

Appendix A

(by Arthur W. Pink)

Because God is holy we need to have the utmost reverence when we approach Him. The more our hearts are awed by His ineffable holiness, the more acceptable will be our approach unto Him.

For one sin God banished our first parents from Eden. For one sin all the posterity of Canaan, a son of Ham, fell under a curse which remains to this day. For one sin Moses was excluded from Canaan, Elisha's servant smitten with leprosy, Ananias and Sapphira cut off from the land of the living.

An ineffably Holy God, who has the utmost abhorrence of all sin, was never invented by any of Adam's fallen descendants! The fact is that nothing makes more manifest the terrible depravity of man's heart and his enmity against the living God than to have set before him One who is infinitely and immutably holy.

The unregenerate do not really believe in the holiness of God. Their conception of His character is altogether one-sided. They fondly hope that His mercy will override everything else.

But the Word says, "Thou hatest all workers of iniquity" (Psa. 5:5). And again, "God is angry with the wicked every day" (Psa. 7:11). But men refuse to believe in *this* God, and gnash their teeth when His hatred of sin is faithfully pressed upon their attention. No, sinful man was no more likely to devise a holy God than to create the Lake of Fire in which he will be tormented forever and ever.

Appendix B

(Section from the chapter: "The Holiness of God" pg. 43 from the book *Attributes of God* by Arthur W. Pink)

God's holiness is manifested at the Cross. Wondrously and yet most solemnly does the Atonement display God's infinite holiness and abhorrence of sin. How hateful must sin be to God for Him to punish it to its' utmost deserts when it was imputed to His Son!

Not all the vials of judgment that have or shall be poured out upon the wicked world, nor the flaming furnace of a sinner's conscience, nor the irreversible sentence pronounced against the rebellious demons, nor the groans of the damned creatures, give such a demonstration of God's hatred of sin, as the wrath of God let loose upon His Son. Never did Divine holiness appear more beautiful and lovely than at the time our Saviour's countenance was most marred in the midst of His dying groans. This He Himself acknowledges in Psa. 22. When God had turned His smiling face from Him, and thrust His sharp knife into His heart, which forced that terrible cry from Him, "My God, My God, why hast Thou forsaken me?" He adores this perfection – "Thou art holy," v. 3 (Stephen Charnock).

Extra: Holy – Holiness

II. In the New Testament: The Christian Conception. – **The idea of holiness is expressed here chiefly by the word *hagios* and its derivatives**, which correspond very closely to the words of the Q-D-SH group in Hebrew, and are employed to render them in the Septuagint. **The distinctive feature of the New Testament idea of holiness is that the external aspect of it has almost entirely disappeared, and the ethical meaning has become supreme.** The ceremonial idea still exists in contemporary Judaism, and is typically represented by the Pharisees (<Mk 7:1-13; Lk 18:11> f). But Jesus proclaimed a new view of religion and morality according to which men are cleansed or defiled, not by anything outward, but by the thoughts of their hearts <Mt 15:17-20>, and God is to be worshipped neither in Samaria nor Jerusalem, but wherever men seek Him in spirit and in truth <Jn 4:21-24>.

1. Applied to God: In the New Testament the term "holy" is seldom applied to God, and except in quotations from the Old Testament (<Lk 1:49; 1 Pet 1:15> f), only in the Johannine writings <Jn 17:11; Rev 4:8; 6:10>. But it is constantly used of the Spirit of God (<Mt 1:18; Acts 1:2; Rom 5:5>, etc.), who now, in contrast with Old Testament usage, becomes specifically the Holy Spirit or Holy Ghost.

2. Applied to Christ: In several passages the term is applied to Christ (<Mk 1:24; Acts 3:14; 4:30>, etc.), as being the very type of ethical perfection (compare <Heb 7:26>).

4. Applied to Christians: But it is especially in its application to Christians that the idea of holiness meets us in the New Testament in a sense that is characteristic and distinctive. Christ's people are regularly called "saints" or holy persons, and holiness in the high ethical and spiritual meaning of the word is used to denote the appropriate quality of their life and conduct. (1) No doubt, as applied to believers, "saints" conveys in the first place the notion of a separation from the world and a consecration to God. Just as Israel under the old covenant was a chosen race, so the Christian church in succeeding to Israel's privileges becomes a holy nation <1 Pet 2:9>, and the Christian individual, as one of the elect people, becomes a holy man or woman <Col 3:12>. In Paul's usage all baptized persons are "saints," however far they may still be from the saintly character (compare <1 Cor 1:2, 14> with <5:1> ff). (2) But though the use of the name does not imply high ethical character as a realized fact, it always assumes it as an ideal and an obligation. It is taken for granted that the Holy Spirit has taken up His abode in the heart of every regenerate person, and that a work of positive sanctification is going on there. The New Testament leaves no room for the thought of a holiness divorced from those moral qualities which the holy God demands of those whom He has called to be His people. See SANCTIFICATION.

Holiness

(ho'-li-nes) (qadhosh, "holy," qodhesh, "holiness"; hagios, "holy"):

1. In the Old Testament Meaning of the Term – There has been much discussion as to the original meaning of the Semitic root Q-D-SH, by which the notion of holiness is expressed in the Old Testament. Some would connect it with an Assyrian word denoting purity, clearness; most modern scholars incline to the view that the primary idea is that of cutting off or separation. Etymology gives no sure verdict on the point, but the idea of separation lends itself best to the various senses in which the word "holiness" is employed. **In primitive Semitic usage "holiness" seems to have expressed nothing more than that ceremonial separation of an object from common use. But within the Biblical sphere, with which alone we are immediately concerned, holiness attaches itself first of all, not to visible objects, but to the invisible Yahweh, and to places, seasons, things and human beings only in so far as they are associated with Him. And while the idea of ceremonial holiness runs through the Old Testament, the ethical significance which Christianity attributes to the term is never wholly absent, and gradually rises in the course of the revelation into more emphatic prominence.**

(2) But, in the next place, holiness of character in the distinct ethical sense is ascribed to God. The injunction, "Be ye holy; for I am holy" <Lev 11:44; 19:2>, plainly implies an ethical conception. Men cannot resemble God in His incommunicable attributes. They can reflect His likeness only along the lines of those moral qualities of righteousness and love in which true holiness consists. In the Psalms and Prophets the Divine holiness becomes, above all, an ethical reality convicting men of sin <Isa 6:3, 5> and demanding of those who would stand in His presence clean hands and a pure heart (<Ps 24:3> f).

3. **Holiness of Men:** The holiness of men is of two kinds: (2) But out of this merely ceremonial holiness there emerges a higher holiness that is spiritual and ethical. For unlike other creatures **man was made in the image of God and capable of reflecting the Divine likeness. And as God reveals Himself as ethically holy, He calls man to a holiness resembling His own <Lev 19:2>. In the so-called "Law of Holiness" <Lev 17>, God's demand for moral holiness is made clear;** and yet the moral contents of the Law are still intermingled with ceremonial elements (<17:10> ff; <19:19; 21:1> ff). In psalm and prophecy, however, a purely ethical conception comes into view – the conception of a human holiness which rests upon righteousness and truth (<Ps 15:1> f) and the possession of a contrite and humble spirit <Isa 57:15>. This corresponds to the knowledge of a God who, being Himself ethically holy, esteems justice, mercy and lowly piety more highly than sacrifice <Hos 6:6; Micah 6:6-8>.

New Unger's Bible Dictionary

HOLINESS (Heb. qodesh; Gk. hagiosune; in both cases "separation," or "setting apart," holy, from Saxon, "halig," "whole," "sound"). Holiness is a general term used to indicate sanctity or separation from all that is sinful, impure, or morally imperfect; i.e., it is moral wholeness. The term is used with reference to persons, places, and things.

Holiness of God. Holiness is one of the essential attributes of the divine nature. It is, on the one hand, entire freedom from moral evil and, on the other, absolute moral perfection. The Scriptures lay great stress upon this attribute of God (<Exo. 15:11; 1 Sam. 2:2; Ps. 71:22, 99:9, 111:9; Isa. 6:3; Hab. 1:12; Rev. 15:4>; etc.). Of great consequence in this connection is the revelation of God's holiness in the character and work of Jesus Christ. (Regarding the sinlessness of Christ, see the discussion "The Uniqueness of Christ as a Person" in the article Jesus Christ; and also the article Atonement).

By the holiness of God, it is not implied that He is subject to some law or standard of moral excellence external to Himself, but that all moral law and perfection have their eternal and unchangeable basis in His own nature. He is the One in whom these eternal sanctities reside, who is Himself the root and ground of them all. In this sense it is said without qualification, "There is none holy like the Lord" <1 Sam. 2:2>; "Thou alone art holy" <Rev. 15:4>.

The holiness of God is set before us in the Scriptures as of great practical consequence. (1) It is the special ground of reverence, awe, and adoration (<Ps. 71:22, 111:9; Isa. 6:3>; etc.). (2) It is the standard of all holiness (<Matt. 5:48; 1 Pet. 1:6>; etc.). (3) It implies necessarily the divine opposition to, and condemnation of, all sin (<Hab. 1:13; 1 Sam. 6:20; Isa. 6:5>; etc.). (4) The contemplation of this attribute is accordingly peculiarly adapted to awaken or deepen human consciousness of sin. See Scriptures above referred to. (5) It is revealed to men, nevertheless, as setting before them the highest end of their aspiration, hope, and endeavor <Exo. 19:6; Lev. 20:7; Heb. 12; 1 Pet. 1:16>.

Interlinear Bible and Strong's Concordance

6918 qadowsh (kaw-doshe');

or qadosh (kaw-doshe'); from 6942; sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a saint, a sanctuary:

KJV – holy (One), saint.

6942 qadash (kaw-dash');

a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):

KJV – appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied oneself,), X wholly.

Vine's Expository Dictionary of Biblical Words)

HOLY

A. Adjective.

qadosh ^691W^ "holy." The Semitic languages have two separate original forms of the root. The one signifies "pure" and "devoted," as in Akkadian qadistu and in Hebrew qadec, "holy."

The Old Testament clearly and emphatically teaches that God is "holy." He is "the Holy One of Israel" <Isa. 1:4>, the "holy God" <Isa. 5:16>, and "the Holy One" <Isa. 40:25>. His name is "Holy": "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" <Isa. 57:15>. The negative statement, "There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God" <1 Sam. 2:2>, explains that He is most "holy" and that no one is as "holy" as He is. The seraphim proclaimed to each other the holiness of God: "And one cried unto another, and said, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" <Isa. 6:3>.

In the Septuagint the word hagios ("holy") stands for the Hebrew qadosh.

B. Verb.

qadesh ^6942^, or qadash ^6942^, "to be holy; to sanctify." This verb, which occurs 175 times, can mean "to be holy" <Exod. 29:37; Lev. 6:18> or "to sanctify": "Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place" <2 Chr. 29:5>.

C. Nouns.

qodesh ^6944^, "holiness; holy thing; sanctuary." This noun occurs 469 times with the meanings: "holiness" <Exod. 15:11>; "holy thing" <Num. 4:15>; and "sanctuary" <Exod. 36:4>.

Another noun, qadesh, means "temple-prostitute" or "sodomite": "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel" <Deut. 23:17>. The noun is found 11 times.