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The Meaning of Holiness – Introduction

(1 Peter 1:13-16)

Scripture Lesson: 1 Peter 1:13-16

1 Peter 1:13: “Gird up the loins of your mind” – is imagery of having a robe on, getting ready for action, not leaving the robe loose which might impeding progress and movement, but gathering it up and tightening the belt. This imagery is transferred to your mind. Get ready to think. Be sober, think properly, be alert.

1 Peter 1:14: “Lusts” – “strong desires” (a neutral term – context determines whether the desires are good or bad). In this context, unbiblical strong desires and unbiblical motivations we had before we were saved) “in our ignorance”

1 Peter 1:15: “In all manner of conversation” = “lifestyle” – it is speaking of all your attitudes and actions. We are to be holy in every aspect of our life.

1 Peter 1:16: We are to be holy, because God is holy.

The Meaning of Holiness

The passage may be outlined as follows:

- I. The Command to be holy. (v.15-16)
- II. The Context for the command.
- III. The Characteristics of holiness.
- IV. The Constraints for life because of holiness.

Outline expanded.

I. The Command to be holy.

Think with me for a few moments about the command to be holy. Why should we be holy? Why is there so much emphasis in God’s Word on holiness? I want to suggest to you at least three reasons why we should be holy.

- A. God’s creative purpose for His people is holiness. (Ephesians 1:4)

Ephesians 1:4. Before man existed, before planet Earth, the universe, etc., God purposed His people should be holy and walk before Him in love. Holiness was on His mind before He made us. Before there were any people, before there was a planet called earth, before God made the universe, the solar system. Ephesians tells us that God purposed that His people should be holy and walk before Him in love.

B. God's calling for His people is for them to be holy. (2 Timothy 1:9)

Not only is holiness part of God's creative plan, but holiness is part of God's calling. When mankind fell, God didn't change His mind about us being holy. In **2 Timothy 1:9**, we read that God "'He hath saved us and called us with a holy calling not according to our works but according to His own purpose and grace which was given us in Christ Jesus.'" In other words, when you became aware of your sins and your need of a savior, when God through His grace enabled you to repent and invite Jesus into your heart and to allow Him to take control of your life, it wasn't just forgiveness that He was offering you. With his offer comes His call for us to live a holy life.

C. God commands His people to be holy. (1 Peter 1:15-16)

In addition to holiness being part of God's creative plan for mankind, and part of God's calling for us as His children, God commands us to be holy. Please pay attention to the following facts concerning the command.

1. The command is in the **imperative mood**. It is not a suggestion, or optional. It is a command for us now.
2. The command to be holy is **plural in number**. This means God expects every Christian to be holy and to progress in holiness. We need God's power to be holy and to maintain and demonstrate continuous holiness in life.

No bible-believing Christian should question or doubt the importance and necessity of holiness. **Hebrews 12:14** says, "Follow...holiness, without which no one will see the Lord." Holiness is not optional. It is mandatory.

Now that we have analyzed the grammatical structure of the command, we still have not defined our terms. The question remains "What is holiness?"

What does the word "holy" mean?

Answers abound, but many answers leave people mystified and confused.

Bottom-line, the easiest way to understand holiness is to study the life of God's Son, Jesus Christ. God sent His son, Jesus, to show us exactly what holiness is like. Jesus is the full and final

revelation of what God wants us to understand about holiness as it applies to humanity. Since you can't be any more holy than Jesus, we may say that **the fruit of holiness** is Christlikeness.

[Note: I used to say that holiness is Christlikeness. It is more accurate to say that the fruit of holiness is Christlikeness].

*****The fruit of holiness is Christlikeness.**

I was satisfied for quite a while with this definition of holiness. It seemed to communicate to me. Early in my ministry, when people asked me "What kind of a church do you pastor," seeking to find out my theological and denominational affiliation, I would tell them "I pastor a holiness church." Many times they would wonder what I meant by the term "holiness." I knew that in some sections of the country, the term "holiness" can refer to snake-handling, or it could refer to speaking in tongues. When they asked for further clarification, I would say, "By holiness, I mean that I take the Bible seriously and I seek to live like Jesus and be Christlike in everything I do.

I thought my explanation made a lot of sense. Some years later, I was talking with a friend for whom I have a lot of respect and he said "Quite frankly, Christlikeness doesn't mean a whole lot to me in my mind. Break it down – give me some examples to help me understand what you mean by the term "Christlikeness." So I said "ok".

Let me interject at this point a word of warning about seeking to define "holiness" using English dictionaries.

I do not mean to step on any theological toes, but we need to avoid mistakes caused by using English definitions of the words "holiness" and "sanctification." English versions of the Bible typically use many words like *holy, holiness, hallowed, dedicate, consecrate, purify, sanctify, sanctified, sanctifies, sanctification*, to translate **one** family of Hebrew words, derived from the "kodesh" family; and **one** family of Greek words, the "hag" family (hagios, hagasmos, etc.). The use of so many different English words is primarily because there is no easy way to express in the English language "to make holy" without using the helping verb "to make." There is no verb like "holify." Instead, we must say "sanctify," which means, "to make holy."

The multiplicity of English words frequently confuses people, and they draw wrong conclusions and say things like, "There is a difference between sanctification and holiness." Now it may be true that Webster's English dictionary indicate a difference, but the translators of our English versions of the Bible used these terms synonymously, without strong theological distinctions. In other words: **holiness and sanctification are synonyms**. They basically mean the same thing.

For example, a **common error** (in books, or by preachers or teachers) is the suggestion that holiness differs from sanctification "Holiness" is said by them to be a state or a condition. Sanctification, on the other hand, is said to be the process by which one attains to the state or

condition of holiness. This distinction is based on the fact that the word holiness has the suffix –ness, which in English denotes a state or a quality; and sanctification has the suffix –tion, which in English expresses action. And so the argument is incorrectly made, on the basis of the English language, that we can speak of growth and development in sanctification, but we must not speak about growth or development in holiness.

The Problem with these distinctions

1. They are based on the English language, and not Greek or Hebrew. The Bible was written in Greek and Hebrew.
2. When we seek to understand the meaning of a word, we have to go to the Biblical context in order to establish its meaning.

For example, what is the meaning of the English word “trunk.” You may think of a car, an elephant, a storage box, or a tree. Depending on the context of the sentence in which the word occurs, the meaning may differ. What we **do not do** is to choose a meaning of “trunk” that we like best from an English dictionary and then insert that meaning into every sentence where we find the word “trunk.” Rather, we let *the context of the sentence establish **which possible meaning** “trunk” has*. In like manner, we must let the Biblical **context** in which the words “holy,” “holiness,” and “sanctify” or “sanctification” occur in order to establish their meaning.

Let’s look at a Biblical example in 2 Corinthians 7:1 – Paul admonishes, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.” The larger context establishes he is speaking to Christians who are already holy. Therefore the verse is not speaking of the need to be saved. Rather, Christians are told they need to be “perfecting holiness” in the fear of God. The word “perfecting” is a present participle, which indicates continuous activity. In other words, Paul is speaking of the need for Christians to make continual progress **in** holiness, motivated by the fear of God. As Christians walk with the Lord, they are to become **more and more** holy. In other words, they are to become more and more like Jesus.

We need to probe deeper into what we mean by the term “holiness.”

II. The Context for the command to be holy. Leviticus 11:44

Peter is probably quoting from Leviticus 11:44, which is the first command in the Old Testament for God’s people to be holy.

The **context** for the command occurs in a chapter that deals with the subject of identifying the difference between “clean and unclean” food.

A person might ask, “What does being able to differ between “clean” and “unclean” animals have to do with holiness?” The point God was making in Leviticus 11 was that just as one could learn to tell the difference between “clean” and “unclean” animals, if they examined them, so

one should be able to learn to distinguish clearly in every other realm between that which is “holy,” and therefore pleasing to God, and that which is not “holy.” Just as the people of God were to be able to tell the difference between “clean” animals and “unclean” animals, so they were to be able to tell the difference between that which is “holy” and that which is “common” or “ordinary.”

[**Please learn** at this point that the Biblical opposite of “holy” is **not** the term “unholy.” The opposite of “holy” is “common, ordinary.”]

A study of the cultural history of Genesis informs us that God was facing a dilemma in teaching the Jewish people what He meant by the term “holy.” When mankind fell, his vocabulary also fell. Many centuries have passed between God’s calling of Abraham and the Israelite’s deliverance from Egypt and her subsequent sojourn into the desert.

What has been going on theologically with the Israelites in Egypt? Ezekiel 20 reveals that the Israelites had almost no memory of the true and living God. They had become polytheistic, worshipping the gods of Egypt.

In **Ezekiel 20:5**, on the day the Lord was to lead His people out of the land of Egypt, He said to His people, “Stop worshipping the idols of Egypt.” **Ezekiel 20:8** reveals the Israelites rebelled against Him. They would not hearken unto God. They continued worshipping their idols. Ezekiel tells us that God was going to pour out His fury upon them in Egypt. He was going to wipe them out before He ever delivered them.

But He wanted to honor His name and fulfill His promise to the patriarchs, so He chose to bring them out of Egypt. But He would have to re-educate them as to the meaning of “holy.”

The purpose of the ten plagues was not just to convince Pharaoh to let the Israelites go. It was also a deliberate object lesson to teach the children of Israel, who believed the gods and goddesses of Egypt were true gods and worshipped them, that He alone was God. Therefore, the LORD God systematically devastated every one of the gods and goddesses of Egypt in the plagues. He wiped out the entire Egyptian pantheon. Consequently, the Israelites had no doubt afterward, Who was the real God with power. They learned that Jehovah God was the God of gods. He even brought them through the Red Sea and overthrew the Egyptian army in the midst of the Sea to show the Israelites His power. They now knew God was God.

Then they came to Mt. Sinai as recorded in **Exodus 19**. There God entered into a marriage relationship with the Israelites. Ezekiel 16, Jeremiah 3, and Hosea 2 all indicate that God married Israel at Sinai. God became Israel’s spiritual “husband” and Israel became God’s “wife.”

Because of this marriage relationship, God accuses Israel, in the prophetic preaching in Scripture, of adultery and fornication whenever she forsook Him and worshipped other gods

and goddesses. God compares the spiritual unfaithfulness of Israel to physical unfaithfulness in marriage.

At Mt. Sinai, God gave His law to His beloved people, and they saw the revelation of His glory. The people committed themselves to do all the will of God. Moses sacrificed and read the words of the covenant and sprinkled the blood of the covenant upon the people, and they said again that they would do all God's word. The people seemingly had learned there is only one and true living God, Who is all-powerful.

Afterward, when Moses was called back up to the top of Mt. Sinai by God, Moses put Aaron and Hur in charge of the people while he was gone. Moses was gone for 40 days. It seemed a long time to the people. The mountain continued to smoke with fire, and remained shrouded by dark clouds pierced by bolts of lightning.

Sometime during Moses' absence, the people decided they would like to have a worship service. How did the Israelites worship? Where did they learn how to worship? They learned to worship in Egypt. And just as people become use to a certain worship sequence due to their exposure to worship, with elements in the worship service such as songs, announcements, prayer, an offering, special music, and preaching, so the Israelites had learned an Egyptian method of worshipping. The Egyptian method used visual aids ("idols") to help them worship. That was the worship style the Israelites practiced while in Egyptian captivity. But God had just told them in **Exodus 20** they were not to make any graven image of Him, nor use visual aids in their worship of Him. And they had agreed to obey God.

Being told **once** not to do something when people have practiced the prohibited behavior for centuries, evidently does always immediately automatically reprogram people. This is not intended as an excuse for the Israelites behavior. It is simply an observation. And as a result, the Israelites went to Aaron and Hur and asked for a visual aid so they could worship God. Aaron and Hur, who came from the same Egyptian culture, **wrongly**, gave them a golden bull and said, 'Here is your God'.

God told Moses that the Israelites had disobeyed His commands. God was angry and Moses was angry. It was sin! Were the people being willful rebels? Although we know they did wrong, Scripture does not indicate all their motives. ("Stiff-necked," "set on mischief"? see Exodus 32:9, 22).

God had a problem teaching His people what holiness is.

To complicate the cultural situation, the other nations that dwelt in the land of Canaan spoke dialects that were close to Hebrew and used the same word that God used for holiness It is the word "kodesh." However their definition of "holy" allowed immoral practices. They understood that **the basic meaning of "holy" means "separated" or "set apart" unto a deity.** However, in the Ancient Near Eastern world, the gods and goddesses of the pagan nations were not only considered "holy" in the sense of "separated" or "set apart" from the common and

ordinary, but their devotees would also be considered “holy” in the sense of being “set apart” unto the deity. This meant that if a person was dedicated to the serve of a god or goddess, that person would be considered “a holy person.” And if the service or worship of a god or goddess included fertility rites, (sexual union apart from marriage), then the sexual acts would also be considered “holy” acts of worship. Thus, what the Bible labels a “harlot”, the Canaanites called a “holy woman.” What the Bible calls a “male prostitute,” the Canaanites called a “holy man” (See Genesis 38:21 – in Hebrew a kodeshah = a “holy woman”). God had to overcome the immoral, perverted use of the term holiness, and teach the Israelites what He meant when He used the term “holy.”

Because of the danger of miscommunication, God uses the word “holy” only one time in the first 50 chapters of Genesis (in its proper sense). In Genesis 2, He sanctified (made holy) the seventh day.

How does God reeducate the people about the content and concept of holiness? It takes a process.

III. The Characteristics of Holiness.

God begins teaching Israel His definition of “holy” with Moses’ experience of the burning bush. In **Exodus 3**, Moses sees a burning bush that remains unconsumed, and God tells him to take his shoes off because the ground was “holy.” God was teaching Moses that the ground, which was common, ordinary ground, was now “holy” ground. What changed it from common, ordinary ground, to holy ground? The answer: God, Who is the Source of holiness, claimed the ground for Himself and His presence changed common, ordinary ground into holy ground. This gives us the first of **five elements** that compose the Biblical concept of Holy.

1. In order for anything to be holy, it must be connected to the Source of holiness – God.

All holiness finds its origin and source in God alone. Revelation 15:4 says, “Who shall not fear You, O Lord, and glorify Your name? For *You alone are holy.*” Nothing is holy in a biblical sense until it is connected to the origin and source of holiness—God himself. There is no holiness independent of His holiness. The holiness of persons, things, days, and places is derived and sustained only by being in a special relationship with the holy God.

The world wrongly calls people of other faiths a ‘holy man’ or a ‘holy woman’. That is a pagan understanding of holiness. The Biblical understanding of holiness teaches that only God’s presence makes something holy. In other words, **God is the source of all holiness.**

Second, Moses was to learn and teach the people that anything God makes holy by His holy presence is no longer common or ordinary. Thus, the second element of the Biblical concept of Holy means that which is separated from common or ordinary use.

2. In order for anything to be holy, it must be separated from the common or ordinary.

Let me explain, at this point, why the food laws were designed to teach the people how to discern what is holy from what is common, and why the food laws were **not** designed to teach Israel how to be physically healthy in their eating habits.

God illustrates that holy requires a separation from the common and ordinary by **using comparisons**. Thus He takes the common animals which were indigenous to Palestine, and divides them into the categories of “clean” and “unclean.”

What does “clean” and “unclean” mean? It is not speaking of food value or nutrition. How do we know this? Think about the following:

1. **By creation**, Adam and Eve before the fall were **vegetarians**. We know this because Romans 5:12 says death entered the world only after Adam and Eve sinned. Therefore, no animal was killed and used for food before the fall of mankind.
2. **After the Flood**, God allows mankind (of which there were only 8), to eat **everything** that has breath. **Genesis 9:3** says, "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant." They were not, however, to eat blood.

This proves eating meat was OK, even eating animals in the “unclean” category, because God is good and would not encourage people to do things that would destroy or hurt them. He prohibited eating the blood because He wanted to use it to teach the significance of Christ’s blood being shed for sin. Although Noah knew of the categories of “clean” and “unclean,” Noah and his descendants were allowed to eat both clean and unclean animals. If the category “unclean” meant it was not wholesome for food, certainly God would have protected the health of the eight remaining people by telling them not to eat “unclean” animals. He did not do so. Therefore, we conclude that “unclean” is not signifying “unhealthy” or dangerous for human consumption.

The Israelites were permitted to eat food in the “unclean” category until they came to Mt. Sinai. It is at Sinai that God prohibits the Israelites from eating “unclean” food. Why? **Lev. 10:10-11**, “So that you may put difference between the holy and the common, the clean and the unclean.” We learn from the prophet Ezekiel that the priesthood failed to teach Israel the difference between the holy and the common. Ezekiel writes, “Her [Israel’s] priests do violence to my law and profane my holy things; they do not distinguish between the holy and the common; they teach that there is no difference between the unclean and the clean; and they shut their eyes to the keeping of my Sabbaths, so that I am profaned among them” (**Ezekiel 22:26**). Ezekiel urged the priests to correct this serious omission. He further wrote, “They [the priests] are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean” (**Ezekiel 44:23**).

The food laws and the prohibition against eating “unclean” animals was designed to do at least two things for Israel: 1) to teach that holiness has as a basic element the concept of

“separation” from the common and ordinary, and 2) to keep the Israelites as a people “separated” from the other nations of the earth (see **Leviticus 20:26**: “Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be Mine.”).

Third, in the New Testament Jesus speaks about the food laws. In **Mark 7:2-23**, the Pharisees accuse the Jesus’ disciples of sin because they didn’t ritually wash their hands according to the traditions of the elders, and Jesus says, ‘You bunch of hypocrites, you’re more concerned about keeping man’s rules than God’s rules as put forth in the OT’ (v.7). Then in **Mark 7:19** we are told that **Jesus abrogated the necessity of keeping the food laws**. He explained that God is primarily concerned about our hearts and it is what comes out of the mouth (via the heart) that make a person defiled in God’s eyes. The food laws were only an object lesson to teach this truth.

Application: Holiness involves being separated from the common and ordinary. The point to learn is that God doesn’t expect life to be getting bigger and bigger areas of gray—where things are not “right” or “wrong,” but simply “neutral.” He wants His people to know what pleases and displeases Him through discernment, like checking the hoof of a land animal, or the appearance of a sea creature. The issue is to learn how to discern what is holy. Are we growing in our discernment of holiness?

This brings us to the third element of holy.

3. That which is holy is separated unto God as His possession.

When God brought His redeemed people to Mt. Sinai, God said to them, “You shall be a peculiar treasure unto me above all people ... a holy nation” (Exod. 19:5-6). The relationship the nation of Israel had with God as a result of their deliverance from Egyptian slavery made the nation holy. And as an integral part of holiness, God claims that which he sanctifies as His special treasure. He sets apart that which is holy for Himself.

When a person gets saved, he is connected to the source of Holiness, God Himself, and God separates that person unto Himself thereby claiming him as His own property. Paul communicated this truth to the Corinthians when he wrote, “Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body” (1 Cor. 6:19-20).

God has a right to do what He wants with His property! This means, He has the right to tell us how to live. And He tells us that we are to live out the holy position He has given us by becoming holy in every aspect of our life.

We now come to the fourth element of holy.

4. To be holy, requires that I be separated from all that is sinful or defiles.

Because we are connected to the source of holiness, God himself, and as such are separated unto God as His personal possession, God requires that you and I be separate from that which is sinful or that which defiles us in His eyes. In **Leviticus 10:3** we read, “By those who come near Me I must be sanctified [regarded as holy]; And before all the people I must be glorified.” In **Exodus 19:22** God warned the priests, “Let the priests who come near to the LORD consecrate [sanctify] themselves, lest the LORD break out against them.” In order to draw near to a holy God, we must be holy.

The ceremonies, ‘sanctify yourselves’, and ‘wash your clothes’ were not about being physically clean. They were visual object lessons designed to teach holiness requires moral purity. Physical objects that were to be “separated” to God for His use, and therefore made “holy,” needed to be ceremonially washed to teach the idea of purity. Holiness means we are to be morally pure and clean.

The Israelites evidently understood this principle, for we read in Ezra 6:21 that the people who wished to participate in the Lord’s Passover “separated themselves from the impurity of the nations of the land in order to seek the LORD, the God of Israel.”

The truth that God requires those who are holy to separate from that which is sinful or defiles is also emphasized in the New Testament. Paul wrote to the Thessalonian Christians that it “is God’s will that you should be sanctified [be holy]: that you should avoid sexual immorality” (**1 Thes. 4:3**). After further instruction about how to properly conduct oneself, he explains, “God did not call us to be impure, but to live a holy life” (**1 Thes. 4:7**). Holiness requires moral purity.

To the Corinthians believers Paul wrote, “What agreement has the temple of God with idols? For we are the temple of the living God; just as God said, ‘I will dwell in them and walk among them; And I will be their God, and they shall be My people. Therefore, come out from their midst and be separate,’ says the Lord. ‘And do not touch what is unclean; And I will welcome you. And I will be a father to you, And you shall be sons and daughters to Me,’ Says the Lord Almighty.” Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God” (**2 Cor 6:16-7:1**). Notice the connection between the call for separation from that which is not in harmony with being a temple of God and the call for personal cleansing from anything that would defile us and the on-going responsibility of “perfecting holiness in the fear of God.”

God demands moral purity from Christians because separation from that which is sinful or defiles is an integral aspect of being a holy person. In harmony with this principle, Peter wrote, “The day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives” (**2 Peter 3:10-11**).

We come now to the fifth element of holy.

5. To be holy, I must obey God's Word.

Leviticus 20:7-8 teaches us that there is an inseparable relationship between holiness and obedience to Scripture. God said, "Sanctify yourselves therefore, and be holy, for I am the Lord your God, and you shall keep My statutes, and perform them: I am the Lord who sanctifies you." Again in **Leviticus 22:31-32** we read, "you shall keep My commandments, and do them: I am the LORD. And you shall not profane My holy name, but I will be sanctified among the sons of Israel: I am the LORD who sanctifies you."

In the very same breath that God commands us to be holy, He commands us to obey His word. Therefore, holiness is displayed by obedience to God's Word.

A holy person is a person who is obedient to Scripture. You can't knowingly be violating the Word of God, and say, "I am holy." It's a contradiction of terms.

IV. The Constraints of holiness. 1 Peter 1:13-14: "Therefore, prepare your minds for action, keep sober *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. ¹⁴ As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance."

Peter tells us that holy people are not only to be obedient to God's Word, they are also to stop being conformed to this world. Conformity to the world came as a result of the desires they sought to satisfy before they were saved. Holy people, says Peter, are "not be conformed to the former lusts *which were yours* in your ignorance."

Peter's statement is similar to Paul's statement in Romans 12:2, "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect." Both Peter and Paul are warning against worldliness. Worldliness may be defined as any attitude, action, or behavior that does not conform to God's Word.

Summary of basic concepts:

1. The basic idea of holiness or sanctification is "**SEPARATION**" – to be "set apart."
2. Holiness begins the moment I am connected to the SOURCE of holiness—God himself.
3. Holiness involves a three-fold SEPARATION:
 - separation **to** God as His possession;
 - separation **from** that which is sinful or defiles me in God's eyes, and
 - separation **from** the common, the ordinary.
4. Holiness demonstrates itself by obedience to God's Word.

Study Guide Questions

1. What does the KJV term “lusts” mean in 1 Peter 1:14?
2. What does the KJV term “conversation” mean in 1 Peter 1:15?
3. List the three reasons listed why we should be holy, giving the reference to support each reason.
4. List the two grammatical facts listed about the command to be holy in 1 Peter 15, and explain the significance of each grammatical fact.
5. What passage in the NT teaches that holiness is not optional? Without holiness no one will see the Lord.
6. What is the fruit of holiness?
7. List the OT passage Peter quotes as a basis for the command to be holy?
8. Is it possible to become more and more holy or is holiness a state of being which admits no growth? Use a NT passage to prove your answer.
9. What mistake did I stress that we must avoid when seeking to define “sanctification” and “holiness”?
10. True or False. The categories of “clean” and “unclean” in the food laws are designed to promote physical health in eating habits.
11. What are the food laws designed by God to teach? (Ans. God has a clear-cut standard for recognizing that which is holy from that which is common or ordinary).
12. What is the Biblical opposite of “holy”?
13. What was the religious condition of the Israelites during their Egyptian captivity? (see Ezekiel 20:5, 8).
14. How many times does God inspire Moses to use the word “holy,” in the proper sense of the word, in the book of Genesis?
15. What is the most basic meaning of the word “holy”?
16. List and explain the five elements that comprise the meaning of the term “holy.”
17. What passage teaches that after the flood, the 8 survivors could eat anything that had breath, including animals from the “unclean” category, but could not eat the blood?
18. The NT teaches that Jesus said the food laws of the OT did not have anything to do with physical health. Rather, the food laws were designed to teach the concept of holiness. Then Jesus declared all foods clean. Give the NT passage wherein Jesus declared all foods clean.
19. When does holiness begin in the life of a human being?
20. What is the definition of worldliness?
21. Holiness involves a three-fold separation. List them.