

5-1953

## The Biblical Basis of God's Demand for Holiness

Delmer C. Ransdell

Follow this and additional works at: [https://digitalcommons.georgefox.edu/wes\\_theses](https://digitalcommons.georgefox.edu/wes_theses)

 Part of the [Christianity Commons](#)

---

APPROVAL SHEET

This thesis has been approved by the following faculty  
committee:

First reader: Elton Fuhrman Approved May 21, 1953  
Second reader: Kenneth P. Wesche Approved May 21, 1953  
Form reader: Herb Byrnes Approved May 21, 1953



THE BIBLICAL BASIS OF GOD'S DEMAND FOR HOLINESS

by

Delmer C. Ransdell

A Thesis

Presented to

the Faculty of the

Western Evangelical Seminary

In Partial Fulfillment

of the Requirements for the Degree

BACHELOR OF DIVINITY

---

Portland 22, Oregon

May 1953

# TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION . . . . .	1
A. Statement of the Problem . . . . .	1
B. The Justification of the Study . . . . .	2
C. The Scope of the Study . . . . .	3
D. The Limitations of the Study . . . . .	6
E. Definitions of Terms . . . . .	7
F. Method of Procedure . . . . .	7
II. HOLINESS IN THE OLD TESTAMENT . . . . .	9
A. Word Study . . . . .	9
B. Holiness of God . . . . .	15
C. Holiness of Places . . . . .	19
D. Holiness of Things . . . . .	23
E. Holiness of Days and Seasons . . . . .	24
F. Holiness of Men . . . . .	25
G. Summary . . . . .	30
III. HOLINESS IN THE NEW TESTAMENT . . . . .	32
A. Vocabulary and Related Words . . . . .	33
B. Greek Tense Endings . . . . .	40
(ἁγιάζω) <u>Hagiazō</u> , and its usage . . . . .	42
(ἁγνίζω) <u>Hagnizō</u> , and its usage . . . . .	45
(καθαρίζω) <u>Katharizō</u> , and its usage . . . . .	45
(τελειόω) <u>Teleioō</u> , and its usage . . . . .	51
C. Holiness in Relation to Pentecost . . . . .	53
D. Holiness of Men . . . . .	57
E. Summary . . . . .	60



## CHAPTER

## PAGE

IV. HOLINESS IN RELATION TO ORIGINAL SIN. . . . .	62
A. Primitive Holiness . . . . .	62
B. Original Sin . . . . .	70
The Fact of Depravity . . . . .	71
The Effects of Depravity . . . . .	73
The Nature of Depravity . . . . .	75
(ἀδικία) <u>Adikia</u> , a definition . . . . .	75
(ἀσεβεια) <u>Asebeia</u> , a definition . . . . .	75
(ἀνομία) <u>Anomia</u> , a definition . . . . .	75
(ἁμαρτία) <u>Hamartia</u> , a definition . . . . .	76
(ἁμαρτάνω) <u>Hamartano</u> , a definition . . . . .	76
Theories or Modes of Transmission . . . . .	78
C. The Fall and the Recovery . . . . .	80
D. Summary . . . . .	85
V. HOLINESS AND THE LAW . . . . .	86
A. Character and Design of the Law . . . . .	86
B. The Law Related to Christ . . . . .	89
C. The Law according to Paul . . . . .	91
D. The Law of Love . . . . .	93
E. Summary . . . . .	95
VI. HOLINESS A DIVINE REQUIREMENT . . . . .	96
A. Provision made (Scriptural basis) . . . . .	96
B. Required for entrance into Heaven . . . . .	100
C. Nature of Holiness . . . . .	103
Positional holiness . . . . .	104
Actual holiness . . . . .	109

CHAPTER	PAGE
D. Reasons for and how to obtain Holiness . . . . .	113
E. Summary . . . . .	116
VII. GENERAL SUMMARY AND CONCLUSIONS . . . . .	117
A. General Summary . . . . .	117
B. Conclusions . . . . .	120
C. Suggestions for Further Study . . . . .	121
BIBLIOGRAPHY . . . . .	122
APPENDIX . . . . .	128
(ἁγιαῖω) <u>Hagiazō</u> . . . . .	129
(ἁγνίω) <u>Hagnizō</u> . . . . .	130
(καθαρίω) <u>Katharizō</u> . . . . .	130
(Τηλεῖω) <u>Teleioō</u> . . . . .	131



## CHAPTER I

### INTRODUCTION

#### A. STATEMENT OF THE PROBLEM

Any true study of the term "Holiness" must immediately consider the doctrine of God and the fact that He is a holy Being. Any concept of the term except as it is related to God has very little meaning. Wiley says that in the Father, holiness is original and undervived, in the Son holiness is revealed, and in the Spirit holiness is imparted.<sup>1</sup> Holiness is a relative term when applied to man. The necessity of a proper understanding of the Biblical usage of the word Holiness becomes apparent immediately. Since God has demanded that man "Be Holy," and all are aware that man in his "natural" state is not holy, it is apparent that every phase of the doctrine of soteriology (the doctrine of Salvation from sin), is affected to a large degree by the concept of the meaning of this term in its usages.<sup>2</sup> The problem resolves into a Biblical study of the term Holiness and related terms, rather than a study of views held by various theologians and schools of theology. It was not the purpose of the writer to ignore views and interpretations held by various writers, but to use them only as they relate to a Biblical study of these terms.

---

Some have said that the command to be holy means only that of separation, while others maintain that the word includes a moral aspect.

---

1. H. Orton Wiley, Christian Theology (Kansas City, Mo., Beacon Hill Press, 1949), vol. I, p. 372.

2. I Peter 1:16, A.S.V., I Corinthians 2:14, A.S.V.



The problem then, was to set forth by a careful examination the Biblical basis and the nature of God's demand for holiness: that is, whether it is ritualistic, or moral, or both.

## B. THE JUSTIFICATION OF THE STUDY

Much that is written today concerning this great subject of "Holiness" takes into consideration what other men have said rather than what the Bible has said. Due to this, some works can not be considered valid, as they cannot properly be called exegetical works. Since theologians of the various schools of theology in the conservative branch of Protestantism today are not in agreement as to the meaning of the term holiness, it has seemed important that an exegetical and an inductive study be made of the term "Holiness." One's doctrine of salvation, as well as his doctrine of sin will be affected to a great extent by his concept of the term "Holiness" and related words. Also, one's attitudes toward the exhortations given to man by God will be affected by his concept of this term "Holiness."

The controversies which surround the term holiness exist today because of a lack of hearkening back to primary sources for the basic meaning of the terms. In the research done by this writer, only one work was found where this has been done.

The holiness of God is not in dispute today, but rather the meaning of the term as it is related to the crowning act of His creation: man. God said that He was holy and commanded that man was to be holy; therefore if man would obey God, he must fulfill this commandment.<sup>3</sup>

---

3. Leviticus 11:44, A.S.V.



Down through the centuries different ideas have been held regarding the meaning of this term "holy." The Monks and ascetic groups have maintained that separation was the main thought in the term and carried this out even to the extent of seclusion from the world. God's purpose for man was not realized through seclusion, for God's word promises a blessing to man in order that man might be a blessing to the world.<sup>4</sup> Jesus settled this question in His great priestly prayer as recorded in John 17:15, A.S.V., when He said: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." Surely separation to the extent of seclusion was not God's intention.

Some<sup>5</sup> regard death to be the agent of accomplishing man's holiness that the scriptures say Christ accomplished.<sup>6</sup> There is ample justification for a study of this kind, therefore, to show the Biblical basis of the demand of holiness upon man, to be obtained during this life.

### C. THE SCOPE OF THE STUDY

No attempt has been made to prove the Bible to be God's inspired word. It has been accepted to be that in all cases. In a study such as has been suggested, it is understandable that this can not be an exhaustive study of this subject, as there are more than eight hun-

---

4. Genesis 12:2-3, A.S.V.

5. Wiley, op. cit., vol. II, p. 463.

6. Ephesians 5:25,26, A.S.V.



dred times where the term is used in the Old Testament alone.<sup>7</sup> It was the purpose of the writer therefore, to consider the basic words that are directly related to this work of holiness and the requirement that man attain unto it. Portions of scripture that are directly related to this subject have been considered. It has been impossible to consider all, but a fair sample has been taken to show the message of God's word on this subject. Mention has been made of the Holiness of God as well as that of places, things, days, seasons, and men. This is done in chapter two.

In chapter three the results of a similar study made in the New Testament is given, with consideration being given especially to those particular words that the translators of the Septuagint used in translating the words defined in the Old Testament. This study was more complete than the one made in the Old Testament as there is of course much less material in the New Testament. Some time has been spent in discussing the Greek tense system, as well as a consideration of some particular verbs in relation to the tenses. This study has not been exhaustive in all instances, but in the appendix, valuable help has been presented to show that careful consideration has been given.

As a result of the word study and the consideration of the tense readings in the Greek New Testament, time was taken to relate the term holiness, to the epoch of Pentecost. Following this is a study of the key scriptures that relate to the holiness of men, as stated in the New Testament. Mention has been made of the standard that Jesus set forth while here on earth.

---

7. James Strong, "Main Concordance," The Exhaustive Concordance of The Bible. . . (New York, Hunt & Eaton, 1894), pp. 486-9.



Holiness as related to original sin was discussed in chapter four, especially dealing with what is generally called "primitive Holiness," or the holiness that Adam knew before he fell from this plane. Original sin: the nature, the depth of it and the extent of the fall was considered. Since the "Image of God in man" is in this area, this subject was considered and also to what extent the image can be renewed. A study of the fall and the recovery in the light of the New Testament teachings will also be made, especially centered around the epistle to the Romans, because the most comprehensive statements of the extent of the fall and the recovery are made in this book.

Jesus said that He came not to destroy the law, but to fulfill it.<sup>8</sup> Since man today is not under the old dispensation, which was law, but under the new, which is grace,<sup>9</sup> there must be a harmony between the two. A discussion of law as it pertains to the New Testament Christian has been made, with a conclusion as to the place law should have in the heart of the one who is now under grace. This, of course, has direct bearing upon the holiness that God demands of man.

Does God make any demands of His children, or are they excused from keeping all commandments because of grace? Is the holiness that God demands of His children "positional," or is it "actual," or both? Has provision been made for man to be made holy here and now, or must death bring this? If so, where do we find a scriptural basis for this? What did the writer to the Hebrews mean when he said,

---

8. Matthew 5:17, A.S.V.

9. Romans 6:14, A.S.V.



Without holiness no man shall see the Lord? Heb. 12:14, A.V. Since most are agreed that there is a type of holiness for man here, what is the nature of this holiness? How does man obtain it? These and many other questions have been dealt with in relating Law to Grace.

Holiness as a requirement has been presented and discussed, as well as the scriptural method of obtaining this experience that the Father wills, the Son purchased and that the Holy Spirit effects.

#### D. THE LIMITATIONS OF THE STUDY

This is not an exhaustive study. For example, the study of the term holiness in the Old Testament alone, if one were to do an exhaustive study, would be a far larger work than this entire work. The subject of "original sin" is a very important study and here again our whole doctrine of hamartiology (the doctrine of sin), our doctrine of soteriology (the doctrine of salvation from sin), and the office and the work of the Holy Spirit is involved. It is impossible to discuss this at length, but a presentation of some obvious conclusions from other studies is presented.

The word studies that have been made are complete in the sense that reliable lexicographers were consulted for definitions and in the New Testament study all closely related terms were considered in the Greek. Due to this it was possible to draw valuable conclusions from the use of these various words. The writer has not brought in the views of many Bible expositors and writers, as might have been done, but rather has taken the interpretation that was quite obvious after making a careful inductive study of the various scripture portions in their context. These interpretations were not found to be in contradiction to what other men have written regarding these por-



tions of scripture, at least in the majority of cases. Many portions of scriptures not mentioned were carefully studied, and are shown in the appendix.

As the title of this work indicates, this is a Biblical study, and of primary interest is the usage of the term Holiness as found in the Bible, and especially in the original languages. Because the emphasis of this work is on the Biblical usage of the term holiness, many extra Biblical works have been excluded from this work. The effort expended, was to the end that only those portions of scripture and those bits of research that had direct bearing upon the subject in hand be used.

#### E. DEFINITION OF TERMS

The terms used and the word studies made were too numerous to mention here. These terms have been used as defined in the word study made. For this reason, authoritative lexicographers were quoted, thus giving us a good basis for our definitions. No words were used as synonyms unless so stated at the time of their usage.

Regarding the use of the English Bible, the version used has been indicated in each instance, and in the majority of instances the American Standard edition, published in New York in 1901, was used. The word "Biblical" as used in the title is merely a statement of the source of the materials to be considered.

#### F. METHOD OF PROCEDURE

The writer has remained objective in this study, basing the statements made upon the findings of the research. The portions of scripture studied were studied inductively. The purpose of this was



to remain as free from bias as is possible in a study of this type. Many of the figures arrived at were from a careful study of both the English Concordance of the entire Bible as well as a Greek concordance of the New Testament. The thoroughness of these concordances is well recognized and received, and the work was helped rather than hindered because of this.

The study of the term holiness logically begins in the Old Testament, then goes on to the New Testament. Vocabularies in both Testaments were considered. The term holiness was related to primitive holiness as well as original sin. Consideration was given of the transition from Law to Grace, with chapter six showing holiness to be a divine requirement.



## CHAPTER II

### HOLINESS IN THE OLD TESTAMENT

Any proper study of the term "Holiness" must begin in the Old Testament, as the special revelation of God to man begins there. Any conception of the holiness of God that the human authors of the New Testament held certainly must have been received from their careful study of the "scriptures," which to them meant the Old Testament. Thus it is evident that a correct study of "Holiness" as taught in the New Testament, must include a careful study of the word "Holiness" as used in the Old Testament. The writer has noticed that many of the present day studies upon the subject of "Holiness," either of God or in man, are taken almost entirely from a word study of the term as used in the New Testament sense, and in many cases they were made in the light of a twentieth century connotation of the word. In any study involving a consideration of the transition from the "Old Testament" to the "New Testament," care must be taken, lest the result be only the idea given in the "Old." In many cases this idea is the germ or seed, and the full-grown plant can be found in the "New Testament."

---

Holiness in the Old Testament can perhaps best be studied by considering the vocabulary that is related to the actual root word. A study has been made of synonyms and related words.

#### A. WORD STUDY

The Hebrew root (קדש) kadash, is used in excess of eight



hundred twenty times in the Old Testament.<sup>1</sup> The importance of this term is immediately evident. This root word is translated "holy" or "holiness" in the greatest number of instances. Some other derivations of this root are sanctify, purify, dedicate, consecrate, saint, and sanctuary.<sup>2</sup>

The word kadash according to "The Analytical Lexicon," has the idea of being holy with reference to a man devoting himself to God, and in this sense separating himself from the rest of the people that are not holy or separated.<sup>3</sup> The lexicon further states that in the Syriac the related word has the basic meaning of: to separate, to devote or to consecrate. In the Piel state, the verb kadash means: to consecrate, to sanctify.

The adjective (קדוש) kadosh, is derived from the verb and means holy, set apart or saint when spoken of men. The noun (קדש) kodesh, is likewise derived from the verb kadash, and has the basic meaning of holiness or holy place.<sup>4</sup>

The Jewish Encyclopedia shows the word kadash to be from a root preserved in the Assyrian "kudusu" which means "bright."<sup>5</sup> It has the further thought of unapproachableness; the state of separation from, and elevation above things common. This is in a physical and

---

1. James Strong, Main Concordance accompanying The Exhaustive Concordance of the Bible (New York, Hunt & Eaton, 1894), pp. 486-489.

2. Strong, Hebrew & Chaldee Dictionary accompanying The Exhaustive Concordance of the Bible, op. cit., p. 102.

3. B. Davidson, The Analytical Hebrew and Chaldee Lexicon (New York, Harper, and Brothers, n.d.), p. 654.

4. Ibid., p. 655.

5. Isidore Singer, Men. Ed., The Jewish Encyclopedia (New York, Funk and Wagnalls Co., 1925), vol. VI, p. 439.

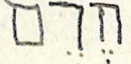


external sense. In a spiritual sense it meant moral purity and perfection incapable of sin and wrong. Using any one of the three definitions, the thought of purity and separation is found to be present. The general use of the term today carries the thought of a separation from and a consecration to. Almost without exception, when some thing or person or place was to be separated from others of its kind, the thought of dedication to God was also understood. An example of this is found in Exodus 13:2 where Jehovah said to Moses, "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." No one challenges the thought that God intended that this first-born was to be dedicated unto Him.

Several renderings are possible and this is due to the nature of holiness. One definition will not suffice. G. A. Turner states that,

In everyone of the more than eight hundred places where this root is used in the Old Testament the meaning of separation is permissible; in many instances it is demanded.<sup>6</sup>

In the Jewish Encyclopedia cited previously the expression of something unapproachable or separated from the common and profane is found, and a further meaning of moral purity and sinlessness when used in the spiritual sense. Each of these meanings has its proper place and will aid in the pursuit of an understanding of God's demand that man be holy.

Another word which has to do with things devoted to God is the word (  ) cherem, which literally means a net, and usually

---

6. George Allen Turner, The More Excellent Way. . . (Winona Lake, Indiana, Light and Life Press, 1952), p. 23.



means a doomed object as one devoted to destruction or appointed to be utterly destroyed. The verbal form is (חָרַם) charam, and in the Hiphil state the word means: to devote, either to destruction or unto God.<sup>7</sup> In Leviticus 27:28, A.S.V. the word is used twice.

Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

The thought in this verse and the following verses was that this "devoted" thing could not be redeemed or bought back, but must be put to death. There is at least one other use of this word which would not be apparent at a casual reading, and in Leviticus 21:18 mention was made of a man with a flat nose being forbidden to hold the priestly office. This reveals that anything less than physical perfection regarding the priest is doomed to destruction. This applies when man offers to God, whether it be for others as Christ offered, or in a moral sense when man offers himself to God as a living sacrifice. God was teaching this by type in the Old Testament. Since those words which are considered to be synonyms or directly related to the term holiness are the basis of the word studies made, one of the Hebrew words that is translated perfect has been considered next.

---

~~There are several root words in the Old Testament that are ren-~~  
 dered perfect in most of the English versions. The two most common ones have been considered. The first is the root word (תָּמַם) tamam, which means to complete, to be perfect, upright, to cease, to come to an end. The adjective (תָּמֵם) tameem, is derived from

---

7. Davidson, op. cit., p. 275.



the verb and has the basic meaning of complete or perfect.<sup>8</sup> Girdlestone renders the word tamam as: unblemished, entire and sincere.<sup>9</sup> Other translators have rendered it as perfect, undefiled, upright, and without spot. The word is used in Genesis 6:9 where Noah was spoken of as a just man and perfect in his generation. Two other notable instances of the use of this root word tamam are noted. One is in Genesis 17:1, where Abram was commanded to walk before God Almighty and be perfect. The other reference has to do with the sacrifice that was to be offered, and this instance is found in Leviticus 22:21. The offering was to be perfect in order to be accepted; there was to be no blemish upon it.

According to Girdlestone, the word (שָׁלֵם) shalam is one of the most notable words used to express the idea of perfection.<sup>10</sup> The adjective (שָׁלֵם) shalom, is derived from the verb shalam. The adjective has the basic meaning of soundness or wholeness.<sup>11</sup> The root originally signified oneness or wholeness, hence completeness. The writer finds that the adjective shalom is used in conjunction with heart in fourteen passages, thus giving the rendering of a perfect heart.<sup>12</sup> A careful study reveals that in the majority of the fourteen instances this has to do with a state or attitude of heart

---

8. Ibid., p. 763.

9. Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1948), p. 96.

10. Ibid., p. 95.

11. Davidson, op. cit., p. 720.

12. I Kings 8:61; 11:4; 15:3,14; II Kings 20:3; I Chronicles 12:38; 28:9; 29:9,19; II Chronicles 15:17; 16:9; 25:2; 19:9; Psalms 101:2.



regarding a service toward God. A perfect heart is enjoined in I Kings 8:61. In I Kings 15:14, it is stated that Asa actually had a perfect heart. In I Kings 11:4 it states that Solomon did not have a perfect heart. Almost without exception, the thought of a soundness, a wholeness or a complete state is meant, and in this present life.

Keeping in mind the thought that the definition for holiness given by the Jewish Encyclopedia had the thought of purity when used in a spiritual sense, the next word to be considered is (קִּיּוּן) taher, which according to Girdlestone signifies to make clear, bright, or shining, and hence to make or pronounce clear.<sup>13</sup> There is also the thought of the object being unadulterated, or pure. In the instances where this word is used in the Old Testament, it has reference to a ceremonial cleanness. In Malachi 3:3, this root word is used and The Lord is referred to as the one that is the purifier, and He is to purify the sons of Levi. This speaks of a different type of a work than a mere ceremonial cleansing. They had had that previous to this account given by Malachi, and the thought here appears to be something different or more complete, which would have a moral significance or a cleansing or making to shine the inner sanctum of the heart. This would apply today when all are to be priests unto God.<sup>14</sup>

There are other words that have some relation to this great subject Holiness, which have been considered in other portions of the work. In a summary of the word study, it has been found that the root word (קָדַשׁ) kadash has the basic meaning of separation, and is thus used exclusively in many instances, yet the word is not with

---

13. Girdlestone, op. cit., p. 143.

14. I Peter 2:9, A.S.V.



out moral significance and has the meaning of moral purity and sinlessness. A further, and yet not a contrary, meaning is that of radiance or brightness, and in a sense is very closely connected with the root word *Taher* which means to brighten, make clear, bright, or shining or to pronounce clean. The other two words considered were Tamam and Shalam. Tamam carries the thought of completion, perfection, unblemished, entire, sincere, and shalam that of oneness, wholeness which still has the thought of completion or perfection. Reference has been made to these definitions throughout the work as the writer has found no other definitions that would differ to any great extent from the ones given. The Holiness of God is our next subject for consideration.

#### B. HOLINESS OF GOD

The term holiness, if considered apart from God, has very little meaning, as only with God is Holiness absolute. The Bible declares God to be holy. H. W. Middleton states that holiness is one of the commonly accepted moral attributes of God.<sup>15</sup> G. A. Turner states that, "in general it may be said that holiness, in its basic significances designates not one of the so-called 'moral attributes' of Jehovah but rather his total Being."<sup>16</sup> Dr. C. W. Butler states that "Holiness is a generic moral term. It includes in its nature all moral values . . . There is a perfect moral balance of all these attributes which find their highest expression in the fact that God

---

15. H. W. Middleton, Aspects of Holiness (Mings Junction, Ohio, H. W. Middleton, R.P.I., 1949), p. 16.

16. George Allen Turner, Is Entire Sanctification Scriptural? (Wilmore, Kentucky, Asbury Theological Seminary, 1946), p. 25.



is holy."<sup>17</sup>

God manifests Himself in fire to Moses both on the Mount, and in the Desert. The thought conveyed in these two instances was that He was an unapproachable deity. When Isaiah, in his first vision, saw the Lord, his first concern was for his uncleanness. Apparently he did not feel his finiteness nor his humanity as the great difference between himself and his God, but only his uncleanness. The reason for this is evident, because God created man to be a human being as well as finite, but He did not create him to be unclean. Hence, Isaiah's concern when he views the Lord of hosts. Basically, a lack of Holiness implies a sense of uncleanness.

The holiness of God is used in two distinct senses in the Old Testament: (1) As a separation from all that is earthly and human; (2) as a distinctly ethical character ascribed to God.<sup>18</sup> Regarding the separation of God from all that is earthly and human, does not imply that God is above these and therefore disinterested, but rather that there is none on earth like unto Him. In the second sense, man is commanded to be Holy even as God is Holy. Man is not to be above the earthly and human, but rather this refers to a likeness to God in moral qualities which are communicable, at least in quality whereas some of His other attributes are not. The reason for this is due to the likeness of the image of God in man which is a moral likeness.

---

The subject of the "Image of God in man" has been discussed a little

17. C. W. Butler, Faith-Building Messages (University Park, Iowa, The College Press, n.d.), p. 7.

18. James Orr, Gen. Ed., The International Standard Bible Encyclopaedia (Grand Rapids, Wm. B. Eerdmans Publishing Co. 1947), vol. III, pp. 1403-4.



more in detail in Chapter IV. The first place in the Authorized version that the word has been translated holiness is in Exodus 15:11, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" The reader will immediately recognize this as Moses' song after crossing the Red Sea. The phrase "Glorious in holiness," shows that Moses linked God's holiness to this miraculous deliverance of His chosen people. This tells more of the term "holiness" than the casual reader will observe. God had spoken to Moses before and had promised their deliverance, and to him it meant that because of His holiness this came to pass.

Several places in the Old Testament<sup>19</sup> the people are exhorted to worship the Lord in the beauty of holiness. This type of worship is pleasing to God and it further shows that it is something man renders to God.

In Psalms 30:4 David exhorts the saints to give thanks at the remembrance of His holiness. David again puts the holiness of God at the apex of His attributes or perhaps designating the sum total of them all. A further verse that aids in understanding this great truth about God is Psalm 60:6, A.V., "God hath spoken in his holiness: I will rejoice, I will divide Shechem, and mete out the valley of Succoth." The inspired writer of this passage seems to state here that God is immutable because He is holy. When God speaks in His holiness, it is forever settled. Another verse that carries out a similar thought is found in Psalm 89:35. God is Holy; He proclaims holiness. Moses states this as a question, yet with him it is really as affirmation, "Who is like Thee among the gods, glorious in holi-

---

19. I Chronicles 16:29; Psalms 29:2; Psalm 96:9.



ness," Exodus 15:11, A.V. Truly this teaches that God is above the common, the earthly and the human as all of the other gods as Moses refers to them are merely man-made and are no gods at all. Only God is glorious in holiness.

I Samuel 2:2, A.V. states, "There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." This passage certainly gives God an elevated and a unique position. Oehler states that

. . . in His transcendence above the world, and in His apartness from the creature, God is He who ever preserves His own proper character, maintaining Himself in that being which is distinct from everything created.<sup>20</sup>

God further reveals His holiness in His word as evidence in Leviticus 20:26 where He separates a people that are to be holy unto Him. The holiness of God desires fellowship with someone other than the common or profane.

One other verse is marshalled that also tells us the nature of the holiness that God has underived within Himself, and this is Habakkuk 1:13, A.V., "Thou art of purer eyes than to behold evil and canst not look upon iniquity. . ."

Remembering the association between the definition for holiness and that for purity, God is recognized as being pure. This certainly is the opposite of the common or profane. He cannot look upon iniquity. His abhorrence for the disobedience of His holy law is immediately evident.

The scriptures declare God to be Holy. The fact that He has

---

20. Gustav Friedrich Oehler, Theology of the Old Testament (8th Edition; New York, Funk & Wagnalls Co., 1883), p. 106.



spoken by His holiness declares that this is the governing factor and declares His immutability. Furthermore, the word states that He has chosen a people, and they are to be holy. God is declared to be above all else; there is none like Him. His holiness is declared to be distinct, and undarived. His holiness shows forth His purity also, as notified by the uncleanness felt and expressed by His children when they beheld His holiness. His holiness then bears out the thought of separation, radiance, or glory, and also purity. He is the source of all holiness.

### C. HOLINESS OF PLACES

The discussion on this portion will be confined to a consideration of the places that God's word designates as holy. J. A. Beet stated, "We have seen that holiness is God's claim to the ownership and the exclusive use of various men, things and portions of time, and that the objects claimed were called holy."<sup>21</sup>

Psaln 47:8 A.V. reads, "God reigneth over the heathen; God sitteth upon the throne of his holiness." This portion speaks of the throne of God's holiness and taking the whole of scripture into account it can have a three-fold meaning. First, it would refer to the throne of holiness which is in heaven, and this would be the pattern showed to Moses in the mount. ~~Second, it would refer to the temple at Jerusalem, which again was somewhat of a copy of the tabernacle that Moses was instructed to erect. Third, it would refer to the hearts of "just men made perfect." The full revelation of~~

---

21. Joseph Agar Beet, Holiness as Understood by the Writers of the Bible (New York, Phillips & Hunt, 1889), p. 21.



God is that He wants to have a throne in the heart of every child of His.

Another account is found in Psalm 48:1 A.V., "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." The writer of this Psalm no doubt refers to Mount Moriah as this was the mount on which the temple was built. The term "holiness," as it applies in this particular instance, has the thought of separation as well as radiance. The city and mount were separated from other cities in the land, in the sense of having a peculiar significance unto God, and there was a radiance about this mount that did make it a sacred place to those who worshipped God. Obadiah 17 is a similar account, and here Mount Zion is spoken of as being holy.

The great prophet Isaiah, under the inspiration of the Holy Spirit, has given us a vivid picture of a highway which is none other than God's highway. Perhaps Isaiah would make it an abstract place, but it still has the thought of separation and purity.

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fool, shall not err therein.

Isaiah 35:8, A.S.V.

Even though purity and separation are the two significant thoughts in the passage, yet the thought of radiance is not entirely absent, at least to the one who would read it with spiritually discerning eyes. Every heart that has been redeemed longs for this way, a way in which the unclean shall not pass over.

Another beautiful passage that clearly depicts that God's courts are to be courts of holiness is found in Isaiah 62:9 A.V. In the previous verses the prophet is speaking of the fact that foreigners



and enemies shall no longer eat their food nor drink the wine for which God's chosen people have labored. "But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness." The American Standard Version used the word sanctuary instead of holiness, but the root word is kadash. The thought of separation is in this passage: a separation from any other court. The thought of purity is also clearly evident if consideration is given to the whole context of the verse. According to Clarke this refers to the fact that the fruit of the land, as they possessed it, was considered uncircumcised or impure for three years following their possessing it, and in this sense discovery is made of the meaning of purity or the thought that no unclean thing shall come into the courts of His holiness. Knowing this, the two-fold teaching of separation and purity is readily seen.<sup>22</sup>

Isaiah 63:15 A.V., "Look down from heaven, and behold from the habitation of thy holiness and thy glory . . .," teaches that heaven or the abode of God is a holy place. Perhaps no one would argue against this, but it does seem important that the scripture does speak of heaven as being a holy place. Certainly the three meanings of holiness: radiance, separation, and purity can all be seen in the thought of the holiness of heaven.

~~In the account given in Exodus 3:5 A.V., of God speaking to Moses, the following words are found: "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."~~ The removing of the sandals was an

---

22. Adam Clarke, The Holy Bible containing the Old and New Testaments. . . with a Commentary and Critical Notes. . . (New York, Abingdon-Cokesbury Press, n.d.), vol. IV, p. 229.



act of reverence which would be comparable to the removing of the hat in the western world today. The significance is not as pointed though, because those who wore sandals in the eastern countries signified the removing of the defilement that had accumulated by walking in places that were unholy. The ground that was referred to here was a spot that God had separated unto Himself for the specific purpose of placing this call upon Moses. Considering the whole context, the three thoughts of the definition of holiness are seen. First, that of separation, as mentioned; second, that of purity, as signified by the removing of the sandals. This was not a purity in the moral sense, but certainly pointed forward to it. Third, we find the thought of radiance in the burning bush that was not consumed.

Another passage of great interest to those studying holy places is the one found in Exodus 26:33 and 34. Here the veil is mentioned which divided the holy place and the most holy. At the first glance the reader is aware of the context and knows that this passage deals with the tabernacle. The term separation is apparent immediately as this account is viewed. By observing the necessary steps that the priest was to take before entering into this place, the discovery is made that there was to be a washing away of the defilement of sin at the laver, and this clearly indicated that purity was needed to enter this place. The further thought of radiance or glory is discovered when any study of the "holy of holies" is made.

These few examples show that the thought of separation was always present in the term holy even in referring to places. The thought of purity was present many times when referring to holy places, and from this it is evident that the demand for purity is required upon those coming near or into these places. The thought of radiance is not



lacking when considering the holy places, although it will probably be found to be the least prevalent of the three.

#### D. HOLINESS OF THINGS

Exodus 39:30 A.V. is a classic example of one "thing" that was called holy. "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signit, HOLINESS TO THE LORD." First, notice is made that it was called holy and this particular crown was different than all other crowns as it was to be used for a different purpose. Thus the thought of separation. It was to be made of pure gold. This is the root word taher, and one of the definitions given was that of an object being "unmixed" or "unadulterated." Pure gold would be gold from which the dross had been removed. This crown, made of pure gold and engraved such as it was, had the characteristic of radiance about it. Hence, we see that this crown had the three-fold significance designated to the term holiness.

There are many statements concerning the garments for the priest and the furnishings for the tabernacle, and most of them are referred to as being holy.<sup>23</sup> Suffice it to say that there is the thought of separation in each of the instances. In some there is an additional teaching of purity as well as radiance. Leaving the writings of Moses where so much is spoken of concerning holy things, our next area of examination is in the book of Chronicles. I Chronicles 23:28, A.S.V.,

For their office was to wait on the sons of Aaron  
for the service of the house of Jehovah, in the courts,

---

23. Exodus 28:2; 29:6; 40:9,10.



and in the chambers, in the purifying of all holy things, even the work of the service of the house of God.

This is an interesting portion, and in the context it is found that it has to do with David prescribing the offices and duties of the Levites. The point of interest, however, is that these things were called holy, yet there was a still further need of purifying. It is quite evident that they were holy because of their separation, but were not yet purified, which shows that the term was not always used in its full sense. In summary, the evidence reveals that the thought of separation is basic. There is the further thought of purity existing as purely a negative excellence, yet in symbol God is teaching that holy objects are pure.

#### E. HOLINESS OF DAYS AND SEASONS

In the consideration of the holiness of days and seasons, first consideration has been given to the sabbath day which was said to be a solemn rest and a holy sabbath unto Jehovah.<sup>24</sup> The thought of separation is here as the other days had been for themselves but this was for Jehovah.

Recorded in the twenty third chapter of Leviticus, is the account of the institution of the religious festivals that God's chosen people were to observe. These days were to be holy days and were to be observed as God commanded them, and they were observed somewhat different than the holy sabbath day. The thought of separation is the prevalent idea regarding each occasion. These days, festivals, and seasons were to be separated unto God in the manner prescribed

---

24. Exodus 16:23, A.S.V.



by Him. The final subject for discussion will be that of the holiness of men in the Old Testament.

#### F. HOLINESS OF MEN

The subject of the holiness of men in the Old Testament was not placed last because of lack of importance, but rather with the idea that all of the other subjects discussed might build toward a better understanding of holiness in man. Perhaps it should be added that God gave the command regarding the holiness of places, things, days and seasons for the benefit of man and with the purpose of teaching him that man's service was to be holy unto the Lord.

According to H. W. Middleton, Holiness was the original purpose of God for man.<sup>25</sup> To any careful reader of the Bible, there can be no doubt but that this is true. A discussion of man's primitive estate has been given in a following chapter, but can say here that sin was the one thing that barred real fellowship with God..

If this be the great aim, object and purpose of God for man, we might reasonably expect that the whole trend of Bible teaching would be in this direction; we might expect that this purpose should be revealed throughout the whole of Bible teaching and history. We might expect to discover it in Jewish Ceremonial; in the Ancient Covenants; to detect it in the prophetic visions; find it revealed in the codes of precepts; and particularly find it revealed the golden chain of Old and New Testament promises. We might expect to find taught that the ultimate intention of all these to be the sublime achievement of salvation from all sin.<sup>26</sup>

The evidence seems conclusive that all of these did point to this very thing. J. T. Peck also says that the chief end of man is to

---

25. Middleton, Aspects of Holiness, p. 9.

26. Ibid., pp. 10-11.



glorify God and enjoy Him forever.<sup>27</sup> Yet God is glorified by holiness alone. God also gave the command for man to be holy because He was the Lord their God.<sup>28</sup> Holiness is the basis of fellowship with God. This is found in Leviticus 11:44 and 45. They are again exhorted to be holy as God is holy. Were the men of the Old Testament holy in God's sight, and if so, did this holiness have any moral content included in it?

The first reference that is found regarding man being holy is in Exodus 19:6, A.V., where Israel is spoken of as being a kingdom of priests and a holy nation unto God. This, of course, has reference to the entire nation and some would say that it could have no moral element contained in it; thus the thought of separation is all that can be shown from this passage. By even a casual glance at the history of Israel, it is evident that she failed in this sacred calling. But was it not because of the lack of this moral element? God did desire that Israel should be a holy nation and the moral element is present in the term.

II Kings 4:9, A.V. gives an instance where Elisha is called a holy man. "And she said unto her husband, Behold now I perceive that this is an holy man of God, which passeth by us continually." Remembering the context of the dealings of Elisha with the Shunamite woman, ~~it seems evident that there was some moral element in Elisha's~~ life that caused this woman to say this. She may not and probably was not aware of all that was required to make one holy, yet she

---

27. Jesse Truesdell Peck, The Central Idea of Christianity (Rev. Ed., New York: Nelson & Phillips, 1876), p. 173.

28. Leviticus 20:7, A.V.



called him a holy man of God.

II Chronicles 23:6, A.S.V. reads: "But let none come into the house of Jehovah, save the priests, and they that minister of the Levites; they shall come in for they are holy: but all the people shall keep the charge of Jehovah." The Levites were called holy. Does this merely mean separation? Recorded in Exodus 29:1 is found the statement regarding the things necessary to hallow them or to make them holy. Washing with water, the shedding of blood and anointing with oil all were included in the rites of sanctifying or hallowing Aaron and his sons. This act speaks of a work in which the moral element is not lacking as they were already separated before this took place. "Since holiness, as set forth in the Mosaic ritual, was a prophetic outline of the holiness required in us, the various holy objects of the ritual were types as of Christ; so also of his followers."<sup>29</sup>

There are many instances where either the nation Israel, the priests, or certain individuals are referred to as being made holy or the statement "they shall be holy" is used.<sup>30</sup> Holiness was not the natural property of the chosen people of God, but was contingent upon their maintaining or meeting certain conditions of the covenant between them and their God. When the covenant was broken, God no longer was able to keep fellowship with them since the basis of their being his people was that of holiness. The Israelites believed that God had chosen them just to lavish His affection upon them rather than to make them a holy nation, a kingdom of priests. God did fi-

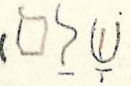
---

29. Best, Holiness as Understood by the Writers of the Bible, p. 43.

30. Leviticus 21:6; Numbers 6:5; II Chronicles 23:6; A.V.



nally narrow this down to a group within the nation showing that more than separation was intended. God did intend and required a moral element in His word "holy."

The next consideration will be the term (  ) shalam, which is translated perfect in many instances and used in conjunction with heart in fourteen instances, giving the rendering of perfect heart. The first reference that we shall consider is I Kings 11:4, A.S.V.

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as was the heart of David his father.

It is quite evident from the context that this term has a moral element in it and that the sin of idolatry caused Solomon to have an imperfect heart.

I Kings 15:11 and 14, A.S.V. are other conclusive verses which show that this term shalom has moral content as used here. "And Asa did that which was right in the eyes of Jehovah, as did David his father. . . nevertheless the heart of Asa was perfect with Jehovah all his days." The act of doing right and that which Jehovah commanded are the determining factors regarding the condition of his heart.

Hezekiah also reminds Jehovah in his prayer that he had walked before Him in truth and with a perfect heart.<sup>31</sup> God heard and answered his prayer and extended his life for fifteen years. This word "walk" speaks of activity and is more than a mere method of locomotion but rather it speaks of a state of conscious fellowship and obedience to God.

One more incident which shows that heart perfection is deter-

---

31. II Kings 20:3, A.S.V.



mined by the thoughts and imaginations of our hearts, which brings this down to the willful intents of the hearts. I Chronicles 28:9, A.S.V. reads:

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

A brief consideration is given to some instances where the root word (תָּמַם) taman is used. Genesis 6:9 A.S.V. reads: "Noah was a righteous man, and perfect in his generations; Noah walked with God." First we note that Noah was a righteous man--one who gave all his due. This word righteous certainly has moral qualities connected with it, as it is from the root word (צַדִּיק) tsaddik, which means to be just, righteous, equitable.<sup>32</sup> Next, observation is made that Noah was perfect in his generations and that he walked with God. He was consistent, sincere, upright, unblemished or undefiled. Our previous word study shows that any of these renderings might be used. The fact that he walked with God shows that here was a certain purity about his character because the rest of the earth was corrupt and was being judged for this very thing.

In Leviticus 22:21 a sheep is mentioned as needing to be perfect to be accepted as a sacrifice. This is the same root word and has the thought of being unblemished.

Job 1:8 A.S.V. is another instance where this root is used and translated perfect. "And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth,

---

32. Davidson, The Analytical Hebrew and Chaldee Lexicon, p. 640.



a perfect and upright man, one that feareth God, and turneth away from evil." Job's state is not known entirely, but it was pleasing to God. He feared God and turned away from evil. Certainly if it could be said of any Old Testament personage, it could be said of Job that he was undefiled and this is one possible meaning of the word tamam. The inward and outward aspect of heart religion is in this verse. A perfect and upright man referring to his dealings with fellow men and fearing God and turning away from evil referring to the inward or heart purity--purity of intentions.

#### G. SUMMARY

Briefly, the Holiness of God, place, things, days, seasons and men in the Old Testament has been considered. Some of the most common words used in reference to these terms as well as those that are related was studied. The root word kadash has three meanings: purity, separation, and radiance or brightness. Separation is nearly always present in the use of the word, and it was also found that the moral element was not left out, but in many cases it was evident. The two words rendered perfect have a definite moral connotation.

The conclusion can be drawn from the fore-going study: man's holiness is always in relation to his yieldness to God and His laws. Man's fellowship with a holy God is based upon a "separation from whatever, in symbol or reality, was opposed to God."<sup>33</sup> "We have seen that holiness is God's claim to the ownership and the exclusive use of various men, things and portions of time, and that the objects

---

33. Beet, op. cit. p. 38.



claimed were called holy."<sup>34</sup> "But Since some of the objects claimed were intelligent beings, and others were in control of such, the word sanctify denotes also their own formal surrender of themselves and their possessions to God."<sup>35</sup>

---

34. Ibid., p. 21.

35. Ibid., p. 29.



### CHAPTER III

#### HOLINESS IN THE NEW TESTAMENT

In the discussion of the term holiness in the New Testament, care must be taken not to separate it completely from the Old Testament connotation of the term. Care must be taken against casting everything overboard that was a part of the old covenant. The purpose of this work is to show the relation of law and grace. They are not to be considered separately, but the "new" as the fulfillment of the "old." There is " . . . the tendency to make the Gospel into a new law and the tendency to sever the Gospel from the law."<sup>1</sup> "The Old Testament is not without gospel and the New Testament is not without law."<sup>2</sup>

"The holiness proclaimed by Christ, explained, and is the only conceivable explanation of a great part of the Mosaic ritual."<sup>3</sup> It is true that we have in the "old" and the "new" one book. "It is equally true that the prominence given in the old covenant to ceremonial holiness receives its only explanation from the holiness taught by Christ."<sup>4</sup>

In the study of the term holiness in the Old Testament, as the term first came into use, man was prone to make it carry only the

- 
1. G. C. Berkouwer, Studies in Dogmatics, Faith and Sanctification (Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Co., 1952), p. 188.
  2. Ibid., p. 189.
  3. Joseph Agar Beet, Holiness as Understood by the Writers of the Bible (New York, Phillips & Hunt, 1889), p. 47.
  4. Loc. cit.



religious thought which was that of separation. As time, even centuries, passed and man miserably failed his God, he began to understand that God did have an ethical concept in the word holiness and its derivatives. The prophets began to stress the inner aspect of this term. They also put the emphasis upon the individual rather than the group, thus making this a personal commitment to a personal God.<sup>5</sup> Finally, in Malachi 3:1-3 is given the prophetic account of the Lord coming to His temple and the purifying of the sons of Levi that they may offer an offering in righteousness. "Since holiness, as set forth in the Mosaic ritual, was a prophetic outline of the holiness required in us, the various holy objects of the ritual were types, as of Christ; so also of his followers."<sup>6</sup> Hence, in I Corinthians 3:16 and 6:19, man is spoken of as a temple; in I Peter 2:5,9, man is spoken of as a holy and royal priesthood, and in Romans 12:1, man is spoken of as a sacrifice, or at least urged to present his body as a living sacrifice. Thus, the fulfillment of the old is found in the new.

#### A. VOCABULARY AND RELATED WORDS

The first word for consideration will be the one that the Septuagint has used to convey the meaning of the root word (KTD) (kadash), into the Greek language and consequently to the whole world through this medium of expression. Thayer gives the greek word (ἁγιάζω) hagiazō, as the word that is equivalent to kadash; the

---

5. Micah 6:8; Amos 5:24; Hosea 6:6.

6. Beet, op. cit., p. 43.



meaning being: to make holy, render or declare sacred or holy, consecrate.<sup>7</sup> He further states, "Since only what is pure and without blemish can be devoted and offered to God (Leviticus xlii. 20; Deuteronomy xv. 21; xvii. 1), *ἁγιάσω* signifies 3. to purify . . . ."<sup>8</sup>

Clear evidence for the verb and noun outside bibl. and eccl. writings appears to be wanting: . . . When therefore *ἁγίος* was appropriated in Jewish circles to represent their special idea of 'holiness,' it was natural that the factitive derivative should be coined from it, as a technical term which would be immediately understood by any Greek, even if he had never met with the actual form."<sup>9</sup>

The foregoing quote shows that even a delving into classical Greek would have little value in discovering the meaning of this word. This was the word that the translators chose to render the meaning of the Hebrew word kadash. In this manner our meaning from the root Hebrew word kadash is obtained, which was given in the previous chapter. The Analytical Greek Lexicon gives as a definition for (*ἁγιάσω*) hagiazo: to separate, consecrate, cleanse, purify, sanctify; regard or reverence as holy. It also gives the Septuagint as the source of this as all of the Lexicons checked do.<sup>10</sup> There is no basic disagreement in the definitions given by the various lexicons. It was not the purpose of this work to do an exhaustive study of these

---

7. Joseph Henry Thayer, A Greek-English Lexicon of the New Testament . . . (New York, American Book Company, 1889), p. 6.

8. Loc. cit.

9. James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament . . . (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1949), p. 4.

10. The Analytical Greek Lexicon . . . (New York, Harper and Brothers, Publishers, n.d.), p. 3.



various words, as this would be a separate study within itself. For practical purposes, a study of the noun and the adjective separate from the verb has not been dealt with, but the definitions will be confined in most instances to that of the verbs since the action is found in the verb.

The word hagiozo and its derivatives are used in excess of two hundred fifty times in the New Testament. The verb (ἁγιάζω) hagiozo, is used twenty eight times.<sup>11</sup> From this it is quite evident why this term has been given careful consideration in formulating doctrine from the new testament scriptures.

J. C. Lambert stated,

The distinctive feature of the NT idea of holiness is that the external aspect of it has almost entirely disappeared, and the ethical meaning has become supreme . . . Jesus proclaimed a new view of religion and morality according to which men are cleansed or defined, not by anything outward, but by the thoughts of their hearts . . .<sup>12</sup>

The next word for consideration will be the word which is generally translated perfect in the English translations. The rendering which the Septuagint gave of the two root words tamam and shalam, which were discussed in the previous chapter, will be considered next. Girdlestone states,

The verb tamam is rendered ἐκλείπω and συντελέω. The adjectival form of the word is generally rendered ἀμωμος, unblemished; but τέλειος occurs in several

---

11. Moulton and Milligan, op. cit., pp. 10-14.

12. James Orr, gen. ed., The International Standard Bible Encyclopaedia (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1947), p. 1404.



passages and ἀμεμπτος in a few.<sup>13</sup>

The previous quote is the basis for the study of (ἐκλείπω) ekleipo, Thayer gives the primary meaning: to leave out, to omit, to pass by.<sup>14</sup> The Analytical Greek Lexicon gives: to fail, to come to an end.<sup>15</sup> Regarding the word (συντελέω) sunteleo, The Analytical Greek Lexicon reads: to bring to an end altogether; to finish, end, to consummate.<sup>16</sup> Thayer says substantially the same thing. The prevalent meaning of both of the words is that of bringing something to a completion or an end.

Regarding the adjectival form, (ἄμωμος) will be considered first. Thayer gives: without blemish, free from faultiness, as a victim without spot or blemish; ethically, without blemish, faultless, unblamable.<sup>17</sup> The Analytical Greek Lexicon gives the one word blameless.<sup>18</sup> He also shows that the word is derived from the word (μῶμος) with the alpha prefixed which gives it the rendering of without or not having. For (μῶμος) mosmos his definition is: blame, ridicule, a stain.<sup>19</sup> The basic thought then is: without stain, without blame present. Certainly no one would argue against a moral ele-

---

13. Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1948), p. 97. (Girdlestone uses thamam, other lexicons consulted use taram)

14. Thayer, op. cit., p. 197.

15. The Analytical Greek Lexicon, op. cit., p. 125.

16. Ibid., p. 391.

17. Thayer, op. cit., p. 33.

18. The Analytical Greek Lexicon, op. cit., p. 19.

19. Ibid., p. 274.



ment in this word and it would even take us to the thought of the will being involved in this being without blame.

Keeping in mind the words that Girdlestone stated were used in a translation of the word thamam, (τέλειος) teleios is next on the list of the adjectival forms. The Analytical Greek Lexicon renders this word: brought to completion; fully accomplished, fully developed, complete, entire, fully accomplished in Christian enlightenment, perfect in some point of character, with no shortcoming in respect of a certain standard.<sup>20</sup> Thayer is very close to The Analytical Greek Lexicon with: brought to an end, finished; wanting nothing necessary to completeness; perfect, and of men he says: full-grown, adult; of full age, mature.<sup>21</sup>

One further word will be considered, and it is (ἄμemptος) amemptos. The Analytical Lexicon renders this: blameless, irreprehensible, without defect.<sup>22</sup> A summation of the previous definitions would be: a completeness, fully accomplished, perfect in respect to certain standards, blameless and without defect. Without doubt the major thought in the foregoing definitions is that of the moral element.

The word (שָׁלֵם) shalam is the next word for consideration. Turner states that, "Five times in the Septuagint τέλειος is used to translate shalam (שָׁלֵם) where it refers to a perfect heart."<sup>23</sup>

---

20. Ibid., p. 400.

21. Thayer, op. cit. p. 618.

22. The Analytical Greek Lexicon, op. cit., p. 18.

23. Hatch and Redpath, Concordance to the Septuagint, quoted in George Allen Turner, The More Excellent Way (Winona Lake, Indiana, Light and Life Press, 1952), p. 94.



Since teleios has been discussed previously, a further discussion has not been made here, only to say that it was also used in the translation of the Hebrew word tamam. One further mention of the word shalam as it was used with reference to Melchizedek. This old Testament king was also called the "king of peace" as well as "king of righteousness." The thought of peace is present. Mention will be made again of the type of Christ that is found in Melchizedek.

The next word which has been considered is the adjective righteous. This word is ( P T V ) tsaddaq in the Hebrew Old Testament and is the word coupled with king, which forms the word Melchizedek. A translating of this proper name is "king of righteousness." Turner states that "the Septuagint usually renders the adjective by ("righteous"), and the noun by δικαιωσύνη ("righteousness"),"<sup>24</sup> Upon the basis of this given by Turner this word has been defined. The Analytical Greek Lexicon gives three phases to the definition of the word (δικαίος). Used of things he translates just, equitable, fair; of persons, just, upright, innocent, pious.<sup>25</sup> Of the noun (δικαιοσύνη) dikaïesuna, gives fair and equitable dealing, justice, rectitude virtue, generosity, alms, and investiture with the attribute of righteousness.<sup>26</sup> Thayer's definition of the adjective (δικαίος) dikaïos, gives further illumination with this definition: "righteous, observing divine and human laws; one who is such as he ought to be."<sup>27</sup> His definition for the noun is similar

24. Turner, op. cit., p. 32.

25. The Analytical Greek Lexicon, op. cit., p. 102.

26. Loc. cit.

27. Thayer, op. cit., p. 148.



and has nothing to add to that of the adjective. A further discussion of this term will be made as consideration is given to men who are said to be righteous.

In the word study in the Old Testament mention was made of the Hebrew word ( טָהַר ) taher which was generally translated purify or some form or derivation of this word.

A more common word in the New Testament for 'purity' is katharizein. It is also common in the Greek Old Testament occurring 117 times, especially in Leviticus and Ezekiel, where, in most cases it is a translation of taher ( טָהַר ).<sup>28</sup>

The Analytical Greek Lexicon gives the following definition for

( καθαρίσω ) katharizo: to cleanse, render pure, to cleanse from leprosy, to cleanse from sin, purify by an expiatory offering, and make expiation for.<sup>29</sup> Thayer says substantially the same, but he deals with the word in the moral sense so we shall give his. First, he gives: to make clean, to cleanse; and in a moral sense: a. to free from the defilement of sin and from faults; to purify from wickedness; b. to free from the guilt of sin, to purify. Secondly, he states: to pronounce clean in a Levitical sense.<sup>30</sup> This word has been considered again later in the chapter, but even a casual reader can see that this is a strong word and not to be lightly considered. It means a complete purification when referring to the heart. The definition clearly conveys this meaning.

It was not the purpose of the writer to do a word study on every

---

28. Hatch and Redpath, op. cit., p. 85. (Katharizein is the present inf. form of ( καθαρίσω ).

29. The Analytical Greek Lexicon, op. cit., p. 206.

30. Thayer, op. cit., p. 312.



word that is associated with the subject holiness, but only the key words. The definition for sin has been dealt with in the following chapter under "original sin."

#### B. GREEK TENSE ENDINGS

Every student of the "Word," who wishes to "rightly divide" this "Word," is aware of the need of considering the language in which the "Word" was originally given. In considering the language, careful attention must also be given to the grammar. Within a short time the language student becomes aware of the inability to preserve every shade of meaning intended and presented in the original language. The classic illustration of this is found in the Aorist tense which is found in the Greek language. There is nothing in the English language that absolutely parallels it.

In the koine (common) Greek there are three kinds of action expressed in terms of tense. Robertson states, "These ideas (punctiliar, durative, perfected state) lie behind the three tenses (Aorist, present, perfect) that run through all the moods."<sup>31</sup> The foregoing three

kinds of action are thus momentary or punctiliar when the action is regarded as a whole and may be represented by a dot (.), linear or durative action which may be represented by a continuous line \_\_\_\_\_, the continuance of perfected or completed action which may be represented by this graph .\_\_\_\_.<sup>32</sup>

From this simple explanation, the reader can readily see that there is nothing in the English language that will accurately convey the

---

31. A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Nashville, Boardman Press, 1934), p. 824.

32. Ibid., p. 823.



thought of these types of action. "The aorist, . . . though always in itself merely point-action, punctiliar; yet may be used with verbs that accent the beginning of the action or the end of the action."<sup>33</sup>

Winer says that in general, the tenses are employed in the New Testament in exactly the same manner as in Greek authors.<sup>34</sup> This is meant in a very careful sense. Some have said that the New Testament writers paid very little regard to the rules of grammar.<sup>35</sup> A careful study of the different uses of the tenses proves this statement to be untrue. See Appendix. Paul was a scholar almost without equal in his day, and God selected this man to write His doctrine, at least in a large measure. The writer maintains that a careful consideration of the tenses is basic to a complete understanding of God's word.

In summary of this discussion on the type of action which the Greek tenses convey, the present tense denotes what is now going on and it denotes a continuous action. This was indicated by the ( ) in the previous quote. The imperfect denotes the same type of action in the past. The perfect denotes an action that is already finished at the present time as well as the continuance of a result down to the present time. Thus we have the (.) or point as well as the line type action. The Aorist denotes a singleness of act or point action and was indicated by the (.) point in the previous quote.

Our next consideration will be some of the various scriptures where these various tenses are used and the emphasis that is intended

---

33. Ibid., p. 829.

34. George Benedict Winer, A Grammar of the Idiom of the New Testament (Philadelphia, Smith, English and Co., 1872), p. 264.

35. Ibid., see footnote # 1 of p. 264.



by the use of them. D. Steele says that all exhortations to prayer and to spiritual endeavor in the resistance of temptation are usually expressed in the present tense.<sup>36</sup> This would indicate action over a period of time. Many examples of this have been discussed by Steele.<sup>37</sup> Steele also stated that "the absence of the aorist and the presence of the present tense whenever the conditions of final salvation are stated" is of utmost importance.<sup>38</sup> This bears out the need of a continuous faith, a state of mind that needs to remain over our entire life.

Consideration now is given to the use of some of the words that were defined earlier in the chapter and especially the use of the aorist tense in conjunction with them. The first word is the verb (ἁγιάζω) hagiazō. A chart showing all of the verses with this verb and the tense used in each instance is in the appendix.

John 10:36, A.S.V., "Say ye of him, whom the Father sanctified (Aorist) and sent (aorist) into the world, Thou blasphemest; because I said, I am the Son of God." This is certainly not intended to mean a continuing act, but rather an instantaneous act.

John 17:17-19, A.S.V.,

Sanctify (aorist) them in truth: thy word is truth.  
As thou didst send (aorist) me into the world, even so  
sent (aorist) I them into the world. And for their  
sakes I sanctify (present) myself that they themselves  
also may be sanctified (perfect) in truth.

---

36. Daniel Steele, Milestone Papers, Doctrinal, Ethical, and Experimental on Christian Progress (New York, Nelson and Phillips, 1878), p. 57.

37. Ibid., p. 58.

38. Ibid., p. 59.



The present tense is used here when Jesus refers to Himself. His act of giving Himself to God had begun and was to continue until He cries, "It is finished." This is also generally recognized as the beginning of His priestly ministry.

Acts 20:32, A.S.V., "And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified" (perfect). This does not in any way weaken the place given for an instantaneous act because the perfect has the thought of an instantaneous act in past time and continuing up to the present. Even in the English this particular verse has that meaning.

Acts 26:18, A.S.V., is another verse that gives a similar meaning. This has to do with Paul's call to preach and shows that those to whom he was to preach were to have both the remission of sins and an inheritance among the sanctified. The perfect is also used in this instance.

Ephesians 5:26, A.S.V., "That he might sanctify (aorist) it, having cleansed (aorist) it by the washing of water by the word." This is a passage that is familiar to all, yet it is important to note that both of these verbs are aorists, denoting the work done in one action.

---

I Thessalonians 5:23, A.S.V., "And the God of peace himself sanctify (aorist) you wholly; (this word means complete, all) and may your spirit and soul and body be preserved entire, (complete, perfect, faultless) without blame (this has the thought of unspotted) at the coming of our Lord Jesus Christ." This is no doubt one of the strongest verses in the entire Bible to show the instantaneous aspect



of the work as well as the area of the work which is: the body, soul, and spirit.

Hebrews 13:12, A.S.V., "Wherefore Jesus also, that he might sanctify (aorist) the people through his own blood, suffered (aorist) without the gate." The significance of the instantaneous aspect of this act is evident, as well as the fact that Jesus' blood purchased it. If man can be sanctified by growing, why this needless mention of this fact? "Jesus suffered . . . that he might sanctify." This speaks of initial as well as entire sanctification.

II Timothy 2:21, A.S.V., "If a man therefore purge (aorist) himself from these, he shall be a vessel unto honor, sanctified (perfect), meet for the master's use, prepared unto every good work." This denotes clearly point action but continuing up to the present time. Also note the action of the purging.

Hebrews 2:11, A.S.V., "For both he that sanctifieth (present) and they that are sanctified (present) are all of one: for which cause he is not ashamed to call them brethren." This refers to Christ's act of sanctifying His church and will necessarily continue until He comes again. This applies also to those being sanctified. Hence, the thought of His continuous act of sanctifying is present, yet it does not mean the individual, but the whole body of Christ.

I Peter 3:15, A.S.V., "Sanctify (aorist) in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you." Again this shows the instantaneous phase of the work as well as the area in which the work is being done, which is the heart.

Space will not permit a consideration of all of these verses in which the word hagiazō is used, but a sufficient number have been



considered to show that the various writers show forth the singleness of the act. Even in the verses that are not in the aorist and perfect tense, nothing has been found that would teach other than this if they are carefully considered in their context. The Appendix shows the tense of a great number of these references.

The next verb for consideration will be ( $\acute{\alpha}\gamma\upsilon\acute{\iota}\zeta\omega$ ) hagnizo, which is generally translated: "to purify; to purify morally."<sup>39</sup> This verb is used in the New Testament seven times and is used in the present tense only once, which is in I John 3:3. In all other instances, it is used either in the aorist, or the perfect tense which still has the thought of point action continuing up to the present time or the time of writing. The three accounts in Acts, 21:24; 21:26; 24:18, all have to do with Paul performing the rite of purifying. Even in this the definiteness of the act is taught because it also has the action completed.

James 4:8, A.S.V., "Draw nigh (aorist) to God and He will draw nigh to you. Cleanse (aorist) your hands, ye sinners; and purify (aorist) your heart ye doubleminded." This definitely shows that both works of grace are instantaneous acts. This verse will be discussed again in the chapter on "original sin."

I Peter 1:22, A.S.V., "Seeing ye have purified (aorist) your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." Again we see the singleness of act.

The greek word ( $\kappa\alpha\theta\alpha\rho\acute{\iota}\zeta\omega$ ) katharizo will be the next word

---

39. The Analytical Greek Lexicon, p. 4.



for consideration. This word is used thirty one times in the Greek New Testament. The present tense is used in only nine of these instances.

Matthew 8:2, A.S.V., "And behold there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." The infinitive in this sentence is aorist which shows that the work was done in a moment of time. The third verse has the word used twice and in both cases the aorist is used. "I will, be thou made clean. And straightway his leprosy was cleansed." This work was an instantaneous act. As the aorist tense is used here to show that the healing was instantaneous, it is reasonable to assume that it would be used in other places for the same reason?

Matthew 10:8, A.S.V., "Heal (present) the sick, raise (present) the dead, cleanse (present) the lepers, cast out (present) demons: freely ye received, freely give." These works are of the nature where an instantaneous act is required to do them, yet Jesus used the present. The obvious meaning is that they were to continue doing these various acts in the cities to which they were to go. Therefore, Jesus could mean nothing but continuation of these acts in each city. Matthew 11:5, has the same meaning because the present is used throughout this portion also.

In Matthew 23:25,26, A.S.V. Jesus says, "Ye cleanse (present) the outside of the cup and of the platter . . . cleanse (aorist) first the inside of the cup . . . ." Jesus makes this a reference to the cleansing of the heart and makes it aorist, whereas he refers to their act of cleansing and makes it present. A further evidence that God's work is instantaneous.

Mark 1:40-42, refers to the same instance that was discussed in



Matthew 8:2-3, and it is significant that the aorist tense is used in the three instances where the verb is used.

Mark 7:19 refers to the statement Jesus made about the things that procede from the heart are those that defile. His discourse on this made all meats clean. This again refers to meats even in the future, therefore the one going present or continuous action is used.

Luke 4:27 used the aorist and refers to the cleansing of Naaman the leper. Luke 5:12,13 is the account of the leper healed who was mentioned in Matthew and Mark. The aorist is used here also. Luke 7:22 is in the present and was discussed previously when mention was made of Matthew 11:5. Luke 11:39 is a parallel to Matthew 23:25-26, which has been discussed. Luke 17:14,17 is the account of the ten lepers being cleansed. The aorist is the tense in this portion in both instances. Acts 10:15, A.S.V., "And a voice came unto him again the second time, What God hath cleansed (aorist) make not thou common." This scripture carries a two-fold meaning. First, as it applied to the Gentiles in Peter's day, and second, to those who would make light of the work that God does in the human heart today through the merit of Jesus' blood and through the agency of the Holy Spirit. Acts 11:9 has reference to the same and the aorist tense is used also.

Acts 15:9, A.S.V., "And he made no distinction between us and them, cleansing (aorist) their hearts by faith." The meaning is evident, their hearts were purified by faith.

II Corinthians 7:1, A.S.V., "Having therefore these promises, beloved, let us cleanse (aorist) ourselves from all defilement of



flesh and spirit perfecting holiness in the fear of God." Again, let us note the instantaneous act and also that it is to be from the defilement of the flesh as well as the spirit. This verse, and those just preceding upon which Paul bases his statement, clearly stated the necessity of living without sin. There is no place for sin in the life of the person who is living for God.

Ephesians 5:25-27, A.S.V.,

Christ also loved the church, and gave himself for it; that he might sanctify (aorist) it, having cleansed (aorist) it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

The instantaneous act of sanctifying, which includes His instantaneous act of cleansing, is clearly shown in these verses. This act of sanctifying the church is included in the provision of the atonement. It would be well to note that the word amomos is used in this verse, being translated "without blemish." The ethical definition, which was found for this word, is faultless, unblamable.

Titus 2:14, A.S.V., "Who gave himself for us, that he might redeem us from all iniquity, and purify (aorist) unto himself a people for his own possession, zealous of good works." Again the instantaneous act of cleansing is seen, as well as the teaching that this is for this present life, because this scripture does not apply to heaven.

Hebrew 9:14 speaks of Christ's blood cleansing the conscience of dead works. This of course refers to those that have not yet been cleansed; therefore, the future tense is used. In the twenty second and twenty-third verses of this same chapter reference is made



to the continual cleansing that was needed with the animal sacrifices. It is common knowledge that the high priest went into the Holy of Holies once each year and this was done with blood,<sup>40</sup> but Christ's offering was once and for all.<sup>41</sup> The present tense is used in these two instances for this reason.

The portion quoted from Hebrews 10:1-2 further verifies that which was just mentioned.

For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins.

The perfect tense is used in conjunction with the verb cleanse, and this points out the thought that the writer was trying to get across to us. In the phrase "having been once cleansed," the perfect is used which means a completed act; and in the previous passage when referring to a continuous act, the writer of the Hebrews used the present tense. This also speaks of the thoroughness of Christ's work.

James 4:8, A.S.V., "Draw nigh to God, and he will draw nigh to you. Cleanse (aorist) your hands, ye sinners; and purify (aorist) your hearts, ye doubleminded." This verse is significant with regard to the secondness of the act of purifying the heart. By using two different words, yet both in the aorist tense, it is clearly seen that there are two distinct acts. The instantaneous acts of both works of grace are clearly taught in this passage.

---

40. Leviticus 16:15,34. Hebrews 9:7.

41. Hebrews 9:12; 10:14.



I John 1:7, A.S.V., "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth (present) us from all sin." Throughout this discussion of the aorist tense, it has been continually mentioned the act that the tense signifies, yet nowhere has the intention been to leave the impression that this was a work that was done "once and for all," no matter what man's attitude toward God and obedience to His will might be in the future. This verse clearly brings out man's individual relationship to his cleanser, who is Jesus Christ. Walking in the Light is the requirement that keeps the blood applied. Once this work has been done, man does not cut himself loose from the grace of God, as some would falsely claim, but he relies more than ever upon His grace and the cleansing and purifying power of His precious blood. John 15:4-6 clearly teaches this.

I John 1:9, A.S.V., "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." In this verse John deals with the act of cleansing (aorist) which comes subsequent to the time of His forgiving man's sins. This shows the necessity of forgiveness or pardon for sins committed as well as the cleansing of the nature that prompts the acts.

---

~~The foregoing are the instances where the word katharizo is used~~  
 in the New Testament. When referring to the very act of cleansing, the aorist or perfect is used without exception. When referring to the efficacy of the blood of the Old Testament animal sacrifices, it has been found that the present or continuous action is used, stressing reapplication. When referring to the conditional phase of this



great work, it was found that the on-going present is used. Not all references studied had the moral aspect present, yet in many of them it was present. The heart can be purified, or cleansed in this present world. The conditional element is that of faith. See Acts 15:9.

Our final word that has important bearing upon this particular study is (Τελεῖω) teleioo. Thayer gives, 1. to carry through completely; to accomplish, finish, bring to an end. This has reference to acts and was used when Jesus spoke of His finished life. See Luke 13:32. Secondly he gives: to complete (perfect), i.e. add what is yet wanting in order to render a thing full. This has reference to love as mentioned in I John 2:5 and 4:17,18. In commenting on this and its various usages, Thayer also said that it is bringing one's character to perfection, or if it refers to love, then it lacks nothing.<sup>42</sup> This verb has the thought of completion in it whether referring to an act, a state of character or a condition of heart.

The word teleioo is used twenty-three times in the New Testament and only in the present in one instance. See Appendix. This is in Luke 13:32 where Jesus refers to the fact that in three days will his life be perfected. A careful study has been made of each verse within its context and the conclusion is that the almost exclusive use of a tense that indicated the finished act proves again that this is not a progressive work. See Appendix. There may be progression up to the place of perfection, but the act is instantaneous. I John 2:5, A.S.V., "But whoso keepeth (present) his word, in him verily hath the love of God been perfected" (perfect). It is notable that the keeping of the word is continuous action; so the thought of abiding

---

42. Thayer, A Greek-English Lexicon of the New Testament, p. 618.



is present.

I John 4:12 A.S.V. is very similar to the verse just quoted, "No man hath beheld God at any time: if we love one another, God abideth in us and his love is perfected (perfect) in us." The seventeenth verse in this same chapter shows that this was not to take place at death. "Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, so are we in this world." A chart showing the tense of the verb teleioo as it is used in the New Testament will be found in the Appendix.

In summarizing the use of the Aorist and also the reference to the Perfect, it was evident that the writers were very consistent in using these tenses. They were aware of what they wanted to say and employed the particular tense that expressed the type action they wished to convey. In noting the use of the word teleioo, the passive voice was used in the majority of instances showing that the soul is passive and is acted upon. The verb telao was also considered, but was found to mean accomplish, or fulfill in the majority of instances, and does not carry the moral connotation that teleioo does. All verbs considered show forth the definiteness of the act whether it be to sanctify, to cleanse or to perfect our love.

It can be said then that "Holiness is both a crisis and a process."<sup>43</sup> Reference is made here to the act which has made man holy. Jesus cleansed our hearts, perfects our love, and the entire transaction can be and should be called the act of sanctifying. Man has a "Maintained condition of purity, a moment-by-moment salvation con-

---

43. Thomas Cook, New Testament Holiness (London, The Epworth Press, 1950), p. 43.



sequent upon a moment-by-moment obedience and trust."<sup>44</sup>

### C. HOLINESS IN RELATION TO PENTECOST

This and the following section regarding the holiness of men are closely related. This section has primarily, the dispensational aspect of Pentecost.

Peter under the inspiration of the Holy Spirit interpreted Pentecost to be the fulfillment of the prophecy in Joel 2:28. God said that He would pour forth His Spirit upon all flesh. The one hundred twenty cannot be named, but the "eleven" were there, and these were converted men. This is confirmed by Luke 10:20 and also the seventeenth chapter of John. Since these were saved and the others were with one accord, it is evident that the individuals in the upper room were converted people. Jesus repeatedly spoke of the coming of the Comforter; See John 14:26 and 15:26. In Luke 24:49, Jesus told them to tarry in the city until they be clothed with power from on high. Acts 1:8 also states that they shall receive power when the Holy Ghost is come upon them. These references have been cited to show that Jesus taught the disciples to expect a visitation of the Holy Spirit in a measure beyond anything that they had experienced. They were waiting with great expectancy, yet not knowing entirely what to expect.

Perhaps there is no better way to discover what actually happened on the day of Pentecost than to analyze their own statements of this event. One of the first things that was apparent was that they had power to be witnesses in a far different and more powerful

---

44. Ibid.



manner than they had before. This of course was a fulfillment of the promise that Jesus had given to them. Peter also made mention of the happenings of the day of Pentecost at the Council of Jerusalem (Acts 15:8,9), when he gave the account of his visit to Cornelius. He clearly stated that this was an experience which paralleled the day of Pentecost. "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith," A.S.V. T. Cook states that two facts are much in evidence in this portion: First, that the same fullness of the Spirit, which the apostles received at Pentecost, was imparted to Cornelius and his household. Secondly, that the work wrought was the purifying of their hearts by faith.<sup>45</sup> The obvious conclusion then is that the baptism of the Holy Spirit does include entire cleansing from sin and that the two terms are synonymous.

It is not enough to say that the Holy Spirit was given. In what sense was He given? Students of the Word are aware of the fact that the Holy Spirit was in the world prior to Pentecost, but in a different measure. At Pentecost the Holy Spirit came in a greater measure as well as in a different office than He had ever come before. These men on the day of Pentecost were filled with the Holy Spirit. S. Chadwick says that Pentecost interprets the Upper Room. The Paraclete had come, the Spirit of Truth had come, and the disciples knew. The Witness to the Christ had come, and they were witnesses. The Executant to the Kingdom had come in power and every man spoke as the Spirit gave him utterance. Fear

---

45. Ibid., p. 64.



was gone; a new power was at work. No more hiding behind bolted doors. The vital thing that happened at Pentecost was that the Spirit of Jesus came to abide in the hearts of men in the power of God.<sup>46</sup>

Some refer to the passage in John 20:22, when Jesus said, "Receive ye the Holy Spirit," and say that the Holy Spirit had been given previously. It is clear, as the account in John is read and then the one in Acts, that there was a great difference in the two occasions. If they did receive Him before, it was not in the same manner or measure that is recorded in Acts the second chapter.

By carefully studying Acts 1:4, it is evident that they had not received Him in the measure that Jesus expected. He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which they had heard from Jesus. Then Jesus stated that they would be baptized with the Holy Spirit not many days hence; this, of course, referring to Pentecost.

R. S. Taylor approaches Pentecost from a different direction than many and considers it as one of the four great pegs in the Christian system. He says that Christmas speaks of God incarnate; Black Friday speaks of God becoming sin for sinners; in Easter we recognize God triumphant; and Pentecost speaks of God dwelling in human hearts. Pentecost is the climactic day of the four as the first three were given in order that this day might be.<sup>47</sup>

---

46. Samuel Chadwick, The Way to Pentecost (Berne, Indiana, Light and Hope Publications, 1937), p. 26.

47. Richard S. Taylor, Lectures of Pentecost (Given at Cascade College, Portland, Oregon, 1949), Lec. 1, p. 1.



A further significance is that of the symbolism which was not just accidental. There was, rather, a purpose in it. There is the idea of harvest because this Feast was an agricultural feast and was one of the three Pilgrimage feasts. It was the end of the harvest, yet it pertained to the first fruits because the people were not to partake of the harvest until this feast. In a spiritual sense, Pentecost was also the first-fruit of the harvest. The second symbol is consecration, and this is found in the burnt-offerings which speak of complete self-dedication. Next, is found the symbol of strength in the two loaves which were offered. Priests were to partake first and then the people. Christ becomes bread only through the Holy Spirit. The final symbol is that of holiness because this feast also commemorated the giving of the law. Just as the law was given on Mt. Sinai amid thunderings, even so was the law written upon the fleshy tables of the human heart upon the day of Pentecost.<sup>48</sup>

There is one further thing to note about the relationship between Pentecost and the experience of holiness in the heart. Paul stated in I Timothy 1:5, that the end of the commandment is love out of a pure heart and a good conscience and faith unfeigned. Peter states that God purified their hearts by faith on the day of Pentecost. Paul said that this is the end of the commandment. The two, holiness of heart and life, and Pentecost are inseparably connected. Without Pentecost, and by this is meant the baptism of the Holy Spirit, there can be no true holiness, or heart purity.

---

48. Ibid., pp. 2-6.



## D. HOLINESS OF MEN

For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. I Peter 2:21-24, A.S.V.

In this portion Christ is set forth as our example and mankind is to follow in His steps. He did all of the great work that He accomplished on the cross that man might live unto righteousness. This then was the purpose of God in sending His Son, Christ Jesus. This varies but little from Paul's statement in I Timothy 1:5, where he states that the end of the commandment is love out of a pure heart.

Peter also said that we "are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light," I Peter 1:9, A.S.V. Herein is stated the reason that the redeemed have been called a royal priesthood and a holy nation. I Peter 1:15, A.S.V., ". . . Be ye yourselves also holy in all manner of living." Peter further says that we are to be "without spot and blameless in his sight."

From the portions just quoted, it has been found that Christ is man's example, and that man is to live unto righteousness. Paul says that in order to keep the commandment of loving God supremely and our neighbor as ourself, it is necessary to have love out of a pure heart. Peter says in Acts 15:9 that our hearts are purified



by faith, and he further says that the redeemed are a holy nation and that they are to show forth the excellencies of Him who called us. They are also to be holy in all manner of living. These passages have been quoted to show that the New Testament writers were not adverse to using the term "holiness." They not only spoke of their being a holy nation, but that they had pure hearts, which were obtained by the baptism with the Holy Spirit. It is to be noted, furthermore, that this was not something that happened when they died, but that this was to show forth in all manner of living. If man is to show forth the excellencies of Him who called us, the place where that is needed is here and now, as only those that know Him will be in heaven.

. . . We meet at once a conspicuous difference of the use of the word in the Old and in the New Testament; namely, that in the Acts of the Apostles and elsewhere all church-members are indiscriminately called saints, holy persons. . . . This is the use of the adjective holy in five out of every six places in the New Testament in which it is spoken of Christian believers.<sup>49</sup>

No doubt everyone, who has made a study into this, has noted that all Christians are called saints, which word is derived from hagiozo. They are all called holy, in the sense that God has put a claim on their lives. "But, although, as claimed by God, all the children of God are holy, it is evident that the full idea of holiness is realized in them only so far as they yield to God the devotion he claims."<sup>50</sup> Paul speaks to the Corinthian church as unto carnal, babes in Christ. It is evident that they have not yet attained to

---

49. Beet, Holiness as understood by the Writers of the Bible, p. 40.

50. Ibid., p. 41.



this experience of a pure heart that he spoke of in I Timothy 1:5.

Paul questioned the Galation church about their method of being perfected. Galations 3:3, A.S.V., "Are ye so foolish? having begun in the Spirit, are you now perfected in the flesh?" It is evident that Paul was urging them not to seek this perfecting work by the acts of keeping the law, but by faith.

And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we attain unto the unity of the faith and the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ.  
Ephesians 4:11-13, A.S.V.

Paul spoke to the saints here, yet he spoke of there being a program which is to bring them to that perfect state, which he has mentioned in many of his other epistles, that of love which has been perfected. In Colossians 3:14 Paul said "And above all these things put on love, which is the bond of perfectness." This too is urged upon born-again believers.

The writer of the Book of Hebrews in the twelfth chapter also has given a clear teaching upon this subject. He spoke of the chastenings that the redeemed as children of God will receive that they might be partakers of his holiness.

It has been shown in the previous scriptures that there are two different ways in which the word saint or holy applies to different ones in the New Testament. In the first sense it applies to all who have accepted Jesus Christ as their personal Savior. This has been called "initial sanctification," because the new-born child of God is separated from the world. He has not yet been fully made a par-



taker of His holiness, neither has he put on the bond of love which is perfectness.

There is still another sense in which this word saint or sanctify is used and that is in an entire sense. Paul speaks of this in I Thessalonians 3:12-13, A.S.V.

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may establish hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

A thought very similar to this is found in the fifth chapter the twenty-third verse of this same book. Paul spoke of them being sanctified wholly, that their spirit, soul, and body be preserved entire, without blame. Truly he was speaking of something that the new-born child of God has not fully experienced. This, we would call "entire sanctification," which would refer to those who have had their hearts established unblamable in holiness, perfected in love and their spirit, soul and body preserved entire, and without blame.

"But it is quite clear that, when predicated of men, holiness-- that is, devotion to God, implies complete victory over all sin. For all sin, in thought, word or deed, tends to frustrate God's purposes."<sup>51</sup>

#### E. SUMMARY

In summarizing the chapter it was found that Holiness in the New Testament as it refers to men has a more complete meaning than

---

<sup>51</sup>. Ibid., p. 49.



was found in the Old Testament. When applied to man in the perfect or complete sense, the meaning is basically moral. Much more mention is made of the moral aspect of it than the religious or ceremonial which has the thought of separation. In the New Testament was found the full-orbed meaning of the term. It was found that the baptism with the Holy Spirit purifies the heart, perfects in love, thereby making the ones baptized partakers of His holiness. We see, furthermore, that this act was wrought by faith in the shed blood of Jesus.

Since God is immutable, and there is no change or shadow of turning in Him, the portion dealing with the holiness of God in the Old Testament also applies in the New Testament.

Holiness as it refers to the work done in the heart of man is directly related to Pentecost. It was found that the Holy Spirit came in a different office on the day of Pentecost, and that His is the task of purifying the hearts of the Church of God.



## CHAPTER IV

### HOLINESS IN RELATION TO ORIGINAL SIN

And God said, Let us make man in our image, after our likeness: . . . And God created man in his own image, in the image of God created he him; male and female created he them. . . And God saw everything that he had made, and, behold it was very good. Genesis 1:26, 27, 31, A.S.V.

This is the inspired account of man's creation. The question, then, concerns this image and the likeness of God in men before sin entered his life. There can be no doubt but that a Holy God would and did create a holy being, because holiness is the basis of fellowship. God's original purpose for man was holiness. Hence the discussion on primitive holiness follows.

#### A. PRIMITIVE HOLINESS

Primitive holiness is the term generally used to describe the original moral condition of Adam, which he possessed at the beginning of his existence. This was either a quality of his nature, concomitant with his creation, or something that was added to the original creation at a later time, or as a subsequent act. Since no record has been found of the latter, the evidence in Genesis 1:26, 27 points to the first.

Wiley has given a summary of the outstanding positions held regarding the nature of primitive holiness. Because of the brevity and yet comprehensive treatment which he gives, his quotation is given.

To review briefly, both Pelagius and Augustine distinguished between the "image" of God, which they limited to man's natural constitution; and the "like-



ness" which they referred to his moral nature. But concerning the nature of this likeness they differed widely. Pelagius held that man was created with only the possibility of holiness; while Augustine maintained that holiness was a quality of man's original nature. The Roman Catholic fathers held with Augustine, that man was possessed of primitive holiness; but since this was amissable or capable of being lost, they early came to the conclusion, that it could not, therefore, have been an essential element of man's original constitution. Hence they regarded it as a donum superadditum, or a supernatural gift subsequent to his creation. The Roman Catholic Church in some measure, therefore, agreed with both Augustine and Pelagius--with the former it held that primitive man was holy; with the latter it agreed that this holiness was not a part of man's natural constitution. We may say, then, that the contrast between Pelagianism and Augustinianism in the Roman Catholic Church lay in this--that the former regarded holiness as a mere possibility; the latter as a supernatural gift.<sup>1</sup>

In the foregoing quote Wiley has given us the basis for our discussion on this subject. He further states that in discussing the subject distinction must be made between a mere possibility of holiness, and holiness itself. The first is of course a negative state, and the last has to do with the positive attitude of the soul toward right and its antipathy for the wrong. There should also be a distinction between created holiness and ethical holiness. Created holiness is a subjective state or tendency and Adam possessed this before any choice on his part had been made. Ethical holiness springs from moral choices made by a free moral being.<sup>2</sup> Pelagius then, in saying that man was not holy in nature, but that he only had a possibility for holiness, would make primitive man "amoral" or with no

---

1. H. Orton Wiley, Christian Theology (Kansas City, Mo., Beacon Hill Press, 1949), vol. II, pp. 39-40.

2. Ibid., vol. II, p. 41.



bent or inclination in either direction. To him, the statement, that Jesus made regarding the nature of the tree determining the type of fruit, would have no bearing. We can readily discover that Jesus taught that the tree had a quality distinct from the fruit of the tree. Pelagius was quick to see the ethical aspect of holiness which is derived from a free moral agent making choices. Pelagius then would make every man as "Adam," and each one making his own first choice with no inclination or bent in one way or the other. He has neglected to consider all of the references in the word of God that apply to "original sin," or "inherited depravity." These scriptures have been considered in the next section of this chapter.

Augustine seemingly went overboard in the other direction and insisted upon the created state being ethically holy, and of course he also attached merit to this. Augustine held that original sin meant native guilt and depravity. Wiley presents a good discussion of these two positions.<sup>3</sup>

Pelagius denied a subjective state of holiness in primitive man and based all upon his actions. In so doing he has placed himself and his followers in a position where he has no doctrine of inherited depravity. In accepting that propounded by Augustine, God is shown creating man (those following Adam) with not only native or ~~inherited depravity, but also with guilt, or demerit.~~ The impossibility of accepting Pelagius in his entirety is immediately evident; but it is important to note the ethical aspect of any doctrine of holiness that Pelagius had. Augustine cannot be accepted because

---

3. Ibid., vol. II, p. 42.



he gives no place for ethical holiness. Adam did not have ethical holiness at creation, as this can be gained only by free choice.

That which is called the Augustinian doctrine today is somewhat different than the one just discussed. This has been discussed next. This is

The central view of the Augustinian anthropology as interpreted and maintained in the Calvinistic Churches. In this view original righteousness was an intrinsic quality of the nature of man, not something added to his nature. By the divine creative act he was constituted holy, and there was not only no subsequent act, but no separate act by which he was so constituted. . . . Further, their doctrine of sin logically carried them to this view of original righteousness. As in this doctrine the very nature of man in his fallen state is actually sinful, or sinful in a sense deserving of God's judicial wrath, so the nature of primitive man in itself and without any gracious endowment could be ethically righteous.<sup>4</sup>

It is not necessary to accept any of the doctrines given, but perhaps something can be gained from considering each of those presented. By studying the different views regarding primitive holiness, the importance of a correct doctrine becomes imperative because we see that our doctrine of "original sin" will be affected by our doctrine of primitive holiness.

Most are aware of the fact that the "Romish" doctrine of primitive holiness is based upon the doctrine of Augustine, at least in part. Miley says that:

The Romish anthropology is so far Augustinian as to accept the truth of a primitive holiness, but widely diverges from the latter respecting the nature of content of that holiness. What is specially distinctive of the Romish doctrine is that the primitive holiness

---

4. John Miley, Systematic Theology (New York, Hunt & Eaton, 1893), vol. I, p. 409.



was purely a supernatural endowment or gift.<sup>5</sup>

The thought of the addition, or supernatural endowment tells us that Adam was not created with this, but was really "amoral" and this was added later by a special favor of God. The danger of a doctrine such as this is immediately apparent when the loss of this supernatural gift or "original righteousness" is considered. Such loss would put man where he was when created, since they maintain that this gift was added following the act of creation. This seriously affects a scriptural view of "original sin," or "inherited depravity."

Wiley stated of primitive holiness, that;

It certainly could possess no proper ethical element, such as can arise only from free personal action. This is a determining law of limitation respecting the nature of primitive holiness. To pass this limit is to fall at once into the error of thinking that an ethical holiness may be divinely created in man. Directly following this is the error of thinking that a mere nature, the nature with which we are born, can be the subject of an ethical sinfulness and demerit--just such sinfulness and demerit as arise from personal violations of the divine law.<sup>6</sup>

In the previous quotation is found the basis for the whole controversy about the nature of primitive holiness.

In order that Adam be truly holy, there must have been first, a holiness of nature, which most agree that Adam had; then following this a moral worth which arises from free moral choices in direct obedience to divine will. There is a nature then, and there is a life. The nature does not have merit connected to it at the time of its origin, as this can only arise from free moral action in relation

---

5. Ibid., vol. I, p. 418.

6. Ibid., vol. I, p. 409.



or in reaction to the revealed divine will. Even though nature has no merit (ethical content), yet there is a moral tendency within a nature that might be described as a spontaneous disposition to good or evil, whichever the case might be. The life takes on moral worth or becomes ethical in character resulting from the type of action taken. There is a subjective holiness which has to do with the nature before any ethical action is taken, and is in distinction to all holiness of acts which are really ethical in character.

Miley said that "the holiness of Adam, as newly created and before any personal action of his own, was simply a subjective state and tendency in harmony with his moral relations and duties."<sup>7</sup> Ethical character, then, is molded or determined by free personal action, and could not be constituted by divine agency.

With the foregoing doctrines having been stated, the true interpretation of the nature of the holiness as found in Adam has been considered next. Genesis 1:31, A.S.V. states: "and God saw everything that he had made, and, behold, it was very good." Genesis 1:26 refers to the fact that man was to be made in the image and after the likeness of God. It also points to the fact that man was good at his creation. These two portions of scripture do show that man was holy at his creation, but they say nothing about holiness being added as a subsequent act.

Oehler says: "As the good in him is not yet developed into free self-determination, he does not as yet know the good as good."<sup>8</sup>

---

7. Ibid., vol. I, p. 410.

8. Gustav Friedrich Oehler, Theology of the Old Testament (8th edition; New York, Funk & Wagnalls Company, 1883), p. 156.



There was no knowledge of evil or of shame, in the sense of having experienced it. Satan led them to believe that only by experience could they have this knowledge. Satan insinuated that the knowledge of good and evil was something man needed to "be as God" Genesis 3:5, A.S.V. It is evident that there was something that could be added to this subjective state of holiness that Adam possessed. This was to be attained by free moral choices. This then, which could be attained would have ethical content, as it was to come by a correct decision of a free-moral agent. There is not much doubt but that Adam made correct choices, before he made the one that was to cast the whole human race into sin.

Adam was created with a holy nature; that is, with a nature that had an inclination toward good. This nature had no ethical element until Adam's actions as a free moral agent determined the ethical element. Miley further states that:

There was a second element of primitive holiness in the presence and agency of the Holy Spirit. . . . The Adamic nature could be holy in its own quality and tendency, and yet need the help of the Spirit for the requirements of a moral probation. Augustine himself held this view. . . . We need this truth for the proper interpretation of human depravity. The fall of man was not only the loss of holiness, but also the corruption of his nature. This corruption we may not ascribe to any immediate agency of God, but may interpret it as the consequence of a withdrawal of the presence and influence of the Holy Spirit. Thus the doctrinal meaning of "depravation from deprivation."<sup>9</sup>

Since the Holy Spirit is called the "Spirit of Holiness," it should not be thought necessary to defend His presence. There is no holiness outside of Him. It has ever been the ministry of the Spirit

---

9. Miley, op. cit., vol. I, pp. 421-2.



to make men holy.

W. B. Pope has said regarding the presence of the Holy Spirit in Adam's life that, "He did not add the moral image, but He guided the principles of action of man's soul created in that image. . . . Man was led of the Spirit, who was the power of love in his soul, already in his first estate as now in his last estate."<sup>10</sup>

There is one further thing which points to the presence of the Holy Spirit in the life of Adam and that is the office work of the Holy Spirit today. He is the Comforter and the guide into all truth, as well as the giver of spiritual life. Jesus said to the disciples that they were to be baptized with the Holy Ghost. He imparts Holiness to man.

What can be said then regarding primitive holiness? The scriptures show that God considered His act of creation very good. Man was created in the image and likeness of God. The holiness of Adam, before any action of his own, was a subjective state and a tendency in harmony with his moral relations and duties. This included the presence of the Holy Spirit. Adam achieved ethical holiness only after he as a free moral agent had responded in accordance with God's will. God's one requirement was that man was not to eat of the forbidden fruit. Trusting obedience was the only thing necessary to perpetuate his holiness. Disobedience by man was all that was required to lose his holiness. Adam chose to disobey, and the entire race has been affected.

---

10. William Burt Pope, A Compendium of Christian Theology (New York, Phillips & Hunt, n.d.), vol. I, pp. 427-8.



## B. ORIGINAL SIN

No picture can be drawn without a background, and except for sin, there is no human background for redemption and salvation. And since we are concerned now with terminology, we are driven to the necessity of arriving at definitions for sin that we may intelligently consider terms for describing the cure for sin.<sup>11</sup>

Our question then is: What is "original sin"? Is it inherent (residual) in this mortal body, or is it like a virus in the blood stream that affects every part of mans being, yet is not essential to one's life? These and other questions have been dealt with in discussing the all important question of "original sin."

Even though the subject was touched upon in the last section, no definition was arrived at regarding "original sin." There is a difference in views and definitions held regarding this great subject, even in conservative Protestant circles. In order to have a correct doctrine of soteriology (the doctrine of salvation from sin), there must be a correct and a Biblical doctrine of sin. In the previous section the conclusion was that Adam was created Holy, that he had the presence of the Holy Spirit to guide him, and that trusting obedience was the only thing needed to perpetuate this holiness. By the same token, unbelieving disobedience would be all that was required to lose this same holiness. It is this disobedience and the effects of it that is generally termed "original sin."

But what is the force of the term original? Pope says, "It refers simply and solely to the derivation of mankind from a common

---

11. J. B. Chapman, The Terminology of Holiness (Kansas City, Mo., Beacon Hill Press, 1947), p. 24.



stock. Our first parents, created without sin, nevertheless transmitted sin to their posterity."<sup>12</sup> Romans 5:12, A.S.V. clearly teaches this. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." There can be no doubt of the teaching that sin entered the world through Adam. Also death came through sin, which is the legal consequence or penalty, because this is what God warned would happen if Adam disobeyed. The very fact that death passed unto all men would show that this sin as a state also passed unto all men, because death came through Sin. Now, it is evident that this could not mean the act because an act of sin can not be inherited, therefore it must be the state, or a bent or inclination toward sinning that passed to the descendants of Adam.

Mention was made in the previous section of this chapter that when Adam sinned, he was deprived of the Holy Spirit; thus because of the guilt of his act and this deprivation, he became depraved. Even as Adam was found to be holy by nature in his primitive state, he is now found to be sinful by nature, and this nature or inclination toward sin was transmitted to his descendants.

In order to have a scriptural basis for "original sin" or "inherited depravity," the first consideration is what scripture says about the fact of depravity.

Genesis 6:5, A.S.V., "And Jehovah saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." What a contrast is found in

---

12. William Burt Pope, A Higher Catechism of Theology (New York, Phillips & Hunt, 1884), p. 122.



this passage with that of the original creation. There God said that His creation was "very good;" here He says that it is "evil continually."

Genesis 8:21, A.S.V., " . . . for the imagination of man's heart is evil from his youth; . . ." Again, the fact of depravity is seen and found to be in the heart, the seat of man's affection.

Psalms 51:5, A.S.V., "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." Thus the inspired Psalmist shows that this depravity is from the moment of conception and the thought of universality is present in this passage.

Isaiah 1:5-6, A.S.V., ". . . the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; . . ." Isaiah used a physical analogy to describe a spiritual malady. Not only is the fact of depravity seen, but the analogy reveals that it extends to the whole being.

Jeremiah 17:9, A.S.V., "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" The fact of depravity is plain, the location is evident, and the definite article would speak of universality.

Ecclesiastes 9:3, A.S.V., " . . . the heart of the sons of men is full of evil, and madness is in their heart while they live, . . ." Solomon was just as clear and specific as was Jeremiah and Isaiah, regarding the location and the extent of man's sin.

And now the words of our Lord as found in Matthew 15:18-19, A.S.V. "But the things which proceed out of the mouth come forth out of the heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings."



One further reference is cited, which does not exhaust those that could be used; this one showing not only the fact, but the universality of this depravity. Romans 3:10-11, A.S.V., " . . . There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God." Not one is found righteous in His sight.

From these references we saw that Scripture teaches that man is depraved, that depravity reaches into all parts of his nature, that the seat of this depravity is the heart, or the very self, and that all are depraved.

Through the witness of the Word the fact of depravity has been established. The next consideration has been the effects of this depravity, and again the approach has been made from the scriptural standpoint.

Paul in Galatians 5:25, A.S.V. says, "If we live by the Spirit, by the Spirit let us also walk." Mention was made previously to the fact that Adam was deprived of the Holy Spirit. This came about when he refused to walk by the Spirit. The condition found in the world as given by the account in Genesis 6:5 clearly indicate the lack of the Spirit. Through this lack of the Spirit, we see continuous disobedience, as taught in this same passage.

Ephesians 4:18, A.S.V., "Being darkened in their understanding, ~~alienated from the life of God. . . .~~" Man was separated from God, and in this sense he is dead spiritually.

John 3:19, A.S.V., " . . . men loved the darkness rather than the light; for their works were evil." In this portion mention is made of man, who at one time had real joy and pleasure in the presence of God, abiding in darkness, because he is a sinner by practice as well as sin-



ful by nature.

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

As a result of this sin, Adam now fears and dreads to come into the presence of God where before he delighted to be in His presence.

Also I John 4:16-18, A.S.V. shows that all men fear and dread God.

. . . God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, . . . There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

Adam suffered from fear in the garden, yet the word teaches that there is no fear in perfect love; therefore we can say that Adam lost perfect love. Therefore perfect love and holiness are two ways of referring to the same thing.

Romans 1:18-32 shows that man became degraded, and in this portion, the depth of his degradation is seen. Jeremiah 17:9, which was quoted previously, shows that man is no longer upright in heart, but full of deceit. Man became deceitful.

By considering John 8:36, A.S.V. and recognizing the recovery that Jesus has wrought the depth of the pit into which man had fallen is also seen. "If therefore the Son shall make you free, ye shall be free indeed." Through sin man lost his freedom and bondage came.

This does not exhaust the references to the effects of the fall, as much of the Bible deals with that, but enough passages have been presented to show that the effects of the fall were universal in outreach and total in extent. Man was deprived of the Holy Spirit, he continuously disobeyed God, he is depraved and practices sinning, he



now fears and dreads God, he is degraded, defiled, deceitful, and has lost his freedom. Through the loss of the Holy Spirit, he is void of spiritual life.

The fact and the effects of original sin or depravity have been discussed and established. But what about its nature? The first point of discussion has been in defining words that are used in the New Testament to express sin in its different forms.

There are four words having to do with depravity that have been defined and discussed. The first is (ἀδικία) adikia, which according to Thayer means, 1. injustice, 2. unrighteousness of heart and life, 3. a deed violating law and justice, act of unrighteousness.<sup>13</sup> It is quite evident from this definition that this is more than an act. The unrighteousness of heart is the source of the unrighteous acts.

The next word for consideration is (ἀσεβεία) asebeia, which means a want of reverence toward God, impiety, ungodliness. This also came from Thayer.<sup>14</sup> The very term ungodliness speaks of character or what a man really is. Reputation is what others say man is, but character is what a man is in his heart. A lack of reverence toward God speaks not only of acts but attitude, which is a heart condition. Here again the two-fold nature of sin is seen: a ~~nature unlike God, and the acts that stem from such a nature.~~

The word (ἀνομία) anomia, is also used to designate a type of sin. Literally the word means without law. Thayer gives, 1. the

---

13. Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York, American Book Company, 1889), p. 12.

14. Ibid., p. 79.



condition of one without, 2. contempt and violation of law, iniquity, wickedness.<sup>15</sup> This was the condition that prevailed in the garden as man set aside God's law and became a law unto himself. The result of this violation was wickedness.

The final word that has been considered is (*ἁμαρτία*) hamartia. This word is used to designate sin more than any other word in the New Testament, yet that does not mean that the other definitions are unimportant. Thayer says: 1. a sinning, 2. that which is done wrong, sin, an offence, a violation of the divine law in thought or in act, 3. complex or aggregate of sins committed either by a single person or by many.<sup>16</sup> The verb is (*ἁμαρτάνω*) hamartano, and the Analytical Greek Lexicon gives: to miss a mark; to be in error, to sin, to be guilty of wrong.<sup>17</sup> In Romans 5:12-8:10, Paul used some form of this word forty-one times. In twenty-nine of these instances, Paul used the definite article, which gives the thought of "The sin" -- a state, rather than an act.<sup>18</sup>

In summary of these four words, the definitions show an act as well as an attitude. They show the reason of the sin and the act that follows. Referring to the attitude or state of the heart, the conclusion is that it is a proneness to sin, or a sinful propensity.

After carefully considering the definitions as given, consider-

---

15. Ibid., p. 48.

16. Ibid., p. 31.

17. The Analytical Greek Lexicon (New York, Harper and Brothers Publishers, n.d.), p. 17.

18. D. Eberhard Nestle, Novum Testamentum Graece (Stuttgart, Privilegierte Württembergische Bibelanstalt, 1948), pp. 401-406. (An actual count was made by the writer.)



ation has been given to the fact that the inspired writers personified this inherited depravity and gave it numerous names. All of the instances where the different names are used have not been considered, but the sixth and seventh chapters of Romans abound with these, and notice has been made from these chapters. All of these instances are from the American Standard Version.

In Romans 6:6 sin is called, "old man" and "body of sin." In 6:19, individuals are called "servants of sin." This can mean nothing other than being a servant to something or being in bondage to it. In Romans 7:5, A<sup>o</sup>S.V., Paul states: "For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death." Paul spoke of being in the "flesh," yet he was not referring to the flesh of his body. This evident from the fact that Paul uses the imperfect tense in the Greek, which designates past time. He speaks of having been in the "flesh" thereby showing that at the time of writing he does not consider himself to be in the "flesh," yet Paul still had his mortal body when he wrote this. In the sinful condition that had once been his, Paul refers to himself as "carnal" in 7:14. In 7:23, he speaks of a "law in his members." He further calls it the "body of death" in 7:24. In these chapters, it was found in the Greek, that Paul used the definite article twenty-nine times with the word sin, thus making it read "the sin." Unfortunately the translators have not translated this, thereby losing the distinction between the state and the act.

Some passages which refer to sin as a corruption of being, have been presented next. In Romans 1:18 the two words, "ungodliness"



and "unrighteousness" are used to show this defilement. In II Thessalonians 2:12 and I John 1:9 the word "unrighteousness" in this sense is used.

In the sixth and seventh chapters of Romans, Paul speaks of "the sin" as being the cause of his trouble. Also he speaks of "the indwelling sin" which means nothing other than a corruption of nature. David referred to this unitary thing as "sin" in Psalm 51:2. John also spoke of man being "cleansed from all sin," in I John 1:7. This state of depravity is also called "iniquity" in Titus 2:14. In II Corinthians 7:1 this state is referred to as a "defilement of the flesh and spirit."

In Romans 7:24 Paul refers to the "body of death." By checking into the practices of condemned prisoners at that time, it was found that the Romans sometimes chained two condemned prisoners together, and after one died, the one remaining alive was kept chained to the corpse. From this Paul has given us this figure of speech to help describe this state of depravity that man finds within his heart, having inherited it from Adam.

Reference is made to this sinful condition in James 1:21 and he called it "filthiness and overflowing of wickedness." The scriptural evidence for a corruption of nature is abundant, and the "word" teaches this sin to be a "unitary evil," that it is the cesspool of corruption out of which all sinful acts flow.

The words used for sin in the New Testament have been defined and discussed, as well as noting the different titles given to this sin. The question that lies before us, concerns the manner in which the race becomes corrupt, or theories or modes of transmission.



Genesis 6:5, A.S.V., "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This can be nothing other than an impure nature which has been called "inherited depravity." This verse gives no place or room for a theory of "immediate imputation," for this theory teaches "that in virtue of the union, federal and natural, between Adam and his posterity, his sin, although not their act, is so imputed to them that it is the judicial ground of the penalty threatened against him coming also upon them."<sup>19</sup> God saw the depravity of their own heart, not Adam's sin imputed to them. Rather it was an inherited propensity toward sin that caused man to find ways of sinning which was not after "the similitude of Adam's transgression." Wiley says that the immediate imputation theory "confuses justice with sovereign power. If God by a sovereign act imputes guilt to the innocent, then He becomes an arbitrary ruler who treats the innocent as though they were guilty, and subordinates justice to legal fiction."<sup>20</sup>

The true mode of transmission "accepts both the natural and federal headship of Adam, but rejects the extreme length to which these positions have sometimes been carried."<sup>21</sup> The Federal theory group do not claim that Adam's posterity did participate in his sin, nevertheless, they were liable to his penalty in that he was legally their representative. ~~The real error comes in when guilt in the sense of~~ demerit is attached to the depravity which the race inherited from

---

19. Charles Hodge, Systematic Theology (Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Co., 1946), vol. II, p. 192-3.

20. Wiley, Christian Theology, vol. II, p. 117.

21. Ibid., vol. II, p. 133.



Adam. The Realistic Mode stressed that all men sinned in Adam, as he was the natural head of the race. The true theory

holds with realism, to the solidarity of the race, but rejects the idea of personal participation in Adam's sin. It holds also that Adam was legally or federally the representative of the race, but it always holds this in connection with the natural headship of Christ. Natural headship may have its consequences in hereditary depravity, but in no sense can these consequences be sinful, unless they are regarded as operating under penalty.<sup>22</sup>

In the sense of the natural headship of Adam, every descendant of Adam is found with inbred sin or inherited depravity, yet with no guilt imputed to him. The imputation of guilt would be necessary if man was to be declared guilty. The fact that Genesis 5:3, A.S.V. tells us that Adam "begat a son in his own likeness, after his image," helps us to understand that all were to have this "effaced moral image" within them. Man as he comes into the world possesses, but is not guilty of inbred sin.

The summary regarding the nature of original sin or depravity follows. The definitions teach that sin is a state as well as an act, and that it resides in the heart or the very center of man's being or selfhood. It is not only an attitude, but it is a corruption of the nature. It is transmitted through Adam as the federal as well as the natural head of the race, yet guilt in the sense of demerit is not transmitted.

### C. THE FALL AND THE RECOVERY

The state of man before he fell has been discussed showing that he was created holy, having the presence of the Holy Spirit to direct

---

22. Ibid., vol. II, p. 133.



his life.

To possess moral character, any being must be capacitated for the opposite of that. The very center of holiness is a constant revelation of the authority of the will of the Creator and such use of the created will as conforms the conduct and life of the created one to the will of the Creator.<sup>23</sup>

Adam chose the opposite and the "fall" took place. The fact, the effects, and the nature of the legal consequence or penalty of this fall has been given. The scriptural teaching of the recovery that was made in Jesus Christ, comparing this recovery to the fall that took place in Adam has been shown next.

Our first question is one that need not be asked except to get the comparison that is desired. Through whom did the fall come? Paul was quick to answer this in Romans 5:12, A.S.V. The answer was: "through one man," this of course being Adam. We follow through to the fifteenth verse of this same chapter to get the answer regarding the one through whom the recovery came. This recovery also came through one man, even Jesus Christ.

"What were the results of this sin that one man committed"? It is plain to any student of the word that they were manifold, but for the purpose of this work they have been grouped into two divisions: immediate and ultimate. The immediate result was spiritual death which came with the loss of the Holy Spirit. Romans 5:12 in the Greek reads literally, "Therefore, as through one man the sin entered into the world, and the death through the sin." Since neither Adam's sin or his death could pass to all men this must refer to the principle of sin and death that passed to all men.

---

23. C. W. Butler, Faith-Building Messages (University Park, Iowa, The College Press, n.d.), p. 27.



A further immediate result was the effacement of man's moral image. These results have been separated for the purposes of discussion, but the immediate results took place simultaneously. Man's moral image was not completely destroyed, because the "new man" is "renewed unto knowledge after the image of him that created him." Colossians 3:10, A.S.V. The immediate results then were: sin, death (spiritual immediately and physical ultimately), deprivation, depravation or corruption of nature and in this sense the moral image effaced.

The ultimate results are that all of Adam's posterity possessed this sinful nature, and "death reigned," and still does today. This is in the sense of "eternal death" unless the benefits of the atonement are appropriated. This is indeed a black picture and would be to this day, if the provisions for man's recovery had not been presented.

Romans 5:15, A.S.V. gives the answer. ". . . For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the man, Jesus Christ, abound unto the many." In the fall it was the trespass, in the recovery it was the free gift which came through perfect obedience--the exact opposite of the trespass. Hills says, "A curse came through the one; grace came through the other; and it abounded 'much more,' so that greater benefits have resulted from the work of Christ than evils from the fall of Adam."<sup>24</sup> The moral recovery of man also took place. "A lesser motive than the complete moral recovery of man, so that he

---

24. A. M. Hills, The Establishing Grace or Holiness in the Book of Romans (Kansas City, Mo., Nazarene Publishing House, n.d.), p. 21.



would fulfill forever the great purpose of God in His origin, could never have commanded the sacrifice which God has made for man's redemption."<sup>25</sup>

Another comparison that has been made is the scope of the fall and the recovery. The twelfth verse of this chapter says that death came to "all men, for that all sinned." This verse shows that death as well as sin is universal--it reached to all. The answer is found in the eighteenth verse of this fifth chapter of Romans. "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." Death through Adam, but life through Christ.

The benefits of the Atonement are touched upon in this verse. These benefits are two-fold; conditional and unconditional. The unconditional are those that apply to all men without any voluntary act of their own. They do not wholly save the race until an individual embraces the whole benefits by an act of faith. In making this comparison, it is noticed that the evil of the effects of Adam's fall apply to all men, yet none will be lost because of this until they, as individuals, commit acts of sin against God. Romans 5:19, A.S.V. clearly teaches this. "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." It is by man's own act of faith that he is made righteous. This does not say counted or imputed righteous, but made righteous.

The fact that the recovery comes through Christ has been discussed, but how is this worked? The Holy Spirit is the administrator

---

25. Butler, op. cit., p. 41.



of the blessed Trinity. This is accomplished through His agency. His is the task of regenerating as spoken of in John 3:5, "being born of the Spirit." He imparts spiritual life to one dead in trespasses and sin.

Adam had the presence of the Holy Spirit in the garden before his sin and fall. The Holy Spirit is the Spirit of life as well as the Spirit of Holiness. His is the task of making men holy. In John 14:26 and 15:26, Jesus promised that He would send the Comforter. In John 17:23, A.S.V. Jesus prayed: "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." From these passages it is evident that the great advent of the Holy Spirit was yet to come ~~and He had a mighty baptism for the children of God.~~ Jesus speaks of this in Acts 1:5, A.S.V. "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."

The great day of Pentecost came and the Holy Spirit was poured out upon all flesh. Peter, when speaking of the work of the Holy Spirit, and the work that He had accomplished in the hearts of others, stated in Acts 15:9, A.S.V., "And he made no distinction between us and them, cleansing their hearts by faith." ~~The great transaction is done. The Spirit of Holiness worked holiness in the hearts of men.~~ Paul, in exhorting others to this great work said, "And that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth." Ephesians 4:23-24, A.S.V., "Christ also loved the church, and gave himself up for it; that he might sanctify it." Ephesians 5:25-26, A.S.V.,



"That as the sin reigned in death, even so might the grace reign through righteousness unto eternal life through Jesus Christ our Lord."

#### D. SUMMARY

A statement by C. W. Butler summarizes the findings of this chapter.

That which was lost to man by sin and disobedience is recovered by God's recovery program, preserving man's moral responsibility and winning him to such harmony with the will of His Creator as enables God in the presence of the great sacrifice for sin, to release His energies in the rebuilding and re-creating of the moral nature of man unto a fixed and eternal state of harmony with Himself.<sup>26</sup>

---

26. Ibid., p. 33.



## CHAPTER V

### HOLINESS AND THE LAW

Is the work of holiness wrought by the "law"? Does it change our relationship to the "law"? Did Christ fulfill the law for all who would call upon His Name as well as for Himself? Does not any requirement of keeping the law, border on legalism? These and many other questions confront the Christian as he reads literature written upon this subject. This chapter gives a comprehensive yet concise treatment of the relationship of holiness to the law.

#### A. CHARACTER AND DESIGN OF THE LAW

The first definition will be one for the word law as used in the general sense. Archibald M'Caig in his article on law in the New Testament, gives Austin's definition of law as: "a rule laid down for the guidance of an intelligent being, by an intelligent being having power over him."<sup>1</sup> More simply defined, it can be said to be an established order. The type of order to which it refers will determine the usage of the word. In sacred writing, when the definite article is used with the word law, it usually has reference to the "decalogue" given to Moses on the smoke-shrouded peak of Sinai.

Some would refer to the origin of law, as though it took place at Sinai. God is a God of law and order. There was law in the garden, which man transgressed, which put into effect the "law of sin and death," which is spoken of in Romans 8:2. Evidently there was a law

---

1. James Orr, gen. ed., The International Standard Bible Encyclopaedia (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1947), vol. III, p. 1844.



in heaven, which, when Lucifer transgressed, resulted in him being cast down for God will not divide his glory with another. It is well to note that "the decalogue" was given somewhere past the mid-point of time as it stands today, according to Ussher's Chronology. By following the life of Abraham it becomes immediately apparent that he was under law. From the foregoing consideration it is evident that the origin of law came before Sinai.

What then is the nature of the moral law? Throughout scripture it is spoken of as a law of true righteousness. It was an expression of God's own holy self. To argue that the Mosaic law ushered in a new moral principle, would reflect upon the being of God. All truth must be in harmony whether written upon stone, expounded by the prophets, proclaimed by Christ Himself, or written upon the fleshy tables of the human heart through the divine agency of the Holy Spirit. Paul said that the "law is holy." The prophets considered it so, and the people of Israel as a whole considered it holy in nature, and divine in origin.

The law is considered to be three-fold by many: Civil, ceremonial, and moral. The civil law had to do with man's attitude toward his fellow men, and the keeping of national days. The ceremonial law had to do with the sacrifices and the ritual of religious exercises. The moral law is God's moral government. It is eternal and unchanging in its obligations and its sanctions. The "decalogue" did not originate the moral law, it only confirmed it. Moral law is a universal necessity, and is the basis for a personal holy God to govern mankind as a creation, made in His own image.

Since God's original purpose for man was holiness, the design of the law was in harmony with that purpose. The law in the garden im-



posed no burden as they had plenty of food, but it did require a measure of personal restraint in respect to the authority of God.

The three-fold intent of the law is ". . . to maintain external order, to induce sinners to recognize their guilt, and to direct the life of believers."<sup>2</sup> It became a judging authority only after violation. The law's first aim then would be to teach and to command. The law was given because sin necessitated a special revelation to man, in order to impress the demands of the holy law upon him. It should be clearly understood that the giving of the "law" did not change God's purpose for man, but was given instead to set it forth more clearly, and in a way that fallen man could understand and remember. "The significance of the whole Levitical code was the need of, and the possibility of, human purification."<sup>3</sup> The commandments of the decalogue reveal the necessity of holiness. Even though the law was holy and righteous, yet it contained no power to make men holy. Paul says in Romans 8:3, that "the law was weak through the flesh." The law set the standard, and condemned, if men did not reach this standard.

The moral law is basically a law of love. This is seen from the portion in Romans 13:8-10, where Paul says: "He that loveth his neighbor hath fulfilled the law." The first three commandments have to do with man's love toward God. The next two are similar, yet they stem from a relationship to God. The last five deal with man's love

---

2. G. C. Berkouwer, Studies in Dogmatics, Faith and Sanctification (Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Company, 1952), p. 165.

3. H. W. Middleton, Aspects of Holiness (Mings Junction, Ohio, H. W. Middleton R.P.I., 1949), p. 11.



toward his neighbors. Deuteronomy 6:4-5, A.S.V. is really a summary of the "decatalogue." "Hear, O Israel: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." The law was to forbid and to command certain things that this might come to pass.

#### B. THE LAW RELATED TO CHRIST

"It required four thousand years to educate the faith of the race up to the point where they could receive the Redeemer who should found a kingdom which is spiritual, inner, and consisting of 'righteousness, peace and joy in the Holy Ghost.'<sup>4</sup> It is not that God was a poor teacher, but man was prone to wander. Since the word tells us that Jesus came "in the fulness of time," the question immediately arises regarding Jesus and the law. It is not a new question, because the Pharisees who were contemporaries with Jesus had the same question. John 1:17, A.S.V. states, "For the law was given through Moses; grace and truth came through Jesus Christ." Jesus said in Matthew 5:17, A.S.V., "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." The question is, In what sense or measure did Jesus fulfil the law? Did He fulfil "the law as fancied by the Pharisees or the law intended by God."<sup>5</sup>

Worthless forms, worn out with age, may perish,  
and must; but not the least jot or tittle of the  
sacred truths they for a time have clothe, shall  
pass, while heaven or earth endure. The forms are  
not the law. Rites and ceremonies are only helps,

---

4. Ibid., p. 10.

5. Berkouwer, op. cit., p. 174.



for simple ages, which need material symbols. . .  
 . The law is forever sacred. I only strip it  
 of its outward accidents, to reveal the better  
 its Divine glory. Spoken by God, it is eternal.  
 I come to do it honour; to confirm, but also  
 to clear it from human additions and corruptions.<sup>6</sup>

This was the attitude of Jesus. He came not to destroy God's law,  
 but man's accretions. He stripped the carnal wrapping, imposed by  
 sinful man, from the law, and proclaimed it in its divine ideal as  
 binding forever.

The ministry of Jesus spelled death to ceremonialism.<sup>7</sup> Jesus  
 dealt with the Pharisees and their man-made laws in numerous places,  
 always showing them that man is not made righteous by outward acts.  
 Matthew 15:1-20, is one portion that shows that man is defiled by  
 "that which proceedeth out of the mouth." In Matthew 23:25-26, A.S.  
 V., Jesus told them that they should "cleanse first the inside of the  
 cup and of the platter, that the outside thereof may become clean  
 also."

Jesus once and forever settled the question of the greatest  
 commandment when He was questioned by the lawyer. Matthew 22:37-  
 40, A.S.V.

. . . Thou shalt love the Lord thy God with all  
 thy heart, and with all thy soul, and with all thy  
 mind. This is the great and first commandment.  
 And a second like unto it is this, thou shalt love  
 thy neighbor as thy-self. On these two command-  
 ments the whole law hangeth, and the prophets.

This is the moral law; this is eternal and does not change; this  
 is the law that Jesus came to fulfill.

---

6. Cunningham Geike, The Life and Words of Christ (New York,  
 D. Appleton and Company, 1917), vol. II, p. 59.

7. Matthew 15:1-20, A.S.V.



The temptation of Jesus in the wilderness is recorded in Luke 4:1-13, and shows His trust in the Father. There is no self-assertion here. His temptation was more severe than that of Adam, because Adam was surrounded with food, while Jesus had had none for forty days. He did not rebel against the will of the Father. This is an example of the law of love to God which is contained in the great commandment. His whole life was a demonstration of perfect love toward the Father. Whenever a miracle was performed, the people glorified God, rather than Him. His great battle in the Garden of Gethsemane showed His perfect love toward God as there was no asserting of His own will.

His attitude toward His fellow men was also one of love. Raising Lazarus from the dead, John 11; talking to the woman at the well, John 4; healing the daughter of the Canaanitish woman, Matthew 15; touching and healing the leper, Matthew 8:3; being moved with compassion when He saw the multitudes, Matthew 9:36, and many other instances show that He loved His neighbor as Himself. He was the living embodiment of the law of God. At His trial none could accuse Him of having transgressed.

How does Jesus' attitude toward the law affect men today? He was the one perfect illustration of complete fulfillment of God's law and the new kingdom is to be a reflection of His character. Men are to "follow in His steps." Jesus did not cancel men's obligation to any part of righteousness, but sought to make its claims understandable, and to give it universal authority.<sup>8</sup>

#### C. THE LAW ACCORDING TO PAUL

Paul has been called the "pattern Christian," and he dealt espe-

---

8. Romans 3:31, A.S.V., John 16:8-11, A.S.V.



cially with the relationship between "law and grace." Paul said, "So that the law is holy, and the commandment holy, and righteous, and good," Romans 7:12, A.S.V. He also said "that the law is become our tutor to bring us unto Christ, that we might be justified by faith," Galatians 3:24, A.S.V. Although Paul had nothing but praise for the law, he clearly showed that it does not have power to save. It condemns sin in the flesh, shows sin to be sin, and is used that "Sin might become exceeding sinful." Berkouwer says,

Strip the context of grace away, however, and the law becomes unintelligible. For it is not the law which must be removed if man is to gain contact with the actual will of God but it is man's pride which must be exploded if he is to understand the law of God.<sup>9</sup>

The great advantage of having the law then is so that man may recognize his inability to keep this law and thus be driven to put his trust in Christ. This however, does not mean that the law is repealed as a guide for conduct. See Romans 3:31. It means rather that it is no longer the highest revelation of God, or the ground of salvation, or the inspiration for service.

Paul makes the transition from the Mosaic law by saying, "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself," Galatians 5:14, A.S.V. I Timothy 1:5, A.S.V. is similar. "But the end of the charge (command) is love out of a pure heart and a good conscience and faith unfeigned," Could Paul have meant that it is possible to keep the law of God by loving out of a heart that has been made pure by the baptism of the Holy Spirit? This, obviously was what he meant.

---

9. Berkouwer, op. cit., p. 173.



## D. THE LAW OF LOVE

Is this law of love a new law, as might be falsely interpreted by John 13:34,35? No, it is the same type of love that God spoke of in Deuteronomy 6:4-5. Evidence of this is found in I John 2:7,8. God has always desired this, but man was not able to render it within his own self. How then is man able to offer this perfect love to God? I John 4:12-13, A.S.V. states ". . . If we love one another, God abideth in us and his love is perfected in us; hereby we know that we abide in him and he in us, because he hath given us of his Spirit." The answer then is God abiding in us in the presence of the Holy Spirit. When Jesus baptizes man with the Holy Spirit, He perfects this love in his heart, thus enabling him to keep the law of God.

Law and love are not in opposition in the redeemed person. It is the natural thing for a redeemed person to keep the law of love. Jesus said, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another," John 13:34, A.S.V. "The believer. . . has every reason to render obedience to God's laws. . . . For now the commandments are to the believer the gracious guidance of the Savior-God."<sup>10</sup>

What then is the attitude of Spirit-filled Christians toward the law? Since there is a likeness of nature, a oneness of purpose, and a vital union between God and man through the abiding presence of the Holy Spirit, there is only a delight in doing His will which is expressed in His law. "The moment sanctification is isolated from faith in God's mercy it degenerates into a dreary and unsolaced

---

10. Ibid., p. 175.



nomism in which there is no room for the motive of gratitude and responsive love to God."<sup>11</sup> In this relationship between God and man, wherein man has the indwelling presence of the Holy Spirit.

There is more solicitude to do the will of God, and that, too, not so much because it is a duty as a privilege and delight. The yoke has now become easy and the burden light, and in bearing them, the purified soul finds its pleasure and rest.<sup>12</sup>

Man's duty is to glorify God and his privilege is to enjoy Him forever. Peck said:

God is glorified by the exhibition of his remedial goodness, the efficacy of the Savior's blood, by the pure, steady, and increasing light which goes out from his consecrated ones upon the moral darkness of the world, by the moral power of experimental, practical holiness in rebuking sin, in resisting and diminishing the influence of the Prince of Darkness and by the trophies of grace brought home to the Redeemer in heaven.<sup>13</sup>

How does holiness relate to the law? This is the work that Jeremiah spoke of in chapter 31:31-33, A.S.V.

Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. . . I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.

God has written His law upon our hearts and has put His Spirit within us. This type of power within secures a regular movement of unselfish living, and will be a balance that will guard against the opposite extremes of antinomianism or legalism.

---

11. Ibid., p. 184.

12. Sheridan Baker, The Hidden Manna (Boston, McDonald, Gill & Co., 1888), p. 63.

13. Jesse Truesdell Peck, The Central Idea of Christianity (Rev. ed. New York, Nelson & Phillips, 1876), p. 174.



## E. SUMMARY

The findings of this chapter show that the law ever existed. The law was not new at Sinai or even in the "garden." It was found to be holy and to clearly express God's will for man, the crowning act of God's creation. The law has ever been a law of love, but the New Testament writers laid special emphasis upon this facet of God's holy law.

Christ came to fulfill the law as given by God, and not as evolved by men. Jesus spelled death to ceremonialism and man-made laws which were not in harmony with God's law. Jesus, by example and by precept, taught that the law and love are not in conflict, but that they are in perfect harmony in the life of the Spirit-filled believer.



## CHAPTER VI

### HOLINESS A DIVINE REQUIREMENT

It was the purpose of the writer to show as clearly and as comprehensively as possible from God's holy word, that holiness is a divine requirement. The American Standard Version of the English Bible has been used unless otherwise stated.

By checking the English Concordance to the Holy Bible, it was found that in the Old Testament alone the word holy or some derivative of it is used in excess of eight hundred twenty (820) times. In many places in God's word man is exhorted to be holy. Three especially plain and notable instances are Leviticus 11:44 where these words are found: ". . . Be ye holy; for I am holy. . ."; Leviticus 20:7 reading, "Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God."; and then in the New Testament in I Peter 1:15-16, "But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." Many other exhortations to holy living are also found in God's holy word. With these scriptures as a basis, the problem was to discover just what God expected of man when He gave these commands.

#### A. PROVISION MADE (SCRIPTURAL BASIS)

---

If holiness is a divine requirement, God's word should give abundant evidence of a provision made for this, and it does. "And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins," Matthew 1:21. Knowing that God has commanded that man be holy, and man within him-



self in his "natural" state has no ability to save himself from his sins, this scripture means that Jesus is to save us from all acts committed, which were and are unholy acts of rebellion against God.

Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David. . . to grant unto that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness before him all our days. Luke 1:68, 69, 74, 75.

Zacharias, being filled with the Holy Spirit, prophesied these words. Jesus is this horn of salvation and men are to serve Him in Holiness and righteousness.

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world. . . who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. Titus 2:11-14.

Certainly no interpretation given by any man could construe this ~~verse~~ to mean other than that the Savior can redeem men from all iniquity, purifying man that he might live righteously in this present world.

Titus 3:5,6, "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior." These verses ~~clearly teaches two distinct works, and further shows that the re-~~newing of the Holy Spirit through the merits of Jesus Christ was to accomplish what had been lost in the garden through Adam's sin.

Hebrews 12:8-10 states that He, the father of spirits chastens us for our profit, that we may be partakers of His holiness. What could be plainer than this portion; that provision has been made that



men might be partakers of His holiness.

"Follow after peace with all men, and the sanctification without which no man shall see the Lord," Hebrews 12:14. This verse does not show the provision for holiness, but it is placed here to show that holiness is imperative, according to the scripture.

"Wherefore Jesus also, that he might sanctify the people through his own blood suffered without the gate," Hebrews 13:12. Provision has been made for man to be made holy, and Jesus' blood provides this. This is essential.

The writer is aware that many will admit that these verses are true, but they would say that this act is to take place at death, but not while we are in this mortal body. The following scripture portions declare that this work will be done in this life. The portions underlined indicate this.

I Peter 1:15-16, "But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, "Ye shall be holy; for I am holy."

I Peter 2:9, "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, That ye may show forth the excellencies of him who called you out of darkness into his marvellous light."

I John 2:5, "But whoso keepeth his word, in him verily hath the love of God been perfected."

I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." The word "cleanseth" is in the present tense, not future and it is well known that the Greek language has



and employs the use of the future tense when this meaning is indicated.

I John 4:12-13, ". . . If we love one another, God abideth in us, and his love is perfected in us; hereby we know that we abide in him and he in us, because he hath given us of his Spirit." Both of the underlined words are in the present tense.

I John 4:17, "Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world."

Acts 15:9, "And he made no distinction between us and them, cleansing their hearts by faith." This is Peter's record of something that happened in this present world.

Acts 26:16-18,

But arise, and stand upon thy feet; for to this end have I appeared unto thee a minister and a witness. . . to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

Any student of the "Word" immediately recognizes this as Paul's account of his commission to preach. The thing that some do not recognize is that an act of faith certainly comes in this present world.

One further scripture showing that provision has been made for complete deliverance from sin. I John 3:8, "He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil." The foregoing scriptures are not all that show provision has been made for holiness of heart and life in this world, but these are clear. In the face of these evidences from God's word, holiness is something to be received in this life.

Since provision has been made, and since holiness of heart is



obtainable in this present life, is it required to enter heaven?

#### B. REQUIRED FOR ENTRANCE INTO HEAVEN

That God demands uprightness, even holiness is plainly shown in the demands of the Ten Commandments. They become, as Paul expresses it, "school-masters" to bring us to Christ. These commandments were given that man might see his need of holiness, but they made no provision for obtaining holiness of heart. The law was expanded into the Levitical code and this in turn was transferred to the gospel. The blessed thing about the gospel is that it not only requires holiness, but provides for it. Middleton said:

Both dispensations demand holiness, and, all thanks be to God, the gospel dispensation provides for both its attainment and its continuance; so that the demand upon man for holiness is not optional but obligatory. Holiness is thus at once a duty, heaven's absolute requirement, and a blessed privilege.<sup>1</sup>

How can he say that holiness is "heaven's absolute requirement"? Its necessity is seen in the provision made. Would God send His Son down to "destroy the works of the devil," unless it was absolutely necessary? Nothing short of absolute freedom from sin will satisfy God then, since provision has been made.

Jesus said as He began the Sermon on the Mount, "Blessed are the pure in heart, for they shall see God." Can this mean other than the fact that a pure heart is required to enter heaven? At least by implication the thought is there that those with an impure heart will not enter heaven. The Psalmist in Psalm 24:3-4 said,

---

1. H. W. Middleton, Aspects of Holiness (Mings Junction, Ohio, H. W. Middleton R.P.L., 1949), p. 15.



"Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart." "God looketh upon the heart," I Samuel 16:7.

"God requires his people to be 'clean' and 'holy.' Things non-essential are not required in the scriptures."<sup>2</sup> Man should not excuse the imperative command, "Be ye holy."

Paul said in Titus 2:14 that Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." If Jesus gave Himself for this purpose, certainly heart purity must be an absolute essential. Those who have not been redeemed from all iniquity and purified by Him will not be a people of His own possession. Hence they will not enter heaven.

Ephesians 5:25-27,

. . . Christ also loved the church, and gave himself up for it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

These verses speak of the preparing of the Church.

. . . The scene of this purifying is on the earth. Everywhere the scene of the Saviour's atoning sacrifice is set forth as the scene of His redemptive power. Else the sacrifice of Jesus might have taken place in heaven. As the earth was the scene of His sacrifice, so also the earth is the scene of His great redemption.

Only one redemption is reserved for His Second Coming,--that of the redemption of the body.<sup>3</sup>

Revelation 22:11, "He that is unrighteous, let him do unright-

---

2. Wilson T. Hogg, A Symposium of Scriptural Holiness (Chicago, Free Methodist Publishing House, 1896), p. 44.

3. Middleton, op. cit., p. 57-58.



eousness still: and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still." As this portion is read in its context, it is evident that this will be the state of things following the second advent of Jesus. Nothing is found that would speak of any purifying or making holy following this time, or even at this time.

There are many reasons why holiness is required to enter heaven. It is a holy place, peopled by holy beings, ruled by a holy God, and no unclean thing will be found there. Jesus prayed in His high priestly prayer that holiness might be true of his followers. John 17:19-21--

And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

Such a union as this could not exist where sin exists, and the reader will note that this was to be done so that the "world may believe." This is to be done here on earth.

Another scripture that has been considered is found in Hebrews 12:14. "Follow peace with all men, and the sanctification without which no man shall see the Lord." Words could not be spoken any plainer than these. The scriptures everywhere teach that the only court of preparation is in this life. ". . . Death is not conscious discipline, death cannot be an instrumentality through which we are sanctified."<sup>4</sup>

The findings thus far have been that, "The place of remedy is

---

4. Ibid., p. 64.



most unquestionably here, in a state of probation, where the means and appliances of the gospel are at hand, and in active operation, under the reign of mercy."<sup>5</sup> Since man's probationary period ends when this mortal body ceases to draw breath, and since God commands men to be holy and death is not man's sanctifier; therefore sanctification must take place here on earth while men are in conscious existence if they are to see God.

### C. NATURE OF HOLINESS

Peck stated that holiness is the central idea of Christianity and he argued this from the purpose of man's creation, and his primitive moral condition. "It is certainly in harmony with Revelation, as well as the general sense of the church, to say, 'The chief end of man' is, 'to glorify God and enjoy him forever.' But God is glorified by holiness alone."<sup>6</sup> The scriptures speak much of God's abhorrence for evil and nearly all that make any claim of being students of the word agree that there is a holiness that God does require. The lack of agreement has come when defining the nature of the holiness which God expects and requires. The next area of discussion is a consideration of the two predominant theories held in conservative Protestant circles today: actual or positional, imparted or imputed holiness.

The question then is "whether the New Testament teaches that the completion of the process of actual sanctification, and an entire renewal of the nature in love, may be expected in this life."<sup>7</sup> Wiley,

---

5. Jesse Truesdell Peck, The Central Idea of Christianity (Rev. ed., New York, Nelson & Phillips, 1876), p. 181.

6. Ibid., p. 173.

7. George Allen Turner, The More Excellent Way (Winona Lake, Indiana, Light and Life Press, 1952), p. 88.



including the doctrine mentioned in his footnote, gives five doctrines dealing with the nature of man's holiness and the time of its attainment. First, the Zinzendorffian theory which makes holiness concomitant with regeneration. Second, a group regarding it as a growth from the time of regeneration until the death of the body. Thirdly, he mentions a group that say man is made holy only in the hour and the article of death. The second and the third groups do not differ much as each makes death the time of the act if not the agent. The fourth group states that holiness begins in regeneration, but is completed as an instantaneous work of the Holy Spirit subsequent to regeneration. The fifth group is that of the Roman Catholic Church which makes this work take place in purgatorial fires.<sup>8</sup> Since the Zinzendorffian school has little following today, and the Roman Catholic doctrine is far from the Protestant thought, the two main groups, which resolve into the "positional" and the "actual" doctrines of holiness have been considered.

What is meant by Positional Holiness? Those holding to "positional holiness or sanctification" have given a place to the experience of regeneration, and also a place for a bent toward sinning or inherited depravity following this act. This discussion has been limited to a person who has been "born again," and is called a Christian.

Chapman says that "the Hyper-Calvinistic interpretation of the fallen estate lays the foundation for nothing more than 'positional sanctification,' for actual imparted holiness is made impossible by

---

S. H. Orton Wiley, Christian Theology (Kansas City, Mo., Beacon Hill Press, 1949), vol. II, p. 441.



the definition of sin as proposed."<sup>9</sup> Now to interpret the above statement and to give evidence from one of the men who holds this position, two quotes are given regarding their doctrine of "inherited sin." Chafer says, "There is no Biblical ground for a distinction between the Adamic nature and a 'human nature.'"<sup>10</sup> According to this interpretation, the Bible would teach that before Adam fell, he had other than a human nature. Perhaps he would not go so far as to say this, but by implication it is there. Note carefully that God's word does not reveal that He has any battle with our "humanity," but only with "carnality." Jesus did not come to make men other than human, but He "came to destroy the works of the devil." Chafer further stated, "There is abundant Biblical testimony to the fact that the 'flesh,' the 'old man,' or 'sin' are the sources of evil, and are the possession of the child of God so long as he remains in this earthly body."<sup>11</sup> From the two quotes, their doctrine of "original sin" or, "inherited depravity" would mean "inherent sin" which would speak of something that can never be separated from the believer, at least while he is in this body of flesh. Is not this the old "gnostic heresy"? It is recognized that this group will not admit that they are in any way associated with the "gnostic heresy," but the results are the same although they would deny that evil is present in matter, yet they have it so intertwined that man cannot be rid of this sin until he is no longer in this body.

---

9. J. B. Chapman, The Terminology of Holiness (Kansas City, Mo., Beacon Hill Press, 1947), p. 26.

10. Lewis Sperry Chafer, He That is Spiritual (Chicago, Ill., Moody Press, 1918), pp. 144-145.

11. Ibid., p. 145.



Taylor has well stated the problem of the two positions by asking the question: "Was the atonement calculated to change the nature of sin, and thus save man in his sin, or change the nature of man and thus save him by separating him from his sin?"<sup>12</sup> They would also be quick to assert that they do not believe this nor teach it, but they arrive at the same point. "They teach, rather, the imputation of Christ's righteousness to the believer. This says not that sin itself has been changed in nature or has become less repugnant, but that it has been charged to the account of Christ, and his righteousness credited to our account."<sup>13</sup> This group does not believe in a complete deliverance from all sin in this life, yet they recognize the Biblical command to be holy, so they must give some explanation.

Chafer is a key-man among those holding this position, hence this quote of his,

The Bible teaching in regard to sanctification, then is (1) that all believers are positionally sanctified in Christ 'once for all' at the moment they are saved. This sanctification is as perfect as He is perfect. (2) All believers are being sanctified by the power of God through the Word and this sanctification is as perfect as the believer is perfect. So, also (3) all believers will be sanctified and perfected in the glory into the very image of the Son of God. The Bible, therefore, does not teach that any child of God is wholly sanctified in daily life before that final consummation of all things.<sup>14</sup>

It is easy to recognize that because of an incorrect doctrine of "original sin" those of this persuasion must have a doctrine of holiness that is in agreement with their definition of "sin."

---

12. Richard S. Taylor, A Right Conception of Sin (Kansas City, Mo., Beacon Hill Press, 1950), p. 21.

13. Loc. cit.

14. Chafer, op. cit., p. 137.



Those of this school who attempt to obey the inner call to holiness, and yet determine to hold to their former definition of sin, logically and naturally, differentiate between the baptism with the Holy Ghost and sanctification, and seek to possess the power of the Spirit while yet denying the necessity and possibility of being purified by the Spirit's incoming. From this school of thinkers arise . . . the invention of ideas like "positional holiness," suppression of inbred sin," "counteraction of indwelling sin," and "suspension of sin within," and other such ideas that have no basis as being either scripture or scriptural.<sup>15</sup>

Chafer mentions that in numerous other scriptures, reference is made to "holy prophets," "holy brethren," "holy priests," and "holy women." "Such are they by their position in Christ."<sup>16</sup> The tenth chapter of Hebrews taken in its context, refers to the offering of Christ being made once for all rather than the sanctification of any believer "once for all." The whole portion is a comparison of the animal sacrifices, which were offered continually; to that of Christ, who offered Himself "once for all." It is further a comparison of the former Aaronic priesthood with that of Christ. This is the portion from which Chafer draws his "once for all" expression.

Chafer says regarding those that had the adjective holy before their names, that, "They were 'saints' and 'sanctified' in Christ, but were far from being such in daily life."<sup>17</sup> This is admitted to be true, and the sacred writers also recognized this, hence the numerous exhortations to "perfect holiness," "to press on to perfection," "to become partakers of his holiness," and to "be holy." It is to be noted that these were addressed to believers or "born again" individ-

---

15. J. B. Chapman, The Terminology of Holiness (Kansas City, Mo., Beacon Hill Press, 1947), pp. 27-28.

16. Chafer, op. cit., p. 135.

17. Loc. cit.



uals.

One further quote from Chafer to show something of his doctrine of the work of the Holy Spirit.

There are, then, four ministries of the Spirit for the believer which are wrought at the moment he is saved and are never accomplished a second time. He is said to be born, indwelt (or anointed), baptized, and sealed of the Spirit. It may also be added that these four operations of the Spirit in and for the child of God are not related to an experience.<sup>18</sup>

By taking the position that the baptism of the Holy Spirit comes at the time of regeneration, Chafer makes all of the one hundred and twenty (120) in the upper room unconverted. In Acts 1:5 Jesus told them, "But ye shall be baptized in the Holy Spirit not many days hence." The disciples interpreted this as the promise of the Father of which Jesus spoke, yet Chafer has not called this as epochal experience, and he states that, "It is possible to be born of the Spirit, baptized with the Spirit, indwelt by the Spirit, and sealed with the Spirit and yet to be without the filling of the Spirit."<sup>19</sup> He does believe in a filling with the Spirit, for he says that "the sufficient power back of this possible out-living of Christ is the in-living Spirit of God, and this as a result of the Spirit's filling."<sup>20</sup> This position can only come from an incorrect doctrine of "original sin" and an interpretation of Pentecost that suits this doctrine. He does deny the necessity and possibility of being purified by the Spirit's infilling.

When any group by any name rejects the idea that purification of

---

18. Ibid., p. 38.

19. Ibid., p. 77.

20. Ibid., p. 42.



the heart is involved in what is called "entire sanctification," they must immediately substitute something in its place. To do this they have adopted the term "positional holiness" and hence we have the theory of "imputed holiness." In other words there is a difference between "our standing," (position) and our actual state (what we really are).

Brockett, in presenting Dr. Ironside's "two nature" theory, said of this theory, "A believer can never have a pure heart actually freed from sin in this life, that, as far as his actual 'state' is concerned, but instead, he has 'an imputed position' or a 'standing' of purity in Christ in God's sight."<sup>21</sup> This is what Taylor spoke of when he said that the Calvinists would make the atonement change the nature of sin, rather than the nature of the man.

The scripture used as their basis for this position is found in I John 4:17, ". . . As he is, even so are we in this world." Due to their theory of "original sin," this could not refer to an actual condition, so therefore it is an imputed position.

There are three other references to this phrase "as he is" in the first epistle of John. The first is found in I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." ~~Walking in the light could only refer to our actual~~ spiritual condition. I John 3:3, "And every one that has this hope set on him purifieth himself, even as he is pure." Could John be talking of an imputed purity? The answer is obvious. I John 3:7,

---

21. Henry E. Brockett, Scriptural Freedom from Sin (Kansas City, Mo., Beacon Hill Press, 1941), pp. 152-153.



". . . He that doeth righteousness is righteous, even as he is right-  
eous." John is speaking of an act here. In the eighth verse he gives  
the contrast. "He that doeth sin is of the devil." A tree is known  
by its fruit, and how can a corrupt tree bring forth good fruit?

Those who hold to "positional holiness" also generally hold to  
"imputed holiness," and it actually means the same thing. We have  
discussed next the difference between "imputed" and "imparted" or  
"actual holiness."

The doctrine of "imputed" holiness teaches plainly that a man  
may be holy "in Christ" without being holy "in himself." "There is  
a marked difference between being holy in ourselves and being holy of  
ourselves. The inward holiness is from Christ, not in Christ: We  
mean, not in Christ in the sense of not being transferred to us."<sup>22</sup>  
Those presenting "imparted" holiness do not claim that they have this  
holiness of themselves, but that it is from Christ by actual impar-  
tation of the nature. There is a real change that takes place.

The idea that Christ's personal holiness is to  
so far hide the 'horrible filth of hell' in us that  
God cannot see it, and that so long as Christ's  
personal purity remains we are pure in Him, no matter  
how impure we may be in ourselves, is a doctrine so  
abhorrent of sound reason and the teachings of the  
Word of God that we wonder any can accept it.<sup>23</sup>

A few portions of scripture have been presented that show the  
error of this doctrine. II Corinthians 7:1, ". . . Let us cleanse  
ourselves from all defilement of flesh and spirit, perfecting holi-  
ness in the fear of God." Romans 6:6, "Knowing this, that our old

---

22. W. McDonald, Scriptural Way of Holiness; or The Path Made Plain (Chicago, The Christian Witness Co., 1907), pp. 7-8.

23. Ibid., p. 10.



man was crucified with him, that the body of sin might be done away."

Romans 6:7, "For he that hath died to sin is justified from sin."

Ephesians 4:22-24, "That ye put away, as concerning your former manner of life, the old man . . . and put on the new man, that after God hath been created in righteousness and holiness of truth." Ephesians 5:25-27,

Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

Generally speaking, when things are to be covered up, they are not referred to as having been washed.

The discussion of "imputed" holiness has touched on the nature of "imparted" or "actual" holiness. What is the state of the believer who has been "sanctified wholly"?

Inwardly, he has a pure heart. Acts 15:9, ". . . purifying their hearts by faith." It is "love perfected." I John 2:5, 4:12, 17. It is being cleansed from all sin, as is found in I John 1:7. It is being made "partakers of his holiness," which is spoken of in Hebrews 12:10. It is this rest for the people of God that the writer to the Hebrews speaks of in the fourth chapter. It is being redeemed from all iniquity, as Paul tells us in Titus 2:14. It is being filled with the Holy Spirit, Acts 2:4.

Outwardly, it is "behaving holily and righteously and unblamably" toward the brethren, as Paul said that he did. See I Thessalonians 2:10. It is "praying in every place, lifting up holy hands, without wrath and disputing," I Timothy 2:8. It is leading a "tranquil and quiet life in all godliness and gravity," I Timothy 2:2. It is "keep-



ing thyself pure," I Timothy 5:22; it is having a perfect faith that is "well-pleasing unto him," Hebrews 11:6. It is "showing forth the excellencies of him who called you out of darkness into his marvellous light," I Peter 2:9. It is "putting on love, which is the bond of perfectness," Colossians 3:14. It is "being holy in all manner of living," I Peter 1:15.

Socially, it is doing to all men "whatsoever ye would that men should do unto you." This is found in Matthew 7:12. Jesus said that the great commandment was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . Thou shalt love thy neighbor as thyself," Matthew 22:37-39. Paul said that the "end of the commandment is love out of a pure heart," I Timothy 1:5.

The foregoing portions of scripture have shown the true nature of "scriptural holiness." The evidence presented has shown that "imputed" holiness is not scriptural. It is based upon a false premise: that the "old man" is the possession of the child of God so long as he remains in this earthly body. This doctrine does not deal with those scriptures dealing with heart purity and perfect love, thus ignoring a great truth of the doctrine of the Holy Spirit and the account of the happenings on the day of Pentecost, if not the basic truth. The "word" has shown, that "imparted" holiness is something real. Man is made a partaker of His holiness. It is a state or condition in man's spiritual nature in life when all carnality is purged from the human heart, thereby giving him a heart that is pure (unmixed) in his devotion to God.



## D. REASONS FOR AND HOW TO OBTAIN HOLINESS

Perhaps it would seem unnecessary to state the reason for holiness, but since the scripture says much upon this subject, the outstanding reasons for having an experience of heart holiness have been shown. The very fact that God commands it in many places in His word, would be a sufficient reason, even if there were no other reasons. Leviticus 11:44; 19:2; 20:7,8; and I Peter 1:15, 16 all give definite commands for man to be holy. God is not unreasonable, and He does not demand that which is not essential, neither does He command something that is not obtainable.

Not only does God command it, but He wills it. I Thessalonians 4:3, "For this is the will of God, even your sanctification." Some might argue that this does not refer to "entire sanctification," but we know that God desires, wills and commands that man be holy in heart and life.

God has promised this in Acts 1:5, ". . . Ye shall be baptized in the Holy Spirit not many days hence." This was the advent of the Holy Spirit into the hearts of God's children, where He now reigns supreme in those who are "sanctified wholly."

God has not only promised, but provision has been made and this is now available through faith in Him. Jesus also prayed that this might come to pass. These two instances are found in John the seventeenth chapter and also in Matthew 6:10, ". . . Thy will be done, as in heaven, so on earth." Were these futile prayers that had no meaning, or were they real ones that could be answered? Coming from our Lord, we can not doubt. Two other inspired portions also bear this out. These are I Thessalonians 5:23 and Jude 24. "God has inspired



prayers for this completeness, or perfection, which would never have been done if the prayers were not to be answered."<sup>24</sup> Some further examples of these prayers can be found in the following scriptures; Hebrews 13:20-21; II Corinthians 13:9; and Psalm 51:7. Again, the Bible has given us the reasons for holiness. "Jesus came to destroy the works of the devil," I John 3:8.

The important task of discussing how this treasure is obtained has been discussed next. The conditions necessary to obtain the work of holiness of heart, have been presented first. Paul says in Romans 3:28, "We reckon therefore that a man is justified by faith apart from the works of the law." This then, is the first condition. A man must have been born-again. He must be a Christian with his sins forgiven; "a new creature in Christ Jesus." He must be aware of his adoption into the family of God. This can be known by the witness of the Spirit. "The Spirit himself beareth witness with our spirit that we are children of God," Romans 8:16. In order to be eligible for this work, man must have received forgiveness of sin, he must be justified by faith, regenerated or born-again by the Spirit of God, as well as a conscious witness of this work by the Spirit of God.

Not only must a person be a Christian, but he must be walking in the light. This is one of the conditions that we find in I John 1:7. There must also be a consciousness of the need. Paul wrote to the Philippians in the fourth chapter the ninth verse: "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." Furthermore, there must be an acknowledgment of this need--an asking, a seeking.

---

24. Ibid., p. 52.



Luke 11:9-10, ". . . Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

There must be a conviction that it is possible--that Christ has suffered without the gate to purchase it; that Jesus said that the pure in heart would see God; that we can be cleansed from all defilement of the flesh and spirit in this world; and that the "end of the commandment is love out of a pure heart and a good conscience and faith unfeigned."

Then there must be a concern to be cleansed. There are numerous instances in the Word where exhortation is made to "present ourselves as servants," to "present our bodies a living sacrifice," to "put off the old man," to "perfect holiness," to "perfect love," and to "become partakers of his holiness." The majority if not all of these are in the aorist tense in the Greek original, which signifies an instantaneous act.

Paul's prayer in Ephesians 3:16-19 shows what should take place in the heart of every Christian. "That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

The conditions necessary to obtain the work have been presented at least from man's side of it, and when man meets the conditions,



God perfectly does that which He has promised. The Son purchased holiness for man, the Father wills it, the Holy Spirit works it, and man obtains it by faith. In Acts 15:9 Peter speaks of the fact that the hearts of this group "were purified by faith." In Acts 26:18 the account of Paul's call and commission to preach is given, in which he tells how man is to be sanctified. "I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."

#### E. SUMMARY

Summarizing the findings of the chapter, it was found that provision has been made, that God requires holiness to enter heaven, that this holiness is imparted rather than imputed, that the scriptures present many reasons for the requirement of holiness. It is obtained by faith, and is obligatory upon all who would see God. "Blessed are the pure in heart, for they shall see God."



## CHAPTER VII

### GENERAL SUMMARY AND CONCLUSIONS

#### A. GENERAL SUMMARY

Three possible meanings for the root word (קִדַּשׁ) kadash, were found to be the definitions given by lexicographers. Purity, separation, and radiance or brightness were found to show the meaning generally intended when this term was used. These were not found to be in opposition to each other, but each showing another facet of this great term which is only used in an absolute sense when referring to God. Separation was the predominant meaning, yet the moral element was present in many instances. It is true that man in some cases missed this element, but God intended that it should be there.

Some men of the Old Testament were found to have a perfect heart before the Lord and to be pleasing in His sight. This came from a heart condition, rather than a ceremonial separation. This ceremonial separation was to teach God's people by precept, that they were to separate themselves from all that was opposed or unlike God, whether it be in symbol or reality. The failure of Israel as a nation to reach the standard that God placed before them, came from their failure to note the moral element in His demand for holiness.

In the New Testament, a new demand or a new law was not found, but an intensification of the old. The words used to express the same terms carried very little additional meaning, but there was an increased understanding of the meaning of these terms. Christ's coming and His teaching placed the emphasis upon the heart of man,



rather than what he might appear to be from outward appearance. The part of purity on the part of man was now stressed. Separation was not excluded, but shown to be a very vital part of the meaning of the term holiness even in the New Testament sense.

The study of the Greek tense system helped to understand the instantaneous aspect of the work, as well as the method by which man obtains this experience from God. The great day of Pentecost was found to have a great bearing upon the New Testament pattern, which is for the world. The completed meaning that we found in the term holiness had to do with man, rather than with God, or places or things. God's demand was still found to be, "Be ye holy," but now the phrase, "in all manner of living" expresses the emphasis that God desires of His children.

In the study of "primitive holiness" or Adam's character before the fall, Adam was found to have been created holy, having the Holy Spirit to aid him in keeping God's way. He is the one who works holiness and apart from Him there is no holiness. Through sin Adam was deprived of the Holy Spirit, and he became depraved. Scripture does not bear out the statement that the image of God was destroyed in man, but rather that it was effaced. Original sin or inherited depravity, was found to reach into all areas of man's personality, polluting and corrupting, yet it was found that man, by his own volition could, through acts of sin in word, thought, and deed, increase this corruption and pollution.

God's recovery program was found to be perfect in every detail. Provision was made to renew that which was effaced through the fall. This provision was through the shed blood of Jesus Christ, God's only



begotten son, and man appropriates this through the agency of the Holy Spirit, by an act of faith. Purity now replaces pollution for those who fully appropriate the benefits of the atonement.

Regarding holiness and the law, it was found that perfect love fulfills the law. Christ shows that this was not a new law, nor a substituting of something for the old, but a literal fulfilling, which is to take place in the heart of each believer of the one who has had his heart purified by faith in Christ Jesus.

Holiness as a divine requirement was shown to be scriptural. God made provision to make man holy. It was found that man is to be holy "in this world," and that he is to "be holy in all manner of living." These verses and many others show that holiness of heart and life is a present reality, and that death is not our sanctifier. The scriptures also teach that Jesus "gave himself for the church, that he might sanctify it," and also that "he suffered without the gate that he might sanctify the people." The word plainly teaches that Jesus is our sanctifier.

The word teaches the necessity of holiness by giving it as a requirement to enter heaven, as well as a requirement to see God. The word teaches that the nature of this holiness is actual, rather than positional or imputed. "As he is, so are we in this world" and other passages clearly show this to be true.

Jesus said much upon the subject of faith, and the experience of the apostles and other New Testament personages show that this work is done by the Holy Spirit, and is obtained by faith upon the part of the "born-again" believer. The experience of heart purity, is a "here and now" possibility.



## B. CONCLUSIONS

As a result of this study, this writer believes that certain conclusions were warranted.

1. Holiness has always been the same in God, and His demand for holiness in man has always been the same.

2. There was a progression in man's understanding of the term, rather than in God's meaning.

3. The term found its full-orbed meaning when manifested by Jesus Christ, and when interpreted by the New Testament writers.

4. The advent of the Holy Spirit, who purified the hearts of believers on the day of Pentecost, sets the pattern for all Christians of all ages.

5. The work of heart holiness is a second work of grace, subsequent to regeneration.

6. The experience of heart holiness is accomplished instantaneously by faith, and is plainly taught in the scriptures.

7. Holiness as an experience is the renewing of the image of God which was effaced by the fall, and a cleansing of the corruption and pollution that are also a result of the fall.

8. The recovery came through the merits of the blood of Jesus Christ, even as the fall came through the act of Adam.

9. Grace does not destroy the law, but establishes it. Likewise grace does not destroy God's demand for holiness, but makes it a present possibility for all.

10. Provision has been made for holiness, it is required to enter heaven; it is therefore obligatory upon all who would see God.

11. Holiness is actual rather than positional, and the believer



can be delivered, not only from the power, but from the presence of inherited depravity.

12. Holiness is obtainable here and now by a dedication of self to God and faith that the blood of Jesus has purchased this.

#### C. SUGGESTIONS FOR FURTHER STUDY

As the title of this thesis suggested, this study was basically Biblical. Because of this there is a great area of study that has not been touched in this work. Literary works contemporary with the writings of the Old Testament and the New Testament have not been considered.

Another suggested area of study would be the present day Jewish conception of the term "holiness," as compared with that presented in the Old Testament. A study of the interpretation that the Jews make of Pentecost could be considered in this study or a separate study made of it.

The theories or Modes of the transmission of depravity was touched very briefly in this work, but this provides a great area of study that would be interesting and profitable to the one making such study.



#### BIBLIOGRAPHY



## BIBLIOGRAPHY

### A. BOOKS

- Arthur, William, The Tongue of Fire (Chicago, H. Revell Company, n.d.).
- Baird, Samuel J., The Elchim Revealed in the Creation and Redemption of Man (Philadelphia, Lindsay and Blakiston, 1860).
- Baker, Sheridan, The Hidden Manna (Boston, McDonald, Gill and Company, 1888), 278 pp.
- Beet, Joseph Agar, Holiness as understood by the Writers of the Bible (Cincinnati, Cranston and Stowe, 1889).
- Berkouwer, G. C., Studies in Dogmatics, Faith and Sanctification (Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Company, 1952).
- Binney, Amos and Steele, Daniel, Binney's Theological Compend Improved (New York, Eaton and Mains, n.d.).
- Brengle, S. L., The Way of Holiness (Chicago, Ill., The Salvation Army Press, 1949).
- Brockett, Henry E., Scriptural Freedom from Sin (Kansas City, Mo., Beacon Hill Press, 1941).
- Brown, Charles Ewing, The Meaning of Sanctification (Anderson, Indiana, Warner Press, 1948).
- Butler, C. W., Faith-Building Messages (University Park, Iowa, The College Press, n.d.).
- Chadwick, Samuel, The Way to Pentecost (Berne, Indiana, Light and Hope Publications, 1937).
- Chafer, Lewis Sperry, He That is Spiritual (Chicago, Ill., Moody Press, 1918).
- Chapman, J. B., The Terminology of Holiness (Kansas City, Mo., Beacon Hill Press, 1947).
- Clark, Dougan, Theology of Holiness (Chicago, Christian Witness, 1893).
- Clarke, Adam, Christian Theology (New York, T. Mason and G. Lane, 1837).
- Cook, Thomas, New Testament Holiness (London, The Epworth Press, 1950).
- Foster, R. S., Christian Purity; or, The Heritage of Faith (New York, Nelson and Phillips, 1869).



- Geike, Cunningham, The Life and Words of Christ (New York, D. Appleton and Company, 1917), 2 vols.
- Godbey, W. B., Work of the Holy Spirit (St. Louis, Mo., Pickett Publishing Company, 1902).
- Gordon, A. J., The Twofold Life or Christ's Work for Us and Christ's Work in Us (Chicago, The Bible Institute Colportage Ass'n, 1883).
- Gray, George Buchanan, A Critical and Exegetical Commentary on Numbers (New York, Charles Scribner's Sons, 1903), pp. 209-211.
- Hills, A. M., The Establishing Grace or Holiness in the Book of Romans (Kansas City, Mo., Nazarene Publishing House, n.d.).
- Hodge, Charles, Systematic Theology (Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Company, 1946), 3 vols.
- Hogg, Wilson T., ed., A Symposium on Scriptural Holiness (Chicago, Ill., Free Methodist Publishing House, 1896).
- Ironsides, H. A., Holiness, The False and The True (New York, Loizeaux Brothers Publishers, n.d.).
- Jessop, Harry E., Foundations of Doctrine in Scripture and Experience (Chicago, Ill., Chicago Evangelistic Institute, 1938).
- Johnson, Andrew, Twelve Striking Sermons (Louisville, Kentucky, Pentecostal Publishing Company, 1918).
- Keen, S. A., Pentecostal Papers; or, The Gift of the Holy Ghost (Cincinnati, Press of Cranston and Curtis, 1896).
- Lowrey, Asbury, Possibilities of Grace (Kansas City, Missouri, Beacon Hill Press, 1944).
- McDonald, W., Scriptural Way of Holiness; or The Path Made Plain (Chicago, The Christian Witness Company, 1907).
- Machen, J. Gresham, The Christian View of Man (New York, The Mac-Millan Company, 1937).
- Mahan, Asa, The Baptism of The Holy Ghost (New York, Palmer and Hughes, 1870).
- Marston, Leslie R., From Chaos to Character (Winona Lake, Ind., Light and Life Press, 1948).
- Martensen, H., Christian Dogmatics (Edinburgh, T. and T. Clark, n.d.).
- Middleton, H. W., Aspects of Holiness (Mings Junction, Ohio, H. W. Middleton, R.P.I., 1949).
- Miley, John, Systematic Theology (New York, Hunt and Eaton, 1893).



- Oehler, Gustav Friedrich, Theology of the Old Testament (8th ed., New York, Funk and Wagnalls Company, 1883).
- Orr, James, Sin as a Problem Today (New York, Eaton and Mains, n.d.).
- Peck, Jesse Truesdell, The Central Idea of Christianity (Rev. ed., Cincinnati, Hitchcock and Walden, 1876).
- Pope, William Burt, A Compendium of Christian Theology (Cincinnati, Walden and Stowe, n.d.), 4 vols.
- Pope, William Burt, A Higher Catechism of Theology (New York, Phillips and Hunt, 1864).
- Robertson, A. T., A Grammar of the Greek New Testament in the Light of Historical Research (Nashville, Boardman Press, 1934).
- Schaff, Philip, History of the Christian Church (New York, Charles Scribner's Sons, 1887), vol. III, of 4 vols.
- Smith, Joseph H., Pauline Perfection (Chicago, Christian Witness, 1913).
- Smith, Joseph H., Things of the Spirit (Chicago, Chicago Evangelistic Institute, 1940).
- Steele, Daniel, A Substitute for Holiness or, Antinomianism Revived (2nd ed., Chicago, The Christian Witness Co., 1899).
- Steele, Daniel, The Gospel of The Comforter (Boston, The Christian Witness Company, 1897).
- Steele, Daniel, Mile-Stone Papers, Doctrinal, Ethical, and Experimental, on Christian Progress (New York, Nelson and Phillips, 1878).
- Taylor, Richard S., A Right Conception of Sin (Kansas City, Mo., Beacon Hill Press, 1950).
- Turner, George Allen, The More Excellent Way (Winona Lake, Indiana, Light and Life Press, 1952).
- Watson, Richard, Theological Institutes (New York, Carlton and Phillips, 1856).
- 
- Wesley, John, Plain Account of Christian Perfection (Boston, McDonald, Gill and Company, n.d.).
- Wiley, H. Orton, Christian Theology (Kansas City, Mo., Beacon Hill Press, 1949), 3 vols.
- Wood, J. W., Purity and Maturity (Chicago, Christian Witness Company, 1913).
- Wood, J. A., Perfect Love (North Attleboro, Mass., The Author, 1862).



## B. BIBLES

Holy Bible, American Standard Version, 1901.

Holy Bible, King James Version, 1611.

Nestle, D. Eberhard, Novum Testamentum Graece (Stuttgart, Privilegierte Württembergische Bibelanstalt, 1948).

Vetus Testamentum Graece Old Testament Greek Septuagint, Edited by Leandri Van Ess, Lipsiae, Sumptibus et typis Caroli touchnitti, 1824.

## C. CONCORDANCES

Moulton, W. F., and A. S. Geden, editors, A Concordance of the Greek Testament (Edinburgh, T. and T. Clark, n.d.).

Strong, James, The Exhaustive Concordance of the Bible (New York, Hunt and Eaton, 1894).

## D. ENCYCLOPEDIAS

Hastings, James, ed., Encyclopaedia of Religion and Ethics (New York, Charles Scribner's Sons, 1928), 13 vols.

M'Clintock, John and James Strong, Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature (New York, Harper and Brothers Publishers, 1894).

Orr, James, gen. ed., The International Standard Bible Encyclopaedia (Grand Rapids, Wm. E. Berrmans Publishing Company, 1947), 5 vols.

Schaff, Philip, A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology (3rd edition, New York, Funk and Wagnalls Company, 1891), 4 vols.

Singer, Isidore, Man. ed., The Jewish Encyclopedia (New York, Funk and Wagnalls Company, 1925), 12 vols.

## E. LEXICONS AND WORD STUDIES

The Analytical Greek Lexicon (New York, Harper and Brothers, Publishers, n.d.).

Davidson, B., The Analytical Hebrew and Chaldee Lexicon (New York, Harper and Brothers, n.d.).



Gesenius, William, A Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldees., translated by Edward Robinson (Boston, Houghton, Mifflin and Company, 1893).

Girdlestone, Robert Baker, Synonyms of the Old Testament (Grand Rapids, Wm. B. Eerdmans Publishing Company, 1948).

Moulton, James Hope, and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids, Wm. B. Eerdmans Publishing Company, 1949).

Thayer, Joseph Henry, A Greek-English Lexicon of the New Testament (New York, American Book Company, 1889).

Winer, George Benedict, A Grammar of the Idiom of the New Testament (Philadelphia, Smith, English, and Company, 1872).

#### F. UNPUBLISHED WORKS

Taylor, Richard S., Lectures on Pentecost, (Given at Cascade College, Portland, Oregon, 1949).

Turner, George Allen, Is Entire Sanctification Scriptural? (Wilmore Kentucky, Asbury Theological Seminary, 1946).

#### G. COMMENTARIES AND DICTIONARIES

Clarke, Adam, The Holy Bible containing the Old and New Testaments . . . with a Commentary and Critical Notes (New York, Abingdon-Cokesbury Press, n.d.), 6 vols.

Hastings, James, ed., A Dictionary of the Bible (New York, Scribner's, 1905-1906), 4 vols.

Jamieson, Fausset, A. R., and Brown, D., A Commentary, Critical and Explanatory, on the Old and New Testaments (Hartford, The S. S. Scranton Company, n.d.).



## APPENDIX



## APPENDIX

ἀγιάζω (sanctify)

All portions given are found in the American Standard Version.

Matt. 6:9-Hallowed by thy name . . . . .	<u>Tense</u> Aorist
Matt. 23:17-temple that hath sanctified the gold . . .	Aorist
Matt. 23:19-altar that sanctifieth the gift? . . . . .	Present
Luke 11:2-Hallowed by thy name . . . . .	Aorist
John 10:36-the Father sanctifieth and sent . . . . .	Aorist
John 17:17-sanctify them in truth . . . . .	Aorist
John 17:19-for their sakes I sanctify myself . . . . .	Present
John 17:19-that they themselves may be sanctified . .	Perfect
Acts 20:32-inheritance among all them that are sanctified . . . . .	Perfect
Acts 26:18-among them that are sanctified by faith . .	Perfect
Romans 15:16-Gentiles . . . being sanctified by the Holy Spirit . . . . .	Perfect
I Cor. 1:2-them that are sanctified in Christ Jesus .	Perfect
I Cor. 6:11-but ye were sanctified . . . . .	Aorist
I Cor. 7:14-unbelieving husband is sanctified . . . .	Perfect
I Cor. 7:14-unbelieving wife is sanctified . . . . .	Perfect
Eph. 5:26-that he might sanctify it, having . . . . .	Aorist
I Thes. 5:23-God of peace himself sanctify you . . . .	Aorist
I Tim. 4:5-for it is sanctified through the word . . .	Present
II Tim. 2:21-sanctified, meet for the master's use . .	Present
Heb. 2:11-For both he that sanctifieth . . . . .	Present
Heb. 2:11-and they that are sanctified are all of one	Present
Heb. 9:13-sanctify unto the cleanness of the flesh . .	Present



Heb. 10:10-sanctified through the offering of the body . .	Perfect
Heb. 10:14-perfected forever them that are sanctified . .	Present
Heb. 10:29-wherewith he was sanctified an unholy thing . .	Aorist
Heb. 13:12-Jesus-that he might sanctify . . . suffered . .	Aorist
I Peter 3:15-sanctify in your hearts Christ as Lord . . .	Aorist
Rev. 22:11-he that is holy, let him be made holy still . .	Aorist

ἀγρίσω (make clean)

John 11:55-many went up . . . to purify themselves . . . .	Aorist
Acts 21:24-these take, and purify thyself . . . . .	Aorist
Acts 21:26-Paul took the men . . . purifying himself . . .	Aorist
Acts 24:18-amidst which they found me purified in temple .	Perfect
James 4:8-purify your hearts, ye doubleminded . . . . .	Aorist
I Peter 1:22-purified your souls in obedience to truth . .	Perfect
I John 3:3-everyone that hath this hope purifieth himself	Present

καθαρίσω (cleanse)

Matt. 8:2-Lord, thou canst make me clean . . . . .	Aorist
Matt. 8:3-I will, be thou made clean . . . . .	Aorist
Matt. 8:3-straightway his leprosy was cleansed . . . . .	Aorist
Matt. 10:8-cleanse the lepers . . . . .	Present
Matt. 11:5-the lepers are cleansed . . . . .	Present
Matt. 23:25-for ye cleanse the outside of the cup . . . .	Present
Matt. 23:26-Cleanse first the inside of the cup . . . . .	Aorist
Mark 1:40-if thou wilt, thou canst make me clean , . . . .	Aorist
Mark 1:41-I will, be thou made clean . . . . .	Aorist
Mark 1:42-the leprosy departed and he was made clean . . .	Aorist
Mark 7:19-making clean all meats . . . . .	Present
Luke 4:27-many lepers, none cleansed, only Naaman . . . .	Aorist



Luke 5:12-Lord, if thou wilt, thou canst make me clean .	Aorist
Luke 5:13-I will, be thou made clean . . . . .	Aorist
Luke 7:22-the lepers are cleansed . . . . .	Present
Luke 11:39-ye, the Pharisees cleanse the outside of the cup	Present
Luke 17:14-as they went, they were cleansed . . . . .	Aorist
Luke 17:17-Were not the ten cleanses? . . . . .	Aorist
Acts 10:15-what God hath cleansed, make not thou common	Aorist
Acts 11:9-what God hath cleansed, make not thou common .	Aorist
Acts 15:9-he made no distinction-cleansing their hearts	Aorist
II Cor. 7:1-let us cleanse ourselves from all defilement	Aorist
Eph. 5:26-having cleansed it by the washing with water .	Aorist
Titus 2:14-and purify unto himself a people . . . . .	Aorist
Heb. 9:14-cleanse your conscience from dead works . . .	Future
Heb. 9:22-all things are cleansed with blood . . . . .	Present
Heb. 9:23-copies of things in heavens be cleansed with .	Present
Heb. 10:2-worshippers, having been once cleansed . . . .	Perfect
James 4:8-Cleanse your hands, ye sinners . . . . .	Aorist
I John 1:7-and the blood of Jesus his Son cleanseth us .	Present
I John 1:9-and to cleanse us from all unrighteousness .	Aorist
<u>τελειόω</u> (to finish, complete, perfect)	
Luke 2:43-and when they had fulfilled the days . . . . .	Aorist
Luke 13:32-Go-say-and the third day I am perfected . . .	Present
John 4:34-to do the will-and to accomplish his work . .	Aorist
John 5:36-the works which the Father hath given me to accomplish . . . . .	Aorist
John 17:4-having accomplished the work . . . . .	Aorist
John 17:23-that they may be perfected into one . . . . .	Perfect



John 19:28-Jesus, knowing that all things are now

finished . . . . .	Aorist
Acts 20:24-so that I may accomplish my course . . . . .	Aorist
Phil. 3:12-not that I have. . . or am already made perfect	Perfect
Heb. 2:10-to make perfect the author of their salvation	Aorist
Heb. 5:9-and having been made perfect . . . . .	Aorist
Heb. 7:19-for the law made nothing perfect . . . . .	Aorist
Heb. 7:28-the word-appointeth a Son, perfected evermore	Perfect
Heb. 9:9-gifts and sacrifices cannot make the worshipper	
perfect . . . . .	Aorist
Heb. 10:1-the law-can never-make perfect them that draw	
nigh . . . . .	Aorist
Heb. 10:14-For by one offering he hath perfect forever	
them that are sanctified . . . . .	Perfect
Heb. 11:40-apart from us they should not be made perfect	Aorist
Heb. 12:23-the spirits of just men made perfect . . . . .	Perfect
James 2:22-by works was faith made perfect . . . . .	Aorist
I John 2:5-in him hath the love of God been perfected .	Perfect
I John 4:12-if we love one another-his love is perfected	
in us . . . . .	Perfect
I John 4:17-Herein is love made perfect with us . . . . .	Perfect
I John 4:18-he that feareth is not made perfect in love	Perfect