (2) This indwelling sin exists in the justified person; (3) This indwelling sin may and must ⁶⁵ be separated from human nature by the indwelling Spirit of God.

George Barker Stevens

Dr. George B. Stevens buttressed the position of Dr. Turner, when he said, " . . . They are right who suppose *σάρξ* flesh to be used in a neutral sense. Metaphysically considered, the flesh is neutral; empirically considered it is sinful."⁶⁶ Dr. Stevens further stated that:

Sin dwells in the flesh, takes occasion of its impulses and passions and makes it the sphere of its manifestations. But the flesh is never identified with sin or described as inherently and necessarily sinful.⁶⁷

B. Carradine

Dr. B. Carradine, in his book, The Old Man, revealed similarity of thought with that of Drs. Turner and Stevens. Carradine believed the Apostle Paul equated sarx as referring to carnality. If Paul had used soma, rather than sarx, it might have been possible to equate flesh and sin as inseparable. Instead of the word soma, the term sarx is used, which Paul almost invariably uses to indicate the fleshly principle or

⁶⁵Ibid., p. 110.

⁶⁶George Barker Stevens, The Theology of the New Testament (New York: Charles Scribner's Sons, 1910), p. 347.

⁶⁷Ibid., p. 339.

carnal mind.⁶⁸

Thomas Ralston

Dr. Thomas Ralston exposed the error of those who quote Romans 8:8, "they that are in the flesh cannot please God," as proving the body to be sinful. For he said, "It certainly cannot mean the body; for then no living man could ever please God. It means the sinful depraved nature"⁶⁹

B.M.Warren

Dr. Bern M. Warren, in his thesis, made a detailed study of the Apostle Paul's usage of the word flesh [sarx] in Romans and Galations. A summary of his deductions follows: (1) Paul did not identify the body and sin; (2) he did not identify sarx with the material body; (3) sarx was sometimes used as an equivalent to human nature, separated from God, and under the dominion of the principle of indwelling sin; (4) Paul used sarx as "enmity with God," as having a "mind," as having "affections and lust," as having "works," and as lusting "against the Spirit." If the "flesh" was not always essentially identified with the body or human nature, then the way was left open for deliverance from the "flesh" in which man "cannot please God."⁷⁰

⁶⁸B. Carradine, The Old Man (second edition; Louisville: Methodist Publishing House, 1896), p. 116.

⁶⁹Thomas N. Ralston, Elements of Divinity ed. T.O. Summers (New York: Abingdon-Cokesbury Press, 1924), p. 471.

⁷⁰Bern M. Warren, "The Wesleyan Doctrine of Entire Sanctification In The Light of Paul's Use of Flesh' (Sarx)" (Unpublished Bachelor of Divinity thesis, Western Evangelical Seminary, Portland, Oregon. 1951. pp. 33,34.

The extent of cleansing and deliverance from sin, as has been seen by holiness scholars, "includes the complete removal of all sin. Sin is to be cleansed thoroughly, purged, extirpated, eradicated and crucified."⁷¹ In fact, the words of R.S. Foster provide a good summary: "Man can be holy and live! Man must be holy or he cannot live in the highest sense."⁷²

V. BIBLICAL SUPPORT

Introduction

"Holiness is emphasized in the Bible," said Dr. W. Ralph Thompson, "more than anyother theme."⁷³ The Bible is a holy God's revelation to sinful man with the message of restoring sinful mankind to a condition of holiness. This doctrine appears, at least by implication, on every page of the Scripture.⁷⁴

The Bible permeates with the doctrinal fragrance of holiness. Such a picturesque portrayal of Biblical holiness was penned by Bishop Foster:

. . . it breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in

⁷¹Wiley, op. cit., p. 488.

⁷²R.S. Foster, Christian Purity (New York: Phillips and Hunt, 1869), p. 61.

⁷³Ralph Thompson, "What The Bible Teaches About The Meaning of Holiness, " (in Further Insights Into Holiness, comp. Kenneth Geiger. Kansas City, Mo.: Beacon Hill, 1963), p. 107.

⁷⁴Ibid.

the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from Alpha to Omega, from its beginning to its end. Holiness! holiness needed! holiness required! holiness offered! holiness attainable! holiness a present duty, a progress and completeness of its wonderful theme! It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers, and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system . . .
..⁷⁵

God Manifested In The Flesh

The Incarnation of Christ provides sufficient support to prove the holiness concept that the flesh, per se, is not sinful. "And the Word was made flesh, [sarx] and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:14).

The Greek scholar, Dr. Vincent, afforded strong support for the holiness view in suggesting that the phrase "became flesh" means more than that Christ assumed a human body. "He assumed human nature entirely, identifying Himself with the race of man, having a human body, a human soul, and a human spirit."⁷⁶

Another verse, closely related to John 1:14, is found in I Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles; believed on in the World, received up into glory."

⁷⁵Wiley, op. cit., p. 440.

⁷⁶Marvin R. Vincent, The Writings of John (Vol. II of Word Studies In The New Testament; New York: Charles Scribner's Sons, 1908, p. 51.

The Amplified New Testament helps to bring out the fuller meaning of this verse:

And great and important and weighty, we confess, is the hidden truth--the mystic secret--of godliness. He (God) was made visible in human flesh, justified and vindicated in the (Holy) Spirit, was seen by angels, preached among the nations, believed on in the world and taken up in glory. (I Timothy 3:16)

There are numerous other scriptures to which one could refer for added impetus: I John 4:2; I Peter 3:18; Hebrews 2:16; Romans 1:3; and Colossians 3:19.

Body Is Temple Of God

Dr. Stevens, in analyzing Paul's theology, indicated that Christ was human, yet sinless. "There can be no doubt that Paul held both that Christ possessed a real human body and that he was sinless."⁷⁷

God cannot and does not condone sin. Light and darkness cannot occupy the same space simultaneously. If this be true, how can one reconcile the scriptural admonition that the body is the temple of God? For Paul said in I Corinthians 6:19,20: "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."

The paraphrasing of verses 19 and 20, by J.B. Phillips, may be more meaningful to the modern mind:

Have you forgotten that your body is the temple of the Holy Spirit, who lives in you, and that you are not the owner of your

⁷⁷Stevens, op. cit., p. 340.

body? You have been bought; and at what a price! Therefore, bring glory to God both in your body and in your spirit; for they both belong to him."

Notice that both the body and the spirit belong to the Lord.

Christians must recognize this great truth, then follow the admonition of Paul: "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." (Romans 12:1).

Body Is Instrument Of Righteousness

Surely all the faculties of the body are implied by Luke, in chapter ten, verse twenty-seven, " . . . thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind; and thy neighbour as thyself."

As Stevens said, "The flesh may be so subdued to the service of righteousness as no longer to be a hindrance to the Christian life."⁷⁸ This glorious truth is taught by Paul in Romans 6:12,13, and paraphrased in the Amplified New Testament:

Let not sin; therefore, rule as king in your mortal (short-lived; perishable) bodies, to make you yield to their craving and be subject to their lusts and evil passions. Do not offer or yield your bodily members and faculties to sin as instruments (tools) of wickedness. But offer and yield yourselves to God as though you have been raised from the dead to [perpetual] life, and your bodily members [and faculties] to God, presenting them as implements of righteousness.

Dr. Turner, in commenting on Romans 6:12,13, pointed out that these verses picture the body or flesh as being neutral. "The body,

⁷⁸Ibid., p. 346.

therefore, is a neutral individual, subject to two opposing forces, the 'law of the flesh' and 'the law of the Spirit.'" ⁷⁹

One of the most wonderful, positive, and inspirational verses in the Bible, which, according to this author, overwhelmingly summarizes the position of the holiness movements in Romans 6:22: "But now being made free from sin (aor. pass. port.) and became servants (aor. pass. port.) to God, ye have (present tense) your fruit unto holiness, and the end everlasting life."

VI. SUMMARY

More research, study and exhortation could be given to additional references, such as: II Corinthians 7:1, which posits the idea that Christians may "cleanse themselves from all defilement of flesh and spirit"; I Corinthians 6:13, which emphasizes "the body is for the Lord"; II Corinthians 4:11, which shows that in this body the life of Jesus Christ may be manifested, and it will be quickened and transformed in the Resurrection . . . ⁸⁰ And, finally, Romans 8:11, which speaks of God, through His Spirit, quickening your mortal bodies.

Since the holiness position recognizes sin as being separable from the body, and teaches that the physical body can be a clean and pure instrument of righteousness, it follows logically that proper emphasis can be placed on attaining better physical health and fitness, without enhancing sins effectiveness. For better health will increase the total

⁷⁹Turner, op. cit., p. 108.

⁸⁰Stevens, op. cit., p. 340.

ministry of effectiveness of God's people. Thus, the holiness doctrine provides a stronger foundation on which to emphasize better physical health.

THE NEED FOR BETTER HEALTH AMONG CHRISTIANS

CHAPTER IV

THE NEED FOR BETTER HEALTH AMONG CHRISTIANS

This chapter boldly unveiled the literal need for better physical health and fitness among the majority of American people. Such evidence was proven from studies and surveys made by authorities in the field of health and physical fitness.

Christians as well as non-Christians, and especially holiness people, from all indications, have not taken advantage of their doctrinal freedom, which from its very foundation, provides a basis for proper stress of better physical health.

This chapter concluded with various types of tests, enabling any who might so desire, to measure their personal physical fitness condition.

I. MINORITY AWARE OF NEED

In the past few years, greater stress has been placed upon the need for better health. For instance: one cannot view television without being made aware of this. One commercial asked the viewers to consider their health and write to the "President's Council on Physical Fitness," Washington, D.C., for information concerning a plan for proper exercise. Many products are advertized as "low-in-calories," "high-in-poly-unsaturates," or "hi-protein." Across the nation, there are television programs which are devoted to showing one how to gain better health through exercise and proper diet. Health spas are springing up through out the nation, which provide ultra-modern facilities, with the purpose of

reshaping one's body and revitalizing one's health. New breakfast cereals, which are superior to many older brands and contain a high protein or vitamin ratio, are being marketed.^{1b}

The following statistics revealed why such a stress on health was valid. Figures in 1965 revealed that the American public spent about one billion dollars on health food products, vitamins, minerals, etc., but, at the same time, spent eleven and one-half billion dollars on tobacco products; three billion dollars on soft drinks and two and one-half billion dollars on candy. Obviously, it was better financially to damage health than to improve it.¹

II. MR. AVERAGE AMERICAN

Some Americans today claim that the people of these United States are the healthiest and best-fed in the world. Facts do not bear this out.²

Richard Hunton, a Christian medical doctor, says: "The average American constitutes a horrible example of fitness. Physically, he (or she) is run-down and a little on the pudgy side."³

Dr. Hunton endeavors to motivate his readers to prepare themselves mentally, spiritually and physically if they hope to succeed in

¹John Grimek, "Health Hint", Muscular Development, Vol. II, no. 9 (September, 1965), p. 54.

²Gayelord B. Hauser, Gayelord Hauser's Treasury of Secrets (New York: Farrar, Straus and Company, 1965), p. xx, preface.

³Richard E. Hunton, Formula For Fitness (Westwood, N.J.: Fleming H. Revell, 1966), p. 7.

in this present-day highly competitive society which demands the best they can offer.

Whether or not one agrees with the old philosophy of 'survival of the fittest,' it is obvious that those persons who best prepare themselves to compete in today's world will be those who most successfully survive the physical and social and economical warfare of our complicated and competitive generation.⁴

The statistical picture presented by Bob Hoffman, a leading physical fitness authority and Olympic weightlifting coach, depicting the condition of the American adult world was certainly an unhealthy one. The statistics were taken from the 1960 Census, which estimated the population of the United States as over 155,000,000. About ninety-six million from this number were over twenty-one, or considered adults. Out of the ninety-six million, thirty-two million were approximately normal in weight, but this did not mean that the weight was properly proportioned. A man or woman could be fat in spots and underdeveloped in others. Normal weight does not necessarily mean normal in body development. Out of the ninety-six million, about twenty-one million were over-weight, while the remaining forty-three million were underweight.⁵

The overwhelming majority of adults, weight-wise, were not physically well-proportioned, according to Mr. Hoffman. This may, in part, have been due to inadequate diet, for Mr. Hoffman showed that only about 11 per cent of the American population, at that time, ate well-balanced meals. "Only sixteen million of the 155,000,000 million

⁴Ibid., p. 12.

⁵Bob Hoffman, Better Nutrition (York: Penn.: Strength And Health Publication Company, 1961), p. 13.

inhabitants of the United States consumed an adequate diet."⁶

Dr. Irving Perlstein (M.D.) speaks of the image of the "ugly American" and his activities abroad; then says, "we are becoming increasingly aware of the 'unfit American' and his activities at home."⁷

The average American is not only physically unfit, but apparently enjoys making light of exercising. Here are a few examples:

Sardonic: "I get my exercise serving as a pallbearer to my friends who exercised."

Satiric : "How do I keep fit? I rest quietly three hours before each meal and three hours after and never wind the wrist watch more than twice a day."

Coy : "Whenever I feel like exercising, I lie down until the feeling passes."

Fat Man : "It cost me a lot to put it on and I'd like to keep it."⁸

Dr. Wesley B. Larsen, President of the American Osteopathic Association says, " . . . the health of Americans is poor and things may get even worse."⁹

III. CONDITION OF THE AMERICAN YOUNG PEOPLE

From careful research by leading authorities, the youth of America are as physically unfit, or more so, than the adults. The results of a survey (made by Hans Kraus, M.D. and Miss Bonnie Prudden, Director of the Institute for Physical Fitness of White Plains, New York) revealed that

⁶Ibid., p. 71.

⁷Irving B. Perlstein and Wm. Cole, Diet Is Not Enough (New York: The MacMillan Company, 1963), p. 109.

⁸Esquire's, The Art Of Keeping Fit, ed. Esquire Magazine (New York: Harper And Brothers, 1959), p. 111.

⁹Grimek, op. cit., p. 64.

established were discovered."¹³ Yet, it was interesting to note that the children among rural schools, compared to the children living in cities and the suburbs, failed less frequently--40 per cent as against 60 per cent.

The basic reason for the failure of American children can be summarized in one phrase--lack of exercise. Miss Prudden says, "The only significant difference between the American and European groups was the lack of physical activity in the life of American children."¹⁴

In a full school week of 120 hours, only 12 or 13 hours were spent in physical activity by American school children. This is graphically demonstrated in Figure 1 on page 67.

IV. ARMED SERVICE MEN

If there is any age group which should be superior in health, strength and stamina, it seems reasonable that it would be between the ages of 18 to 25 years.

This age group is composed of those young men who are supposedly physically at their peak; but, results of draftee failures is alarming. On December 5, 1961, the President of the United States told a nationwide television audience that in order to get two qualified men for the Army, it was necessary to call seven men. Of the five rejected, three were turned down for physical reasons, and two for mental disabilities. This rejection rate is increasing each year.¹⁵ At the present

¹³Ibid., p. 9.

¹⁴Ibid., pp. 9,26.

¹⁵Hauser, loc. cit.

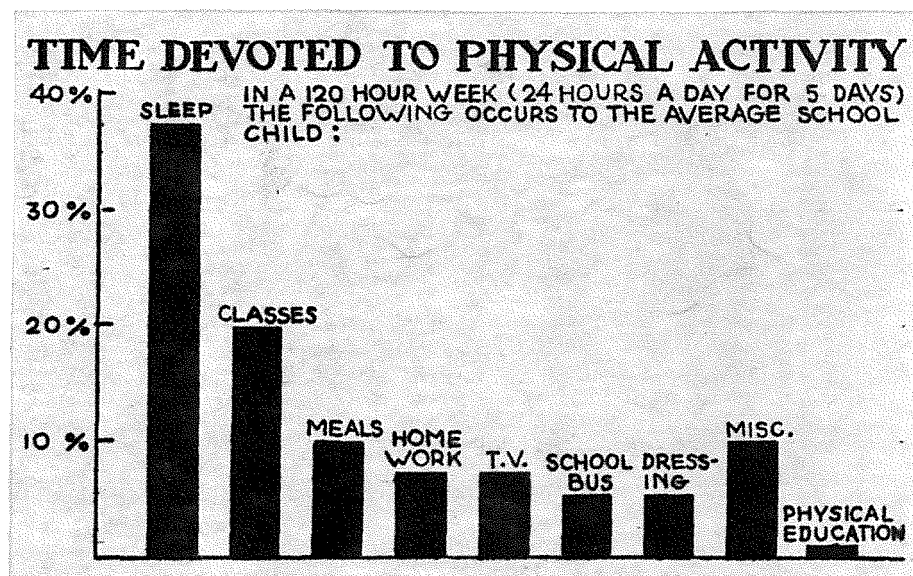


FIGURE 1

TIME DEVOTED TO
PHYSICAL ACTIVITY

*Bonnie Prudden, Is Your Child Really Fit, (first edition; New York: Harper And Brothers, 1956), p. 33.

the Armed Services are seriously considering lowering the standards of fitness with the hope of filling their quota of draftees.

In a study of American prisoners-of-war in the Korean Conflict, a very sad report was given. It was found that the basic physical stamina and moral fiber of American servicemen were badly lacking. They selfishly fought one another for food; they neglected their sick and dying fellow-prisoners; and, even though they were often in a position to help the sick and weakened, they did not.¹⁶

Approximately 38 per cent of the American prisoners-of-war died. This death rate was higher than any previous war in which the United States was involved. The Turkish prisoners-of-war were compared to those of America and a very striking contrast was revealed. During the same war and imprisoned under similar circumstances, they lost not one man; also, they maintained a high group morale and cooperative attitude toward their fellow prisoners. One of the reasons given for this deplorable contrast on the part of American soldiers was, "a failure in childhood and adolescent character development of the men and a new physical softness."¹⁷

"The strength of our country depends upon the strength of our young people, not only intellectually and morally, but physically as well."¹⁸ One of the greatest offenses is a strong defense. This

¹⁶Wayne Van Huss, J. Friedrich and R. Mayberry and others, Physical Activity In Modern Living, (Inglewood Cliffs, N.J.: Prentice-Hall, Inc., 1962), p. 4.

¹⁷Ibid., p. 4.

¹⁸Ibid., p. iii, intro.

principle is taught in the Bible:

When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome, him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.¹⁹

V. BUSINESSMEN: SEDENTARY WORKERS

Mental Work Load

Within the broad confines of those who compose the non-active physical labor world is included the minister. These men are those whose work load does not end after an eight-hour day or forty-hour week. Many within this category spend as much as eighty hours a week engaged in their business.

Dr. K.C. Hutchin humorously depicts the ideal businessman as follows:

The ideal of the modern businessman would be to talk on one telephone, while listening to another, watch a closed circuit television showing the production line, read a message on the teleprinter, dictate into a tape recorder, and sign his letters all at the same time.²⁰

Thus, it is well known that the stress, tension and worry of such work "is more fatiguing and consumes more energy than the hardest kind of physical labor."²¹

Dr. Hutchin has one chapter in his book entitled: "How Executives

¹⁹Luke 11:21,22, A.S.V.

²⁰Kenneth C. Hutchin, How Not To Kill Your Husband (New York: Hawthorn Books, Inc., 1965), p. 182.

²¹Fred Kerner, Stress And Your Heart (New York: Hawthorn Books, p. 193.

Execute Themselves," and his thesis is "overwork." In the final analysis, he indicates that if the businessman "does not have shorter days, he will be short of days in the end."²² Thus, it seems to go without saying that the price of success in the present-day world is coronary heart disease.²³ Men in physically active jobs have less coronary heart disease than men in physically inactive jobs.²⁴ Kerner has estimated that heart disease kills two person in the United States every minute and is the leading cause of death in men thirty years of age and older.²⁵ One writer provides a charted description of the leading (ten) causes of death in the United States in 1900 and again in 1960. In 1900, heart diseases were listed as the fourth cause of death. In 1960, diseases of the heart were listed as the number one cause.²⁶ This increase is due to the lack of physical fitness.

Obviously, men of the executive type were so involved in their work, that they did not allow sufficient time for rest, relaxation and exercise. Dr. Harry J. Johnson, President of the Life Extension Foundation, provides statistics which reveal that only 12 per cent of the executives followed a program of regular exercise, while 80 per cent got their only physical activity on week ends, if they got any at all.²⁷

Dr. Thomas K. Cureton is quoted as having said, " . . . the bodies

²²Hutchin, op. cit., p. 183. ²³Kerner, op. cit., p. 122.

²⁴Van Huss, op. cit., p. 60. ²⁵Kerner, op. cit., p. 45.

²⁶Louis I. Dublin, Factbook On Man (second edition; New York: The MacMillan Company, 1965), p. 103.

²⁷Van Huss, op. cit., p. 41.

of sedentary Americans are middle-aged by the time they are twenty-six."²⁸

This modern age of automation has brought about what Drs. Kraus and Wilhelm call "Hypokinetic Disease." Its symptoms are back pains, nervous tension, heart trouble, obesity, and emotional disorders, the basic cause of which is insufficient motion.²⁹

Problems Of The Sedentary Workers

One of the major physical problems of sedentary workers is overweight. The three chief causes of overweight are (1) overeating, (2) inactivity, (3) abnormalities of glandular functioning or metabolism. Authorities agree that the first two causes are primary.³⁰

Dr. Bogert lists five distinct disadvantages of overweight:

(1) inconvenience—which results in difficulty in getting around and heaviness on the feet, (2) disfigurement—which can be embarrassing and make one sensitive to ridicule, (3) inefficiency—this lessens muscular activity, lack of ambition and sometimes causes mental sluggishness, (4) predisposition to functional diseases of the heart, circulatory system, kidneys, and pancreas, and (5) lessened expectancy of life—due to predisposition of functional diseases, and also to the fact that fat people have poorer chances of recovery following an operation or serious illness.³¹

²⁸Harold Friermood, The YMCA Guide To Adult Fitness (New York: Association Press, 1963), p. 42.

²⁹Ibid.

³⁰L.J. Bogert, Nutrition And Physical Fitness (seventh edition; Philadelphia: W.B. Saunders, Company, 1960), p. 531.

³¹Ibid.

It might be helpful to mention the disadvantages of being underweight, since there are more underweight adults than overweight. According to Bob Hoffman's report, twenty-one million people were overweight and forty-three million were underweight.³² Some disadvantages of being underweight are: (1) irritability, (2) nervousness, (3) loss of appetite, (4) indigestion, (5) listlessness, (6) lack of vitality, and (7) lowered resistance to disease germs. Underweight may result in anemia, tuberculosis, sterility and the shortening of one's chances for a long life.³³ (See Appendix A)

Whether one is underweight or overweight has been determined scientifically according to one's age, height and bone size. If one is approximately 10 per cent below or over the standard, they are considered over or under the desired weight level.³⁴ (See Appendix B).

Christians, and more particularly ministers, are as physically unfit as those of the non-Christian world. Why? They are so busy that they have very little time to spend in building better health. They fail to make the time. The body, which the Bible speaks of as being the "temple of God," has not always been given the proper care and concern of which it is worthy. Such a statement finds valid support in the study of these outstanding Christian leaders; namely, John Calvin, Dwight L. Moody, and John Fletcher.

³²Hoffman, loc. cit.

³³Bogert, op. cit., p. 85.

³⁴Morris Fishbein (ed.), Your Weight And How To Control It (Garden City, N.Y.: Doubleday And Company, Inc., 1959), p. 104.

John Calvin

This man lived to be only fifty-five years of age. He gave himself to rigorous study, while neglecting the need of the physical body; therefore, he suffered physically most of his life. Georgia Harkness notes that, "Calvin imposed upon himself an intellectual discipline so rigorous that he undermined his health and laid the foundations of the dyspepsia which was to harass him through life."³⁵

Calvin was very strict and impatient with those who never fell in line with his doctrinal position. His sour stomach accounted for his somewhat sour disposition toward the unfaithful. "The way Calvin ruled his sick body is a symbol of his rule of a sick world, with tyranny and an iron will."³⁶ To quote Harkness again, "the violent attacks of anger to which he sometimes gave way were doubtless both a cause and an effect of physical disturbances."³⁷ From the time Calvin was a student, until his dying day, he was subject to severe attacks of indigestion and frequent headaches. In his later years, he suffered great pain from anal ulcers and kidney stones. More serious disorders appeared in pulmonary hemorrhages, and signs of tuberculosis became evident. Finally, on May 27, 1564, John Calvin died at the age of fifty-five.³⁸

³⁵Georgia Harkness, John Calvin: The Man And His Ethics (Nashville:Abingdon Press, n.d.), p. 5.

³⁶Ibid.

³⁷Ibid., p. 56,57.

³⁸Ibid., pp. 57-59.

John W. Fletcher (1729-1785)

John Fletcher was an example of a strong holiness exponent, who failed to exercise sufficient care and concern for the physical body. By excessive study, he began to undermine his physical health while attending the University of Geneva. Like Calvin, he sacrificed balanced living for the cause of learning. It was said that:

He allowed himself little time for recreation, refreshment, or sleep. After confining himself closely to his studies all day; he would frequently consume the greater part of the night in making notes of what he had found in the course of his reading worthy of observation.³⁹

"Throughout his adult life, Fletcher had to contend with the hindrances of frail health."⁴⁰ The reason for his poor health was caused by his ascetic living and over-working which made him susceptible to consumption.⁴¹

In the year 1785, at the age of fifty-six, John Fletcher passed on into eternity.⁴²

Thus, the evidence leads to the conclusion that if John Fletcher had possessed as much light on physical health as he had on spiritual things, his life and ministry could have been longer and stronger.

³⁹Eldon Ralph Fuhrman, "The Contribution Of John Fletcher To Wesleyan-Arminian Theology" (unpublished Master's thesis, The Biblical Seminary, New York, 1957), p. 4.

⁴⁰Ibid., p. 24.

⁴¹Ibid., p. 25.

⁴²Ibid., pp. 27,28.

Dwight L. Moody

Dwight L. Moody is looked upon as a spiritual giant of the evangelical faith, but his gigantic physical size was greatly responsible for his untimely death.

Mr. Moody was born in 1837, and died in 1899, at the age of sixty-two. Heart failure was the cause of Moody's death. He was a man with a tremendous appetite, and preferred to eat alone, where he could eat all he wanted. He ate what he pleased and when he pleased. One illustration of his eating a meal speaks of him emptying the entire dish as fast as he could carry the food to his mouth.⁴³ From available pictures, Moody does not appear to be tall, perhaps five feet, eight or nine inches; but, in this latter years, he weighed over two-hundred, fifty pounds.⁴⁴

It is obvious that Rev. Moody's death was hastened by his appetite, which produced an overweight body, and resulted in a heart disease, and finally, death.

Knowledge of Physical Health Lacking

No doubt, there are ardent Christian ministers and laymen today who are, as Billy Graham described one of his acquaintances, digging their graves with their own knives and forks.⁴⁵

⁴³Gamplified Bradford, D.L. Moody: A Worker In Souls (New York: George A. Doran Company, 1927), p. 189.

⁴⁴Ibid.

⁴⁵Billy Graham, The Seven Deadly Sins (Grand Rapids, Mich.:Zondervan Publishing Company, 1953), p. 71.

There is a great need for a better understanding of how to obtain better physical health and fitness. The need for better health will never be absolved until it is recognized. Too many people do not recognize the need until it is too late. Adelle Davis, a leading nutritionist and dietitian for school systems and hospitals, points out that "60 per cent of the savings of people sixty years old are spent on a search for health."⁴⁶

VI. TESTS FOR FITNESS

For the sake of interested readers, the following three tests are made available.

The Harvard Step Test

This is a very simple test, but fairly accurate. The only equipment required is a twenty-inch bench and a watch. How does it work? The subject steps up and down on the bench thirty times a minute for five minutes. He then immediately sits on a chair. After one minute, the pulse is counted for thirty seconds. The count is repeated after two minutes and three minutes. Calculation of the "Physical Fitness Index" (P.F.I.) is on page 77, figures 2 and 3. During this test, circulation of blood through muscles increases with increasing levels of fitness. It is possible to estimate degrees of physical fitness by measuring circulatory or cardiovascular capacity; such is the purpose of this test.⁴⁷

⁴⁶Adelle Davis, Let's Eat Right To Keep Fit (New York: Harcourt-Brace And Company, 1954), p. 258.

⁴⁷Hunton, op. cit., p. 42.

$$\text{P.F.I.} = \frac{\text{Duration of Exercise in Seconds}}{\text{Sums of Pulse Counts in Recovery}} \times \frac{100}{2}$$

FIGURE 2

CALCULATION OF THE PHYSICAL
FITNESS INDEX (P.F.I.)

Score	Age		
	Under 30	30 - 50	Over 50
90	Excellent		
80 - 89	Good	Excellent	
65 - 79	High Average	Good	Excellent
55 - 64	Low Average	Average	Good
Under 50	Poor	Poor	Poor

FIGURE 3

SCALE OF FITNESS

*Richard E. Hunton, Formula For Fitness (Westwood, N.J.:Fleming H. Revell, 1966), p. 42.

The U.S. Navy Test

This is an excellent test. It is composed of only five exercises; each to be performed in a minute, with a predetermined standard of each exercise already established. The goal for this test is 29 squat thrusts per minute, as well as 38 sit-ups, 28 push-ups, 9 chins, and 34 jump squats. Note the detailed description of these five Navy tests.

- (1) Squat thrust: From standing position, bend knees and place hands on floor between feet. Extend legs backward, resting weight on hands and toes, then return to knee-bend position and rise. Repeat 25 times.
- (2) Push-ups : Lie face down on floor; hands beside shoulders, toes on floor. Push up body full length, until arms and back are straight. Repeat 20 times.
- (3) Chins : Hang from a horizontal bar, fingers and palms forward, elbows straight. Pull up until chin is above bar. Without resting lower to full straight arm hang. Repeat 5 times.
- (4) Squat jumps : Stand with feet four to six inches apart, the heel of the left foot line up with the toes of the right. Knee-bend, to squat on rear heel and touch the hands to the floor. Spring up, clearing the floor with the feet, and take the same position in reverse. Repeat 25 times.
- (5) Sit-ups : Lie on back, hands above head, knees straight, (bend is better), feet a foot apart. Sit up and touch right elbow to left knee. Lie down once more and sit up to touch left elbow to right knee. Continue alternating. Repeat 25 times.

Rate yourself 20 per cent for each of the tests, if you perform them at the maximum. Deduct one point for each time under the standard required and for each second over 60 that it takes you.

⁴⁸Frierwood, op. cit., pp. 33-40.

YOUR SCORE FOR U.S. NAVY TEST

Exercise	Times	Required Standard	Seconds	Deduct from 20	Percentage Points
Squat thrusts	<u>25</u>	25	<u>61</u>	<u>1</u>	<u>19</u>
Pushups	<u>18</u>	20	<u>60</u>	<u>2</u>	<u>18</u>
Chins	<u>4</u>	5	<u>62</u>	<u>3</u>	<u>17</u>
Squat jumps	<u>20</u>	25	<u>66</u>	<u>11</u>	<u>9</u>
Situps	<u>24</u>	25	<u>63</u>	<u>4</u>	<u>16</u>

Date.....Total: 79 %

Date.....Total 2nd time:

Date.....Total 3rd time:

FIGURE 4
TRIAL SAMPLE TEST

Rating Score: Over 100 per cent: excellent
 100 per cent: average
 75 per cent: below average,
 but passable
 Below 75 per cent: poor

*Harold Friermood, The YMCA Guide To Adult Fitness (New York: Association Press, 1963), p. 42.

YOUR SCORE FOR U.S. NAVY TEST					
Exercise	Times	Required Standard	Comments	Defect from 20	Percentage Points
Squat thrusts	<u>36</u>	25	<u>60</u>	<u>11</u> +20	<u>31</u>
Pushups	<u>86</u>	20	<u>60</u>	<u>66</u> +20	<u>86</u>
Chins	<u>20</u>	5	<u>60</u>	<u>15</u> +20	<u>35</u>
Squat jumps	<u>40</u>	25	<u>60</u>	<u>15</u> +20	<u>35</u>
Situps	<u>43</u>	25	<u>60</u>	<u>18</u> +20	<u>38</u>
Date <u>12/24/66</u> Total:				<u>225</u> %	
Date.....Total 2nd time:				
Date.....Total 3rd time:				

FIGURE 5

AUTHOR'S SCORE ON
U.S. NAVY TEST

The Kraus-Weber Test

This is one of the most comprehensive and progressive tests available. It consists of four different groups of exercises with each phase becoming progressively more difficult.

- | | | |
|---|-----|-----|
| 1. Just barely in shape. | Yes | No |
| a. Straight leg sit up once | ___ | ___ |
| b. Bent knees sit up (hands behind head) once | ___ | ___ |
| c. Leg raise for ten-second count | ___ | ___ |
| d. Trunk raise for ten-second count
(teeter-totter position on pillow) | ___ | ___ |
| e. Teeter-totter position leg raise for
ten-second count
(lying on stomach) | ___ | ___ |
| 2. In fair shape, if you can: | Yes | No |
| a. Climb two flights of stairs without puffing | ___ | ___ |
| b. Walk a mile | ___ | ___ |
| c. Carry one-tenth the weight of your body on
your back for half a mile | ___ | ___ |
| d. Do three knee-bends (squat and rise with feet
together and hand on hips) | ___ | ___ |
| 3. In good shape, if you can: | Yes | No |
| a. Climb four flights without puffing | ___ | ___ |
| b. Walk a mile | ___ | ___ |
| c. Carry one-fifth your body weight for two
miles | ___ | ___ |
| d. Run a ten-minute mile | ___ | ___ |
| e. Do twenty-knee bends | ___ | ___ |
| f. Do five push-ups | ___ | ___ |
| g. Do thirty sit-ups | ___ | ___ |
| h. Chin yourself once | ___ | ___ |
| 4. In excellent shape, if you can: | Yes | No |
| a. Climb five flights without puffing | ___ | ___ |
| b. Walk twenty miles without tiring | ___ | ___ |
| c. Run two miles in fifteen minutes | ___ | ___ |
| d. Carry one - half your body weight three
level miles | ___ | ___ |
| e. Do fifty knee bends | ___ | ___ |
| f. Do ten push-ups | ___ | ___ |
| g. Do twenty sit-ups, with one-tenth your
body weight fastened behind your neck. | ___ | ___ |
| h. Chin yourself five times | ___ | ___ |
| i. Climb and descend a 16 foot rope | ___ | ___ |

FIGURE 6

VII. CONCLUSION

Since the purpose of this chapter has been to show the need for better health, and since three examples of leading Christians, Calvin, Fletcher and Moody, show the relationship between health and longevity of life, the following quotation succinctly expresses the conclusion of this chapter:

Look to your health; and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of--a blessing that money cannot buy.⁴⁹

⁴⁹Hunton, op. cit., p. 71.

**THE OBTAINING AND MAINTAINING
OF BETTER PHYSICAL HEALTH**

CHAPTER V

THE OBTAINING AND MAINTAINING OF BETTER PHYSICAL HEALTH

The purpose of this chapter has been to reveal information on nutrition, exercise, rest, attitude and discipline, which should promote a greater degree of health and fitness for those who put it into practice.

I. INTRODUCTION

Since the holiness position does not recognize sin as inseparable from the body, it provides a superior doctrine on which to emphasize the maintenance of a vibrant physical health to the glory of God.

Dr. Paul Dudley White, one of the nation's leading heart specialists, said, "Physical fitness provides a very vital basis for mental and spiritual fitness and it cannot be wisely ignored either by the educator or the clergyman" ¹

Dr. Harold Friermood said, "The same as we have regular hours for working, eating and sleeping, and engage in worship at appropriate times and places, we should also set aside certain periods for physical development." ² It is important to remember that dissipated health is one of things money cannot buy. "Whatever success may come to us," said

¹Harold Friermood, The YMCA Guide To Adult Fitness (New York: Association Press, 1963), p. 5.

²Ibid.

Dr. Friermood, "however important money and social recognition may be, we cannot enjoy them fully if health and energy are lacking."³ Such can be paralleled with the ministry, for a minister who is hindered and burdened with poor health is limited and falls short of doing his best for the Master.

What is physical health? One of the most practical definitions might be the one which a small boy used to define money, "It's something we ain't got much of."⁴ A better definition is the concise suggestion of Dr. Warren R. Guild of the Harvard Medical School, when he said, "Health and fitness in its positive sense means living--with abundant energy and vitality."⁵ Such is the way it is understood in this thesis.

How does one obtain sufficient physical health? One of the major means is by way of knowledge--knowing what can help or hurt one's physical health is important. Someone has said that 'ignorance breeds fear,' and in the realm of physical health, it might be said that 'knowledge breeds cure.' Dr. Hans Selye said, "to know what hurts you has an inherent curative value."⁶

Good physical health, according to Dr. Friermood, is dependent upon the following five factors: (1) proper diet, (2) exercise, (3) mental

³Ibid.

⁴Adelle Davis, Let's Eat Right To Keep Fit (New York: Harcourt, Brace And Company, 1954), p. 258.

⁵Richard E. Hunton, Formula For Fitness (Westwood, N.J.: Fleming H. Revell, 1966), p. 41.

⁶Hans Selye, The Stress Of Life (New York: McGraw Book Company, 1956), p. 260.

attitude, (4) rest, and (5) sufficient attention to keeping them in balance.⁷ Fredrick J. Stare, a medical doctor and writer, singles out diet and exercise as being the two major factors of poor health in America. He said, "Too much food and too little exercise are wrecking havoc in the United States these days."⁸ At another time he claimed that, "The interrelationship of diet, exercise and rest, is as close as that of body, mind and spirit. If one is neglected, the others suffer."⁹ Thus, the study of this chapter can be of a preventative, or curative nature.

II. NUTRITION

The average American's diet is not well-balanced, "not because the food isn't readily available, but because they lack sufficient knowledge of nutritive values."¹⁰ Time spent in studying nutrition, or the properties of foods, will be time well spent for our present and future well-being.¹¹

Definitions

One definition of proper nutrition was, "an optimal supply of all nutrients in all tissues resulting in a biochemical milieu that will

⁷Frierhood, op. cit., p. 11.

⁸Fredrick J. Stare, Eating For Good Health (Garden City, N.Y.: Doubleday And Company, Inc., 1964), p. 110.

⁹Frierhood, op. cit., p. 19.

¹⁰Ibid., p. 94.

¹¹Bob Hoffman, Better Nutrition (York, Penn.:Strength and Health Publishing Company, 1961), p. 39.

permit reaction to internal and external stresses."¹² This definition has been accepted as valid and authoritative for this study.

Purpose

"The purpose of nutrition," said Adelle Davis, "is to maintain health and prevent illness."¹³ She further stated that, "your nutrition can determine how you feel, act and look."¹⁴

According to Dr. Hunton, every cell of the body is affected by what one eats, or fails to eat. Brain cells, blood cells, kidney cells, heart cells--all are influenced directly or indirectly by the food which enters the stomach; for he said, "Every cell and every organ is constructed entirely from what we eat, so that truly, we are what we eat in a very real sense."¹⁶

Reasons For Studying Nutrition

If one must economize, it should not be done on food, for without proper nourishment, the body can never be strong, nor healthy. Actually, sickness and suffering are more costly than the difference in price between poor food and the best of foods. In America alone, billions of dollars are spent each year in caring for the sick.¹⁷ Available statistics revealed that two million people in the United States were away from their work at all times because of sickness.¹⁸ America

¹²Hunton, op. cit., p. 62.

¹³Davis, op. cit., p. 7.

¹⁴Ibid., p. 3.

¹⁵Ibid.

¹⁶Hunton, op. cit., p. 61.

¹⁷Hoffman, op. cit., pp.50-74.

also has more hospitals, more nurses, and more people needing these hospitals than anyother country in the world.¹⁹

Good foods are more enjoyable, and they are the least costly in the end, for one can save on doctor's fees, medicinal costs, and loss of job wages; therefore, time spent in learning about good nutrition is time well-spent.²⁰

Modern-day methods of highly refining of foods and adding many preservative makes the study of nutrition even more imperative. Such conditioning of foods makes for better storage and shipping, because the foods do not spoil. Gayelord Hauser, an outstanding voice in the field of nutrition, said, "Ever since we learned to refine and preserve food, deficiencies began suddenly to develop."²¹ Such processed foods do not spoil because they cannot support the health of bacteria, fungi, molds or weevils. If this be true, how can such foods build human health?²²

According to many leading nutritionists, foods should be eaten when they are freshest and in their most nearly natural state. Don Dale Alexander, a leading expert in the field of nutritional studies, said, "I strongly advocate that we should eat our foods in forms as closely as possible to their natural and raw state."²³ Gayelord Hauser preached

¹⁸Hoffman, op. cit., pp. 50-74.

¹⁹Ibid.

²⁰Ibid.

²¹Gayelord B. Hauser, Gayelord Hauser's Treasury of Secrets (New York: Farrar, Straus And Company, 1965), p. 40.

²²Davis, op. cit., p. 4,5.

²³Dan D. Alexander, Good Health And Common Sense (New York: Crown Publishing, Inc., 1960), pp. 13,14.

a gospel of 'living foods.' He taught that, "if people were given natural foods, their appetites would be natural; they would not constantly overeat . . .²⁴ He also expressed the conviction "that natural food is best for man's health and happiness,"²⁵ because they have not lost any of their nutritional value through modern methods of refinement or the addition of perservatives.²⁶

In the light of modern food processing, Dr. Pinckney, said, "We must no longer just eat to stay well; we must know how to eat to keep from getting sick."²⁷

Food Classifications

Foods have been classified into three main groups, which allowed for a simple and convenient study, as seen in figure 7 on the following page.

The three-food classifications are actually one and the same. The basic-seven is a greater breakdown of the basic-four; while the ten-food group is a more complete description of the basic-seven. A balanced and nutritional diet should daily consist of the foods thus classified. For Dr. Stare said, "a balanced menu built on the 'Basic-Four' provides for most of us all the constituents necessary for good health."²⁸ As Hauser noted, "Good meals--nourishing meals--mean much more than a certain quota of calories; they mean balanced proportions of protein, carbohy-

²⁴Hauser, op. cit., p. 49. ²⁵Ibid. ²⁶Ibid., p. 40.

²⁷Edward R. Pinckney, You Can Prevent Illness (Philadelphia: J.B. Lippincott Company, 1960), p. 75.

²⁸Stare, op. cit., p. 4.

Ten Food Groups

1. Grain products
2. Potatoes and sweet potatoes
3. Meats, poultry, fish, eggs
4. Milk, cheese, ice cream
5. Dry beans, peas, nuts
6. Green and yellow vegetables
7. Citrus fruits, tomatoes, etc.
8. Other fruits and vegetables
9. Butter and other fats
10. Sugar, sirups, sweets

The Basic Seven

1. Bread, flour, cereals (whole grain or enriched)
2. Meat, poultry, fish, eggs, dry beans, peas, nuts
3. Milk, cheese, ice cream
4. Leafy, green, and yellow vegetables
5. Citrus fruit, tomatoes, raw cabbage
6. Other fruits and vegetables, incl. potatoes
7. Butter and fortified margarine

Four Main Groups

1. Bread-cereals group: inexpensive sources of energy and proteins. Whole grains carry iron and certain vitamins.
2. Meat, poultry, fish, eggs, legumes and nuts: valuable sources of protein, some minerals and vitamins.
3. Milk and milk products: valuable sources of protein, calcium, other minerals and vitamins.
4. Vegetable-fruit group: chiefly important as sources of minerals and vitamins.

In addition, some fats and sweets are needed to round out the diet. They supply energy and some fats (butter and margarine) also carry vitamins.

FIGURE 7

THREE FOOD CLASSIFICATIONS

*L.J. Bogert, Nutrition And Physical Fitness (seventh edition; Philadelphia: W.B. Saunders Company, 1960), p. 15.

drates, fats, vitamins, and minerals."²⁹ A detailed study, relative to the purpose and source, of these five nutriments, has provided knowledge and guidance for establishing a balanced diet.

Proteins

Protein was recognized as the most needed element in one's daily diet. Bob Hoffman said, "You need ample protein because about 95 per cent of your body is made of protein Your body needs and uses up protein at an astonishing rate."³⁰ "Protein is essential," said Dr. K.C. Hutchin, a noted and distinguished British physician, "at all ages, because there is a constant process of demolition and reconstruction going on in the body throughout life."³¹ The body makes a complete change of proteins every 160 days, or twice a year; therefore, proteins are of the utmost importance.³²

Purpose. Proteins have been described, by Hauser, as body-builders, repairers, and youthifiers. They are essential for growth, development, and the maintenance of life. They satisfy hunger, stick to the ribs, nourish, and keep the body young and elastic.³³

Protein is necessary for the growth and development of muscles; for muscles automatically hold the body erect. If muscles have not received the necessary food for their repair, they lose their elasticity, like old rubber bands, and poor posture results.³⁴

²⁹Hauser, op. cit., p. 49.

³⁰Hoffman, op. cit., p. 60.

³¹Kenneth C. Hutchin, How Not To Kill Your Husband (New York: Hawthorn Books, Inc., 1965), p. 35.

³²Hoffman, op. cit., p. 61.

³³Hauser, op. cit., p. 50.

³⁴Davis, op. cit., p. 20.

If the protein content has been abundantly supplied and the diet otherwise adequate, one can expect high resistance to diseases and infection.³⁵

Sources of protein. First-class protein can be found in eggs, cheese, milk, and yogurt; the glandular meats, such as liver, kidney, heart, brain; and in roasts, chops, steaks, poultry and fish. Among vegetables, first-class protein is found in soybeans, nuts, some seeds, and fresh wheat germ.³⁶

The basic fact to remember about protein is that nearly 50 per cent of one's daily diet should consist of protein.³⁷

Carbohydrates

Purpose. The main purveyor of fuel for providing energy is carbohydrate. Gayelord Hauser described the function of carbohydrates in the following manner. "The chief function of carbohydrates in nutrition is to provide energy for the body and for muscular exertion, and to assist in the digestion and assimilation of other foods."³⁸ Carbohydrates which are not burned up in providing energy are converted into fat and stored, thus, an over-abundance of carbohydrates can result in overweight.³⁹

Sources. The best carbohydrates, with all the important nutrients intact, were found chiefly in the whole grain flours, cereals, fresh fruits, fresh vegetables and vegetable juices.⁴⁰

³⁵Ibid., p. 22.

³⁷Alexander, op. cit., p. 49.

³⁹Hutchin, op. cit., p. 36.

³⁶Hauser, op. cit., p. 51.

³⁸Hauser, op. cit., p. 53.

⁴⁰Hauser, op. cit., p. 54.

Fats

Purpose. Fat was found as a source of sustaining energy, as heat insulation under the skin, and as a padding for the framework. Meals which contain some fat have greater staying power, because fat is slower in being digested and absorbed than anyother foodstuff.⁴¹

Source. Foodstuff rich in animal fats are, bacon, butter, ham, lard, luncheon meats, mutton, pork and sausages (pork).⁴² Vegetable oil fats were found to be far better than animal fats, because they digest easier and help to lower the cholesterol count in the blood.⁴³ The more popular anti-cholesterol vegetable oils were listed as, corn oil, soya oil, and sunflower oil.⁴⁴

Vitamins

Man cannot live by bread alone. If man had all the proteins, carbohydrates, fats and fluids essential, he still could not live without vitamins. Vitamins were named after the letters of the alphabet, in the days before it was known what their chemical composition was.⁴⁵

Vitamin A, or caroten guards against infection and preserves the enamel of the teeth. It is found in fish oils, liver, farmyard foods, carrots, bananas, spinach and tomatoes.⁴⁶ Deficiencies of "A" result in eye weaknesses. Milk is also another good source of Vitamin A.⁴⁷

Vitamin B is actually a number of vitamins, including B₁, B₂ and

⁴¹Ibid., p. 55.

⁴³Hauser, op. cit., p. 56.

⁴⁴Hutchin, op. cit., p. 51.

⁴⁶Ibid., p. 41.

⁴²Hutchin, op. cit., p. 56.

⁴⁵Ibid., pp. 39-41.

⁴⁷Hoffman, op. cit., p. 207.

B12. The vitamin B complex vitamins fight beriberi, sores of the mouth, tongue, lips, and supplies nutrition to the nerves and heart muscles. The best sources of the B Complex are found in yeast and liver, also whole-meal bread, peas, beans, lentils, eggs, meat, milk, cereals, green vegetables, salads, and nuts.⁴⁸

Vitamin C is recognized as a possible fighter of infectious diseases, and the lack of it can cause scurvy. "C" is found in citrus fruits and green vegetables.⁴⁹

Vitamin D is responsible for the growth of bones and teeth. It also prevents rickets. The major source of "D" is in the sun. Dr. Hutchin said, "The body is capable of storing vitamin D and also has the ability to manufacture D as a result of the action of sunlight on the skin."⁵⁰

Vitamin E is obtained from wheat-germ and egg yolk. Hoffman said, "There is no certain evidence that human beings need this vitamin."⁵¹ But, it has been found that heart disease and high blood pressure have been treated by Vitamin E.⁵²

Vitamin K is responsible for helping the blood to clot. It is found mainly in all green plants and animal foods.⁵³

Minerals

Minerals are helpful in maintaining, in the body, the amount of water necessary for the life process. They keep blood and tissue fluid

⁴⁸Hutchin, op. cit., p. 42.

⁵⁰Hutchin, loc. cit.

⁵²Hutchin, op. cit., p. 43.

⁴⁹Hoffman, op. cit., p. 212.

⁵¹Hoffman, op. cit., p. 217.

⁵³Ibid.

from becoming either too acid or too alkaline. They help draw chemical substances into and out of the cells. They influence the secretion of glands, and assist in setting up conditions responsible for the irritability and contractibility of muscles and tissue.⁵⁴

Calcium and phosphorus. These are largely used in the body to give hardness to the teeth and bones. Calcium also aids the transmission of nerve messages and helps the nerves to be steady and relaxed. Calcium and phosphorus are used by the body in a chemical combination with each other; one without the other is of little value. The best sources are found to be milk, buttermilk and yogurt.⁵⁵

Iron is found necessary in enabling the blood to carry oxygen through the body, and it is also of great value in helping to remove carbon dioxide from the tissues. Turnip greens, liver, wheat germ, brewer's yeast, dates, apricots, and egg yolks are considered the richest sources.⁵⁶

Iodine forms part of the active substance thyroxine, produced by two small thyroid glands located on either side of the windpipe. The iodine, containing thyroxine, not only has a powerful effect on physical and mental development, but it gives the body the normal verve, its urge for work and play. A lack of iodine causes a lack of thyroxine, which results in decreased stamina and vitality; also, the deficiency of iodine causes goiter growth. The main sources of iodine are found in fish, shellfish, sea vegetables, salt and sea water.⁵⁷

⁵⁴Hauser, op. cit., p. 81.

⁵⁵Ibid., p. 83.

⁵⁶Ibid., p. 84.

⁵⁷Ibid., p. 86.

Potassium. A deficiency of potassium lead to nervousness, constipation, gas distention, and sleeplessness. In addition, it is necessary for the normal contraction of all muscles. The major sources are whole-grain breads, cereals and molasses.⁵⁸

Sodium and chlorine were found to be of tremendous importance. Chlorine is used in the stomach to form hydrochloric acid, which is necessary for normal digestion of protein and the absorption of minerals into the blood. They are recognized as especially beneficial during hot weather, for a lack of them was found to be the cause of heat cramps, or heat stroke. Good sources of sodium and chlorine are salty foods, such as peanuts, popcorn and pretzels.⁵⁹

Trace minerals are those minerals of which not too much has been sufficiently discovered; yet, they are discussed as being extremely important to one's health and well-being. The following minerals are placed in the category of trace minerals: magnesium, aluminum, zinc, cobalt, manganese, tin, arsenic, bromine, mercury, nickel and silver.⁶⁰

In the obtaining and maintaining of good physical health, a properly balanced intake of the five nutrients (protein, carbohydrates, fat, vitamins and minerals) are viewed as indispensable.⁶¹

Importance of Breakfast

Of the three common daily meals (breakfast, lunch, dinner) breakfast was considered the most important meal by far. How one feels

⁵⁸Ibid., p. 87.

⁵⁹Ibid., p. 88.

⁶⁰Ibid., p. 89.

⁶¹Ibid., pp. 60-82.

throughout each day is determined by the type of breakfast eaten. Breakfast establishes how readily the body produces energy each day, or more specifically, the amount of sugar present in the blood. Energy production determines how one thinks, acts, and feels. Energy is produced in the body by the burning (oxidizing) of sugar alone, or sugar and fat together. When the blood plasma contains adequate amounts of sugar, then each cell selects the quantity it needs.⁶²

The average milligrams of sugar in the blood is ninety to ninety-five. When the sugar falls to seventy milligrams, hunger is experienced. Tests, made by nutritionists and presented by Adelle Davis, proved that a continued drop in the sugar supply caused fatigue and eventual exhaustion. It was also discovered that the person whose blood sugar falls below normal, becomes progressively more irritable, grouchy, moody, depressed and uncooperative. On the other hand, it was discovered that if one's food intake was sufficiently adequate to cause the sugar to increase above the hunger level (seventy milligrams) energy was easily produced and one's thinking quickened and the mind clearer; disposition was at its best; attitudes were gracious, cheerful, and cooperative.⁶³

The following study was made by Adelle Davis of various types of breakfasts to determine how efficient different breakfasts would be in maintaining the sugar level of the blood. Over 200 individuals volunteered for these tests. Each individual had his blood sugar count taken before the meal, and hourly for three hours afterward. There were five

⁶²Davis., op. cit., p.8.

⁶³Ibid., p. 10.

different breakfasts given: (1) black coffee alone--the blood sugar decreased rapidly and the volunteers experienced lassitude, irriability, nervousness, hunger, fatigue, exhaustion and headaches, which symptoms became progressively worse as the morning wore on, (2) two doughnuts and coffee with sugar and cream--such caused a rapid rise in the blood sugar, but within an hour, it had fallen to a low level--again resulting in inefficiency and fatigue, (3) a glass of orange juice, two strips of bacon, toast, jam, and coffee with cream and sugar--the blood sugar rose rapidly, but fell far below the prebreakfast level within an hour and remained below normal until lunch time, (4) breakfast same as number three, except a packaged cereal was added---the results were much the same as for number three, and (5) the basic foods as in number three, plus an eight-ounce glass of whole milk, fortified with two and one-half tablespoons of powdered, skimmed milk, or two eggs, rather than powdered milk--results were marvelous, for after this breakfast, the blood count had risen above normal and stayed at approximately 120 milligrams throughout that morning; no fatigue, nervousness, hunger, exhaustion, etc., was experienced by those who had partaken of the fifth breakfast.⁶⁴

The Most Nearly Perfect Foods

What foods have the nutritionists valued as being the most nearly perfect or best? Dr. Stare said that milk was the most nearly perfect food;⁶⁵ while Gayelord Hauser held yogurt as being better than milk.⁶⁶

⁶⁴Davis, op. cit., pp. 10,11.

⁶⁵Stare, op. cit., p. 5.

⁶⁶Hauser, op. cit., p. 556.

Bob Hoffman supported the soy bean as number one.⁶⁷ The most nearly perfect foods were found to be milk (and milk products), soy bean, eggs, and honey. Hoffman also listed the peanut as one of the most valuable foods. It has been found high in carbohydrates and fats, and contains more protein than beef.⁶⁸

Conclusion

The body may seem much the same today as it was a year ago--give or take a few pounds--but in a single year, 98 per cent of the old atoms have been replaced by the new atoms, which were taken into the body from the air which one breathes, and from the food which one eats, and the water which one drinks.⁶⁹ It would be well to follow the admonition of Dr. Pinckney, when he said, "Eat, drink, and be wary . . . and tomorrow you'll live better."⁷⁰

III. EXERCISE

Introduction

Irving Perlstein, a medical doctor, said, "It is very difficult to over-emphasize the importance of physical exercise."⁷¹ Thus, it must be noted as having a place in this study.

It was established that diet and exercise must be used simultaneously for obtaining and maintaining good physical fitness and health.

⁶⁷Hoffman, op. cit., p. 113.

⁶⁸Ibid., p. 38.

⁶⁹Hauser, op. cit., p. 35.

⁷⁰Pinckney, op. cit., p. 74.

⁷¹Irving B. Perlstein and William Cole, Diet Is Not Enough (New York: The MacMillan Company, 1963), p. 74.

Neither diet nor exercise can do the job alone. If one reduced his body size through diet alone, it was found that the muscles and tissues would not have good tone and firmness. If one tried to exercise weight away, he would waste his time. It would require a thirty-six mile walk to work off just one pound of fat.⁷² Exercise and diet were found to compliment one another in weight losing or weight gaining programs.

Benefits of Regular Exercise

Five outstanding benefits have been found to accrue from regular exercise. They are noted below.

Healthier muscles. Consistent exercise directly benefited the muscle tone, endurance and strength of the body. Muscle tone was described as a healthy state of slight muscular contraction. Well-toned muscles were more efficient because they had greater flexibility, were faster, used up less energy, and could work longer without fatigue than could slack muscles. Consistent exercise was recognized as the only way to develop strength. Sporadic activity only produced tired and strained muscles. The harder muscles were exercised, the stronger they became and increased in size.

Increased efficiency of body organs. When the body was physically fit, the internal organs had the room to work, as they were designed to do. They were not cramped by the extra weight of fat. Dr. George Resta, of the Washington Redskins football team, commented:

Your heart thrives on consistent activity by growing stronger.
As a result, whenever you exert strenuous physical efforts, your

⁷²Richard Pickens (ed.), The NFL Guide To Physical Fitness (New York: Random House, 1965), p. 171.

heart has the reserve strength to perform its functions without being overtaxed.⁷³

It has been found that sensible exercise does not pose any danger, whatever, to a normal heart.⁷⁴ Some individuals have told this writer to beware of vigorous exercise, for such would be hard on the heart. On the contrary, Dr. Perlstein said, "Regular vigorous exercise does not weaken the normal heart in middle-age or after; but rather strengthens it. It is only after the individual becomes inactive, then tries to make up for it by violent exercise, that the danger exists."⁷⁵ Dr. Kerner said, "The heart is far more efficient than any engine that man has ever created,"⁷⁶ for the heart is strengthened by consistent progressive exercises.

Until recently, it was thought that older people should substantially reduce physical activity; or even avoid it entirely. Dr. Frier-mood responded to such an erroneous concept, when he said, "It is not the athlete's heart (a myth) we need to worry about, but the loafer's heart."⁷⁷

Dr. T.K.Cureton, who had pioneered the physical reconditioning of men from forty to eighty years of age, suggested that it is possible to rehabilitate old, decrepit, and feeble men to an active life again. He had actually taken such men and had gradually, over a two-year program, had them running five miles a day. Those men not only felt and looked

⁷³Ibid., p. 22.

⁷⁴Ibid., p. 161.

⁷⁵Perlstein, op. cit., p. 117.

⁷⁶Fred Kerner, Stress And Your Heart (New York: Hawthorn Books, Inc. Publishers, 1961), p. 34.

⁷⁷Frier-mood, op. cit., p. 17.

better, but medical tests showed an improvement in heart function and other vital organs.⁷⁸

Cutting out practically all vigorous physical activity caused some individuals to lose flexibility of joints; also, vigorous exercise was found necessary to dilate the capillaries, which are responsible for feeding all the body tissues and removing their waste products. Capillaries are described as the channels through which waste is removed, and the lack of exercise and inactivity literally dried up the capillaries.⁷⁹

In addition, consistent exercise helped both the digestive and respiratory system to work more effectively. Exercise also helped to improve the individuals' circulation and elimination of waste, because it stimulated glands and other body organs to perform their functions much better.⁸⁰

Effective weight control. Exercise and diet were combined and described as the surest and safest ways to gain or lose weight. Dr. Morris Fishbein, in his book, Your Weight And How To Control It, gave the following advice for those endeavoring to lose weight:

Most fat people who are attempting to lose weight lead a sedentary life. For them it is advisable to combine a gradual increase in physical activity with the diet.⁸¹

⁷⁸Maxwell Maltz, Psycho-Cybernetics (Hollywood: Wilshire Book Company, 1965), p. 243.

⁷⁹Ibid., p. 238.

⁸⁰Pickens, op. cit., p. 23.

⁸¹Morris Fishbein, (ed.) Your Weight And How To Control It (Garden City, N.Y.: Doubleday And Company, Inc., 1949), p. 205.

At the same time, just as there was only one good way to lose weight, there was but one sure and safe way of gaining weight; constant exercise combined with an increased, but balanced diet.⁸²

Better mental state. Physical and mental fitness were found to be never really separable since they were directly related to one another. A physically conditioned man was seen as possessing an inner feeling of well-being. He had confidence from knowing that no matter what his age, size, or stature, his best foot was forward, both socially and in business. He felt full of energy and zest, eager to hop out of bed each morning, and attack his work for that day.

The late president, John F. Kennedy, was a strong exponent of physical fitness. He was quoted by Pickens as saying, "The relation between the soundness of the body and the activities of the mind is subtle and complex. Intelligence and skill can function at their peak only when the body is healthy and strong."⁸³

For the normally healthy man, burning up physical energy is an enjoyable pursuit. Investing his energy in a purposeful, positive direction gives him a genuine sense of satisfaction. At the same time, it serves as a release, which lessens mental tensions and helps him relax. The average man, in other words, would have better control over his emotions if he included exercise, or sports, in his daily life.⁸⁴

⁸²Pickens, op. cit., p. 25.

⁸³Ibid., p. 26.

⁸⁴Ibid.

It was also noted that exercise benefited the healthy man's mind and emotions, although it was not a method of overcoming all mental problems.⁸⁵

Protection against injury and stress. The well-conditioned man was found to be able to withstand far more punishment than a poorly-conditioned one. Bodily toughness, or fitness, could not protect one from injuries resulting from events beyond one's control, such as auto accidents; but the better conditioned a man's body, the greater the chances of his recovering from a serious injury--and the more rapidly he would recover from minor physical damage.⁸⁶

Physical fitness also provided protection against fatigue. It gave man the stamina, strength, and skill to carry on his daily routine at home, in the office, or in school, without getting exhausted. It also gave him something extra--a margin of safety. That 'emergency reserve,' which could only be developed through consistent exercise, which was necessary in helping man to recover from emotional stress, as well as physical damage.⁸⁷

Dr. Hans Selye was a strong advocate of stress as being the major factor in man's mental and physical breakdown. He said, "Life, the biological chain that holds our parts together, is only as strong as its weakest vital link."⁸⁸ To such a statement, this writer agreed, but felt that Dr. Selye failed to recognize the place of poor health, which resulted from inadequate diet and exercise, in the wearing down of man.

⁸⁵Pickens, op. cit., p. 27.

⁸⁶Ibid.

⁸⁷Ibid., pp. 27-29.

⁸⁸Selye, op. cit., p. 276.

Dr. S.I. McMillen, also failed at that point, for he said, "It's not what you eat--it's what eats you."⁸⁹ The implication was that stress, tension, and worry are possible for man's being sick, not his diet. The section on nutrition, which was previously presented, proved such a statement as being only half true. This writer believes that both diet and stress could be responsible for man's physical and mental break down.

Marion H. Nelson, a Christian medical doctor, said, "The physical factor frequently is one of the most important causes of mental illness in the Christian."⁹⁰ He further stated that, "Whatever affects the body, also affects the mind. If the body is tired, then so is the mind; if the body is sick, then the mind is affected by the physical sickness;"⁹¹ thus, exercise and diet should be emphasized.

Commander C.E. Selin, head of the Department of Physical Education at the United States Coast Guard Academy, has said, "Hard physical exercise is one of the best antidotes possible for reducing tension and other effects of stress."⁹²

A good summary of the benefits of exercise was suggested by Bob Hoffman when he said, "It speeds up circulation, keeps hearts strong and arteries clean and flexible, removes waste, improves respiration,

⁸⁹S.I. McMillen, None Of These Diseases (Westwood, N.J.: Fleming H. Revell Company, n.d.), p. 65.

⁹⁰Marion H. Nelson, Why Christians Crack Up (Chicago: Moody Press, 1965), p. 27.

⁹¹Ibid.

⁹²Hunton, op. cit., p. 47.

strengthens the muscles, while keeping them supple and youthful, strengthens and activates all the organs and glands."⁹³

Someone has also said, "Exercise adds years to your life and life to your years;"⁹⁴ therefore, a consideration of the basic types of exercises is essential.

Types of Exercise

There are three principle, or most common forms of exercise: calisthenics, weight training, and isometrics.

Calisthenics. This involves movement, and helps to build body tone, endurance, flexibility and strength. For example, sit-ups, push-ups, side-bends, stiff-leg-toe touching, and other stretch-type movements.

Weight training. This, also, involves movement. The pitting of one's strength to push, pull, or lift a certain number of pounds describes the movement involved. Such exercise causes great muscle stimulation, forcing muscles to grow both in size and strength. Since weight training involves repetition, a good deal of energy is exerted; therefore, it is suggested that weight training be practiced only every other day. Calisthenics could be practiced every day and even several times a day.

Isometrics. This simply involves pushing, pulling, or lifting against an immovable object--by exerting maximum force for a few seconds.

⁹³Moffman, op. cit., p. 113.

⁹⁴John Grimek, "Health Hints," Muscular Development, Vol. II, No. 9 (September, 1965), p. 54.

The 'object' could be a part of one's own body or something stationary such as a metal bar, a wall, or a doorway.⁹⁵

Rating of physical fitness activities. The Y.M.C.A. presented a table of estimated percentages, which evaluated certain sports as being most effective in building endurance, agility, and strength of the leg, abdomen, and arms.

The best individual sports in which to participate are: mountain climbing, skiing, rowing, swimming, and bicycling. The top three group activities are: hand ball, tennis, and badmitton. See appendix. The three sports or activities which burned up the most energy, or calories, were: running, swimming, and skiing. See appendices C,D, and E.

This writer considered weight training to be the most effective, scientific, rewarding, and commendable method of exercise in obtaining and maintaining one's personal physical health and fitness. Such personal opinions and convictions were substantiated by a reference from the modern research journal, The Research Quarterly, published by the National Education Association, which indicated that weight training was the finest method known for building size, strength, speed, and flexibility simultaneously.⁹⁶

A complete weight training routine has been prepared by this writer, which would greatly enhance the physical health and fitness of

⁹⁵Pickens, op. cit., pp. 40,41.

⁹⁶John Grimek (ed.) "Does Bodybuilding Make You Slow And Stiff," Muscular Development, Vol. III, no. 9 (September, 1966), p. 21.

any who desire to follow it. See Figure 8, page 113.

Weight training routine. Before commencing with a weight training routine, or anyother form of vigorous exercise, it was recommended to first consult a physician to make certain that one is organically sound.⁹⁷ It is also important for one to keep a record of his progress. The weight trainee is not to compete against his training partner, or others essentially, but to compete against himself. One should be able to use more weight or more repetitions each week and month; thus, the competitions are to be against the "self" of yesterday.

The following routine was designed for a three-month period. Two terms are extremely important to the understanding and performing of the exercises, "repetition," a complete movement of the exercise, and "set," a completion of the required numbers of repetitions.

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Friermood, op. cit., p. 45.

THREE MONTH WEIGHT TRAINING ROUTINE

The first month: requires one set of seven to eleven repetitions. For example, take the bar and curl it for seven repetitions. Continue to use the same weight until progress can be made from seven 'reps' to eleven 'reps.' When the eleven are eventually reached, the weight should be raised five pounds, and the repetitions decreased back to seven, work up to eleven reps, once again before raising the weight.

The second month: requires two sets of each exercise. The first set should be performed seven reps only. On the second set (with the same weight) try for eleven repetitions. When the eleven are reached on the second set, raise the weight by five pounds and continue with two sets--seven on the first set, eleven on the second set.

The third month: trainee should be approaching the point of good physical fitness. Three sets are to be practiced, one following the other, with about two or three minutes of rest between each set. The first and second sets are to be performed seven repetitions only. On the third set, try for eleven reps. Not until eleven reps have been performed, on the third set, should weight be increased.

Breathing is important: take a deep breath when starting an exercise movement, then hold it as you lift the weight, and exhale toward the end of the repetition.

Warm-up: Before beginning with the actual routine, it is always necessary to loosen up the muscles with warm-up exercises. This should include,

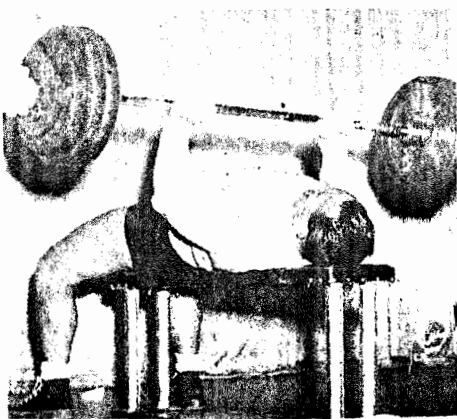
push-ups, sit-ups, chins, light dumbbell press, light squats, jumping-jacks, stiff-leg toe touches, and other favorite calisthenic-type movements.

Note: the exercise numbers which have the asterisk are to be performed twenty reps. These are usually the forearm, calf, and stomach muscles.

INSTRUCTIONS - CHART ONE

1. Bench Press: the bar should be approximately 32 inches wide between forefingers. Begin the movement with the weight at arms length above the chest. Take a deep breath and lower bar until it touches chest, then immediately push weight up to beginning position, at which time the trainee exhales. Repetitions--7-11.
2. Bar Curl : Stand erect with the bar touching the thighs. Grip is palms up. Take deep breath and curl bar to chest level, then return to thighs. Move only the arms; do not allow the body to swing forward and backward. Repetitions--7-11.
3. Lying Bar Tricept Curl: Start this exercise with the bar held at arms length, directly above the forehead. Grip should be approximately shoulder width. Take a deep breath and lower weight until it nearly touches the back of the head or bench. Only the forearm area of the arms should move. Keep the tricept area stationary. Also remember, keep the elbows pointed heaven-ward. Return the bar to original position and repeat movement number of reps required. Repetitions--7-11.
4. Pullovers : Begin with the bar lying across the chest; take a deep breath and move the bar, slightly clearing the face, to a hanging position behind and below the head and bench. Keep the elbows bent and pointed heaven-ward at all times. Never stop at hanging position; immediately pull it back up, over the face and onto the chest, before stopping. Repetitions--7-11.
5. Press Behind The Neck: This is an excellent exercise for the shoulders. Commence with the bar press at arms length above the head. Lower the weight behind the head until it touches the neck-shoulder area; then return bar to over-head position. Repetitions--7-11.

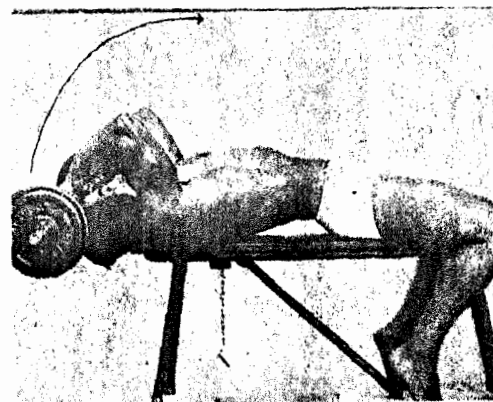
6. Reverse Grip Curls: The bar is gripped with palms down (opposite to bicep curls). The elbows remain stationary as if hinged to sides of body. Start from thigh level and reverse curl to chest level. Only the forearm is allowed to move. Excellent for forearm development. Repetitions--7-11.
- *7. Side Bends : Hold a dumbbell in one hand and lean directly to that side, then return to erect position and repeat exercise for required number of repetitions. Change dumbbell to other hand and repeat that movement. Excellent exercise for the oblique or side muscles. Repetitions--20.
8. Stiff-Leg Dead Lift: Begin with bar hanging at arms length and body standing erect. Lean forward, without bending the knees, until weight touches the floor. Return to standing position. Good exercise for lower back, buttocks, and back of legs. Repetitions--7-11.
9. Squat : A short 2 by 4 block may be required on which to place heels for better balance. The bar rests on the shoulder and neck area. Squat to a position which is horizontal with the floor. The knees and hip bones should run parallel with one another. Remember to breath deeply before each repetition. Repetitions--7-11.
- *10. Toe Raises : Bar is behind neck, like in the squats. Raise as high on the toes as possible. Do not allow the knees to bend. Repetitions--20.
- *11. Twisting Sit-Ups: Start with feet fixed, knees slightly bent, and hand behind the head. Raise the body in a twist position, so opposite elbows and knees can touch. Alternate each repetition from right elbow to left knee, then left elbow to right knee. Repetitions--20.
- *12. Alternating Leg Raises: This exercise can be performed lying flat on the floor, or on a bench. Use inclined position, only, when required number of repetitions become easy. Keep legs as straight as possible and alternate the up and down movement. Repetitions--20.



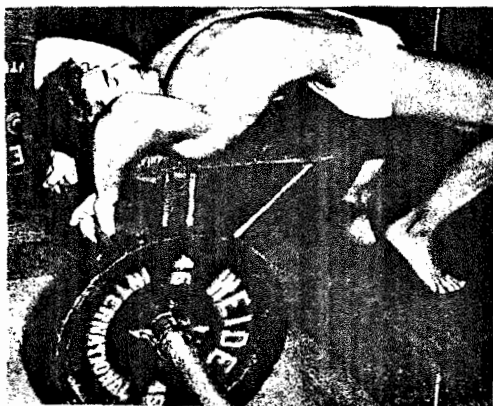
1. Bench Press



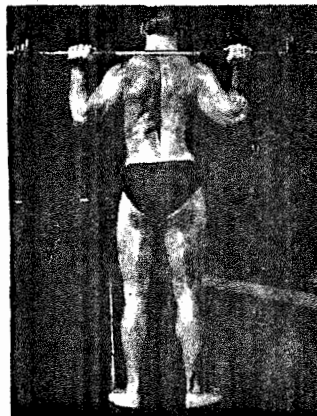
2. Bar Curl



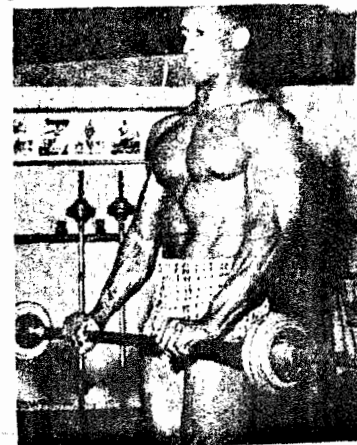
3. Lying Bar Tricept Curl



4. Pullovers



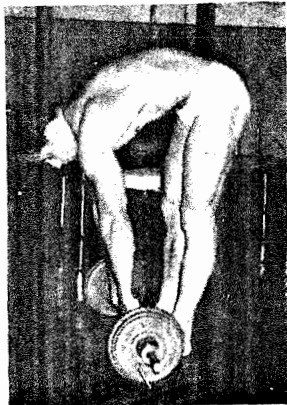
5. Press Behind The Neck



6. Reverse Grip Curls



7. Side Bends



8. Stiff Leg Dead Lift



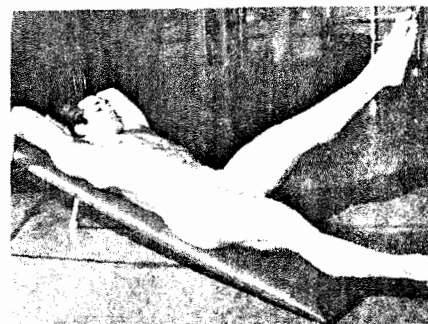
9. Squat



10. Toe Raises



11. Twisting Sit Ups



12. Alternating Leg Raises

FIGURE 8

CHART I. THREE-MONTH TRAINING ROUTINE

IV REST, ATTITUDE AND DISCIPLINE

As important as nutrition and exercise are, they are to no avail, without the additional ingredients of rest, attitude, and discipline.

Rest

Rest encompasses a broad area. Sleep and relaxation are included under the caption of 'rest.' No physical fitness program would be effective without sufficient sleep, rest and relaxation. Sleep is the basic source of man's recuperative power. While one sleeps, the body recovers from the normal wear and tear of living, by repairing and replenishing the muscles, tissues, and body organs. Sleep is recognized as 'nature's way' of draining away both mental and physical tension. Relaxation is in essence, change. Man must have variety in his life in order to maintain the zest, alertness, and optimistic outlook.⁹⁸

It is a known fact, that vigorous physical activity, such as weight training, breaks down the body cells; but proper nutrition, coupled with sufficient rest, rebuilds the body to an even stronger degree.

Jesus, Himself, demonstrated to His disciples the value of rest, when He told them, ". . . Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat." (Mark 6:31) ⁹⁹

⁹⁸Pickens, op. cit., pp. 180,181.

⁹⁹Hunton, op. cit., p. 74.

Relative to Mark 6:31, Dr. Marion Nelson said, "Even the Lord Jesus Christ, because He was truly human, had to live a balanced life and had to get periodic rest and relaxation."¹⁰⁰ Someone has wisely observed, "if you don't come apart, you'll fall apart."¹⁰¹

Attitude

That one must have an optimistic attitude toward life, in order to get the most from it, has been well illustrated by Dr. Maxwell Maltz. Dr. Maltz mentioned that those who were sick or recovering from surgery got well more quickly, if they were optimistic and positive thinkers.¹⁰² To show the ill effects of a pessimistic attitude, Dr. Maltz quoted Dr. Clarence. W. Lieb, who said, "Experience has taught me to regard pessimism as a major symptom of early fossilization. It usually arrives with the first minor symptom of physical decline."¹⁰³

Some people, between the ages of forty and fifty years of age, have begun to look and act old; while others have continued to act and look young. Why? A recent study has found that the 'olderster' at this age thought of themselves as middle-aged, past their prime, over the hill; while the 'youngsters' at this same age, still had conceived of themselves as being this side of middle-age.¹⁰⁴ It has been proven that one's attitude can hinder or help the maintaining of vital physical health. An optimistic attitude toward life can be as physically rewarding and

¹⁰⁰Nelson, op. cit., p. 210.

¹⁰¹Hunton, loc.cit.

¹⁰²Maltz, op. cit., p. 235.

¹⁰³Ibid., p. 236.

¹⁰⁴Ibid., p. 238.

effective as 'saving faith,' is to salvation.

Discipline

The role of discipline, in both the positive and negative aspects, were forcefully presented by Dr. Richard S. Taylor, in his book, The Disciplined Life. Relative to keeping the body in good physical condition, he saw the value and the advantage as resulting in a more effective and fruitful ministry, for he said:

The advantage of the man with the disciplined body is most apt to be seen in his superior health and longevity. His better health will give him greater efficiency and effectiveness, while added years will extend his fruitfulness and power.¹⁰⁵

The man who has learned to 'keep his body under,' is more likely to avoid being a castaway physically.¹⁰⁶

Discipline was recognized as essential, in every aspect of life, if the ambitions and goals one had set were to be fulfilled. Exercise requires determination, time, and effort, which is no different than the demands placed upon one in seeking other worth-while goals; but exercise can be entered into with enthusiasm, if one would consider, not the immediate effort expanded, but the long term benefits.¹⁰⁷

Dr. Perlstein said, "Discipline cannot be engendered without decision first being present."¹⁰⁸ He further stated, "Your decision must be real and firm, not merely lip service, based on inner intention, not

¹⁰⁵Richard S. Taylor, The Disciplined Life (Kansas City, Mo.: Beacon Hill Press, 1962), p. 20.

¹⁰⁶Ibid.

¹⁰⁷Frierhood, op. cit., p. 17.

¹⁰⁸Perlstein, op. cit., p. 29.

outside pressure or persuasion."¹⁰⁹

V. LAWS OF HOLINESS AND HEALTHFUL LIVING

Christianity Inspires Healthy Living

Dr. James Van Buskirk, in his book, Religion, Healing and Health, said, "Religion is no guarantee of a healthy body; but it should help us to make and keep our bodies more fit than they otherwise would be."¹¹⁰

Dr. Van Buskirk suggested nine ways in which religion could be used to promote physical and spiritual well-being: (1) honest work, (2) rest, relaxation, recreation, (3) rest in the Lord, (4) church-going, (5) use of the Bible, (6) fear not: have faith in God, (7) forgive: hold no hates, (8) carry no load of guilt, (9) prayer: practicing the presence of God.¹¹¹

Dr. Frank Stanger, in a series on "Holiness and Healing," said, "To begin with, the Christian faith inspires healthy living and this is the best prevention of diseases."¹¹² The thesis of Dr. Stanger's presentation was that God wills wholeness for every person. He suggested various arguments in support of his position. One of his strongest points was based upon a study from the Old Testament. He felt that the prophets of the Old Testament had insight into God's purposeful wholeness

¹⁰⁹Ibid., p. 30.

¹¹⁰James Dale Van Buskirk, Religion, Healing And Health (New York: The Macmillan Company, 1952), p. 121.

¹¹¹Ibid., pp. 122-129.

¹¹²Frank B. Stanger, "Holiness And Healing," The Herald, Vol. 77, no. 12 (June 8, 1966), p. 24.

for man. At times, in the Old Testament writings, the terms 'salvation' and 'health' were used almost interchangeably. In such instances, he said, "it takes the work of the careful scholar to distinguish whether the health of the body or the health of the soul is intended."¹¹³

A second, and thought provoking, argument was the perfect health of Jesus. The possibility of wholeness in humanity was exemplified by Jesus. Dr. Stanger stated, "We have no record that Jesus was ever sick. He was tired, hungry, thirsty, and weary with emotional stress, but never was He sick in mind or body."¹¹⁴

The Parallel Of Spiritual And Physical (Health) Laws

The Gospel is simple and practical; yet, only a few have exercised a sufficient faith which has accrued in a spiritually healthy experience; likewise, the way to physical health and fitness is simple and practical; and yet, only a few have exercised adequate will-power and incentive in obtaining and maintaining a vibrant physical health.

One of the spiritual laws of the Bible was penned by the Apostle Paul, in his writing to the Church of Galatia. He said, ". . . for whatsoever a man soweth, that shall he also reap." (Gal. 6:7^B) To reap spiritual blessings, one would have to sow to the spirit. To reap the judgment of God, one would only need to sow to the flesh, sin and the devil. If one were to reap physical health and happiness, he would need

¹¹³Frank B. Stanger, "Holiness And Healing," The Herald, Vol. 77, no. 11 (May 25, 1966), p. 22.

¹¹⁴Ibid.

to sow to the habits of a balanced life, which involve diet, exercise, sleep, rest, attitude, and discipline. Failure in adhering to anyone of the essential factors mentioned would eventually produce negative results.

Apart from disease, accidents, and inherited deficiencies, the major of mankind's sickness and poor health could be traced to a transgression of one or more of the above factors which produce physical health. For example, one cannot over-eat without suffering from indigestion or some other physical discomfort. Sowing poor health habits will reap poor health happiness.

The Parable of the Talents reveals another spiritual law which can carry over into the physical realm. In this parable, talents of five, two, and one were given unto servants by a master. Upon the master's return from a far-off journey, those who were given the five and the two talents doubled them; but the servant who had one talent had hidden his, awaiting the return of his master. Because he had failed to use or invest his one talent, he lost even that one which was his.

Jesus said, in Luke 12:48^B, " . . . for unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." If one does not use the talent he possesses, he will lose it. The spiritual law could be entitled, "Use It, Or Lose It."

The physical health of one's body is dependent upon using, not abusing, the major factors that build health. If one does not use, or follow the proper health constituents, he will lose his health.

Dr. Richard Hunton said, "We cannot neglect, even for a brief time, the responsibility of keeping our bodies in optimum operating condition, for a muscle or an organ will function properly only when it is utilized regularly."¹¹⁵

The Bible speaks of the Christian body as being the temple of God (I Cor. 6:19). What is the condition of the average body temple? Dr. Marion Nelson said:

Christians frequently do not realize how much their spiritual outlook is affected by their physical condition. It is hard to feel and act spiritual when one is extremely tired physically. So we must correct anything physically wrong with us in order to operate at the highest peak spiritually.¹¹⁶

The Bible also says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (II Cor. 10:31).

In another place, the Bible says, ". . . and every man that striveth for the mastery is temperate in all things . . ." (I Cor. 9:25^A). Temperance in all things suggested, to this writer, the living of a balanced life.

Spiritual blessing occurs when one heeds and obeys God's spiritual laws; physical health results when one heeds and practices the art of balanced living.

The Contributions Of 'Holiness' To Physical Health

Christianity, as viewed within the evangelical framework, has

¹¹⁵Richard E. Hunton, Formula For Fitness (Westwood, N.J.: Fleming H. Revell, 1966), p. 14.

¹¹⁶Marion A. Nelson, Why Christians Crack Up (Chicago: Moody Press, 1965), p. 39.

afforded sufficient impetus to promote healthful living; but, the holiness position has effected an even greater impetus for the promotion and fulfillment of better physical health in this present life, for the following reasons:

1. The doctrine of holiness provided a better concept of the relationship between the physical body and sin. The holiness doctrine did not view sin as being inseparable from the Christian life. Such a doctrine would promote greater care and attention being given to the physical body without the connotation of its being necessarily carnal or evil.

2. Holiness preached and taught by precept and example that deliverance from sin and the daily living of a holy life as being obtainable now. One does not have to sin every day in word, thought, and deed. The holiness position has found support for such living in Romans 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Such a life of freedom from sin results in better treatment of the body.

3. Because holiness was seen as obtainable now, the holiness doctrine eliminated the inner stress of always striving, but never attaining the Biblical admonition of 'be ye holy.'

Dr. M. Nelson would be classified as non-holiness; yet, thoroughly evangelical. He viewed the Christian standard as beyond fulfillment in this life, for he said, "The Christian has an extremely high standard of behavior toward which he aims, although he cannot achieve perfect obedience to this standard in this life, yet he aims at this."¹¹⁷

¹¹⁷Ibid., p. 58.

Such spiritual goals and striving could result in spiritual frustration. Holiness of heart and life eliminates such a possibility.

4. The experience of holiness has enabled many Christians to more easily and readily discern the will of God in all things. Also, such an experience has empowered numerous believers to obedience in fulfilling the known will of God. This also is wholesome and beneficial to the body as well as the mind. For example, if God were to reveal to a Spirit-filled and Spirit-led Christian his need of improving physical health, he would be more responsive to the need and better able to remedy the physical deficiency.

This writer has found the four preceding contributions of holiness a glorious living reality.

Conclusion

It was evident that the quest for good physical health, which involves nutrition, exercise, rest, sleep, relaxation, attitude, and discipline, must be a matter of personal interest, concern, conviction, and habit in order to reap the most from life.

It was also noted that Christianity, and especially the doctrine of holiness, provided a spiritual foundation which supported and enhanced the efforts of obtaining and maintaining good physical health.

SUMMARY AND CONCLUSIONS

CHAPTER VI

SUMMARY AND CONCLUSIONS

SUMMARY

Inasmuch as full summaries were given at the end of each main chapter, it is not necessary to repeat them at length here. Suffice it to say that in chapter two, the non-holiness views of the relationship of the body to sin were given. Basically, the essence of these teachings was that the body and sin are inseparable in this life. The Gnostic and the Catharian movements insisted that the body was evil because matter was evil. Others of the non-holiness position did not say that the body was necessarily evil, but they did claim that a life free from sin was impossible during mans' mortal tenure.

It was found, in the third chapter, that the holiness view of sin, as being separable from the body, has had its champions down through the history of the church.

It was interesting to note that the majority of Post-Apostolic Fathers studied, openly proclaimed holiness or held such a high view of the body as to fit into the holiness school of thought. Being made free from all sin was Biblically based and personally obtainable. The relationship between the physical body and sin, as taught by the holiness groups, was most strongly and clearly presented by scholars of contemporary influence.

The need for better physical health and fitness, as found in the

fourth chapter, was more critical than had been anticipated. Of all the young people in the world which were tested, American young people were found to be far inferior in physical fitness. The need for better health was overwhelmingly evident in every age group of Americans. The sedentary type of workers, which included ministers, was deemed as the most needful for better health and physical fitness because of the nature of their work (physical inactivity and long hours). At the end of the chapter, tests were provided enabling interested individuals to measure their own personal physical fitness condition.

Chapter five was the most lengthy of all chapters. It included a comprehensive study of the basic factors involved in providing good physical health and fitness. The necessary constituents were: nutrition, exercise, rest (sleep and relaxation), attitude, and discipline. Of these five, nutrition, exercise, and rest were most essential. A balancing of these five factors was of the utmost importance for the obtaining and maintaining proper physical health. Weight training was considered to be the most efficient and effective method of exercise; therefore, a complete weight training routine with charts and instructions were included. The chapter concluded with evidence to show that Christianity inspires healthy living. In addition to the contributions that Christianity made for inspiring better health, it was noted that the doctrine of holiness effected even a greater impetus for inspiring healthy living.

CONCLUSIONS

The four-fold problem, stated in chapter one, was as follows:

1. To determine the relationship of the human body to sin.
2. To ascertain the relationship between the Biblical doctrine of holiness and physical health.
3. To enunciate the doctrine of physical health that is implicit in the Biblical doctrine of holiness.
4. To provide practical instruction for the reparation of physical deficiencies and the maintenance of continued vital health.

The solution of this four-fold problem is found in the following conclusions:

1. The relationship of the human body to sin was found to be separable. The human body is not sinful, nor is sin inseparable from the body in this life. The body was best depicted as being neutral. It can be used as a servant of righteousness, or a servant of sin.
2. It was found that the Biblical doctrine of holiness and physical health complimented one another. Holiness provided the best basis for the obtaining and maintaining of physical health, and physical health made the life of holiness more effective, fruitful, and enjoyable.
3. The doctrine of physical health that was implicit in the Biblical doctrine of holiness was seen in the fact that holiness provided, first of all, a better basis on which to stress the striving for better health, because the body can be completely freed from the service of sinful habits. Secondly, the indwelling presence of the Holy Spirit empowers one to remedy or improve physical deficiencies (provides the inner incentive to do what needs to be done). Thirdly, the Biblical doctrine of holiness speaks of being preserved completely blameless in

body, soul, and spirit before the coming of the Lord. 'Wholeness' in body, soul, and spirit was a major emphasis found within the doctrine of holiness. The body is a temple of God and to harm or destroy it will result in the judgment of God.

Sufficient information on diet, exercise, sleep, rest, attitude, and discipline were suggested as the constituents which make for better physical health and fitness. To obtain and maintain good health required only the balanced use and practice of those factors which engender physical health.

Thus, it was clear that the position identified in this study as "the holiness position" provided a natural basis for enunciating a doctrine of bodily health by reason of its emphasis upon "wholeness" of body, soul, and spirit.

Recommendations For Further Study

This study has uncovered evidence for affirming the interrelationship between body, soul, and mind. Inasmuch as the present study has been confined, largely, to the relationship between holiness in relation to the body, it would be worthwhile to pursue the interrelationship between holiness and the spirit and mind, or spiritual and mental aspects of the Spirit-filled Christian.

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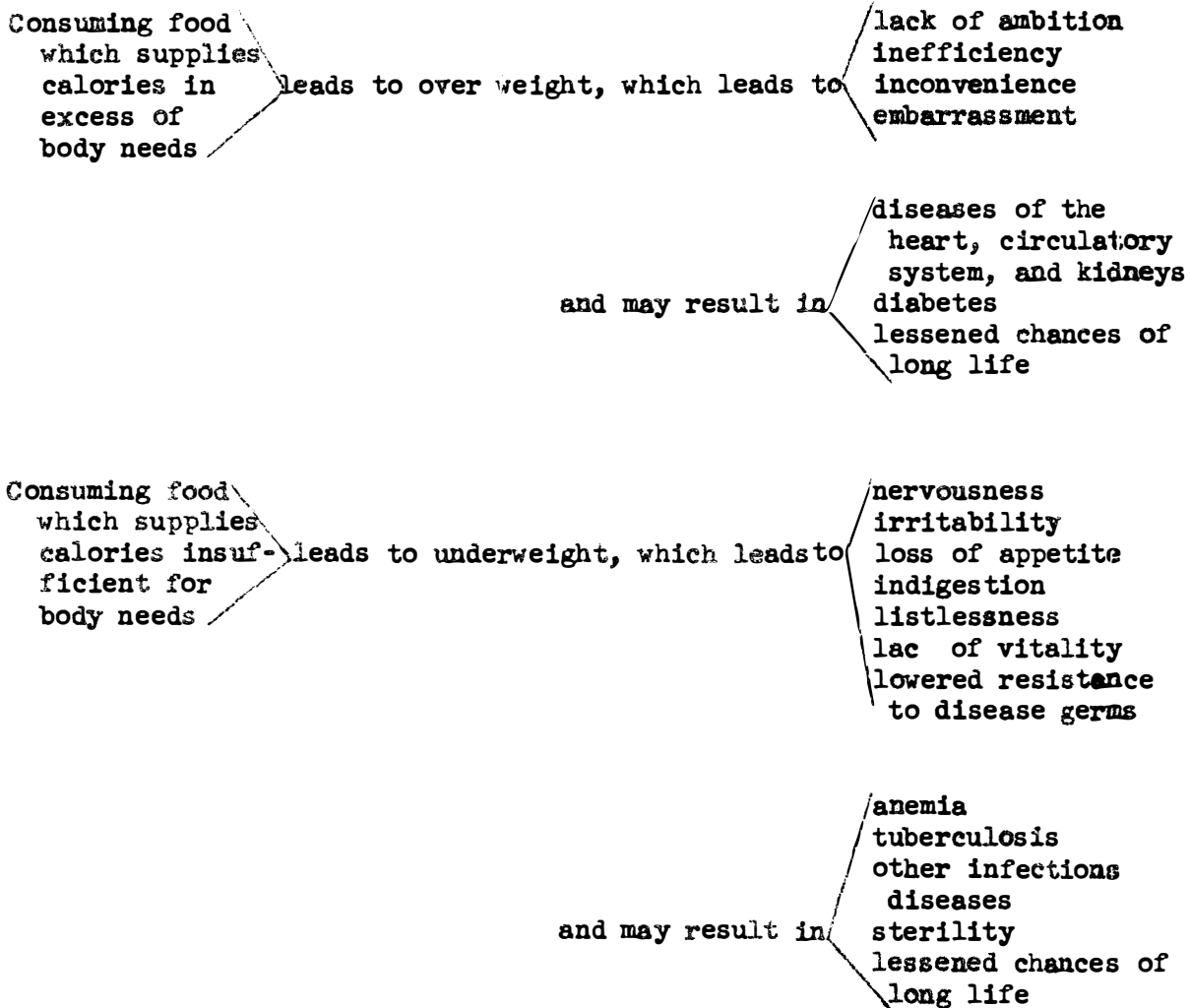
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APPENDICES

APPENDIX A

DISADVANTAGES OF OVEREATING OR UNDEREATING AS TO CALORIES



*L.J. Bogert, Nutrition And Physical Fitness (seventh edition; Philadelphia: W.B. Saunder Company, p. 85.

APPENDIX B

DESIRABLE WEIGHTS FOR MEN AND WOMEN**According to Height and Frame****Ages 25 and over**

Height (In Shoes)*	Weight in Pounds (In Indoor Clothing)		
	Small Frame	Medium Frame	Large Frame
Men			
5'2".....	112-120	118-129	126-141
3".....	115-123	121-133	129-144
4".....	118-126	124-136	132-148
5".....	121-129	127-139	135-152
6".....	124-133	130-143	138-156
7".....	128-137	134-147	142-161
8".....	132-141	138-152	147-166
9".....	136-145	142-156	151-170
10".....	140-150	146-160	155-174
11".....	144-154	150-165	159-179
6'0".....	148-158	154-170	164-184
1".....	152-162	158-175	168-189
2".....	156-167	162-180	173-194
3".....	160-171	167-185	178-199
4".....	164-175	172-190	182-204
Women			
4'10".....	92-98	96-107	104-119
11".....	94-101	98-110	106-122
5'0".....	96-104	101-113	109-125
1".....	99-107	104-116	112-128
2".....	102-110	107-119	115-131
3".....	105-113	110-122	118-134
4".....	108-116	113-126	121-138
5".....	111-119	116-130	125-142
6".....	114-123	120-135	129-146
7".....	118-127	124-139	133-150
8".....	122-131	128-143	137-154
9".....	126-135	132-147	141-158
10".....	130-140	136-151	145-163
11".....	134-144	140-155	149-168
6'0".....	138-148	144-159	153-173

*1-inch heels for men and 2-inch heels for women.

NOTE: Prepared by the Metropolitan Life Insurance Company. Derived primarily from data of the Build and Blood Pressure Study, 1959, Society of Actuaries.

* Richard E. Hunton, Formula For Fitness (Westwood, N.J.: Fleming H. Revell, 1966), p. 66.

APPENDIX C

PHYSICAL FITNESS RATINGS OF INDIVIDUAL SPORTS

Sport	Endurance	Agility	Strength		
			Legs	Abdomen	Arms
Archery	25	25	25	50	75
Bicycling	50	25	75	25	25
Canoeing	45	45	40	35	35
Hiking	50	25	75	25	25
Horseback riding	25	50	25	50	25
Ice skating	25	75	75	25	25
Mountain climbing	75	75	75	50	75
Roller skating	25	50	75	25	25
Rowing	50	25	50	50	75
Skiing	75	75	75	50	50
Swimming (aquatics)	50	25	50	25	50

While some of these sports are played competitively, they are included because they all can be, and often are, indulged in alone. This does not, of course, rule out the companionship of others, which enhances the enjoyment, even though there is no contest. As a safety measure, aquatic sports and mountain climbing require at least one companion at all times.

*Harold Friermood, The YMCA Guide To Adult Fitness (New York: Association Press, 1963), p. 74.

APPENDIX D

PHYSICAL FITNESS RATINGS OF GROUP ACTIVITIES

Sport	Endurance	Agility	Strength		
			Legs	Abdomen	Arms
Badminton	50	75	75	50	50
Bowling	25	25	50	25	50
Deck tennis	50	75	50	50	50
Golf	25	25	50	25	25
Handball	75	75	75	50	75
Horseshoes	50	25	25	25	50
Paddle ball	50	75	50	50	50
Paddle rackets	50	75	50	50	50
Paddle tennis	50	75	50	50	50
Squash racquets	50	75	50	50	50
Square dancing	50	25	50	25	25
Table tennis	25	50	50	25	25
Tennis	75	75	75	50	50

*Harold Friermood, The YMCA Guide To Adult Fitness (New York: Association Press, 1963), p. 84.

APPENDIX E

ENERGY EXPENDED IN VARIOUS ACTIVITIES

Activity	Approximate calories per hour
Archery	100-150
Badminton	175
Bicycling (moderate)	175
Bicycling (fast)	500
Bowling	400
Calisthenics	200-500
Canoeing (moderate)	180
Dancing	250
Golf	300
Handball	250-350
Horseback riding (walk)	150
Horseback riding (trot)	500
Paddle rackets	200-300
Paddle ball	250-350
Rowing (moderate)	400
Running	800-1000
Skating (moderate)	250
Skating (fast)	350-700
Skating (roller)	250-700
Skiing	600-700
Squash racquets	250-350
Swimming (breast and back stroke)	350-650
Swimming (crawl)	700-900
Table tennis	300
Tennis	400
Walking (two miles per hour)	200
Walking (four miles per hour)	300

*Harold Friermood, The YMCA Guide To Adult Fitness (New York: Association Press, 1963), p. 108.