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AN EXEGETICAL STUDY OF ST. PAUL'S CONCEPT
OF SANCTIFICATION AS FOUND IN ἁγιασμὸς AND ἁγιασμοῦ

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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June 1956

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CHAPTER I

INTRODUCTION

The subject of this paper is St. Paul's concept of sanctification as defined by ἁγιασμός and ἁγιασμός . Passages containing either of these two words form the basic materials for this paper. Other Scriptural passages are used merely to support and to illustrate ideas found in the ἁγιασμός passages themselves. It might be well to emphasize the fact that this is an exegetical study of sanctification; therefore sanctification as defined in this paper may or may not always agree with the other uses of sanctification in different theological disciplines.

The Pauline corpus utilized includes the generally accepted Epistles as well as the Pastoral Epistles and Ephesians. After examination of the critical materials the writer sees no valid reason to doubt the Pauline authorship of these writings.

The paper is divided into four sections: a philological investigation, the Old Testament theological background, an exegetical study of the specific ἁγιασμός and ἁγιασμός passages, and a Biblical theology of ἁγιασμός . The philological investigation includes a survey of the classical Greek background of the holiness idea with the link to the Septuagint. The Old Testament section contains primarily an overview of the Old Testament holiness concept, the foundation of

CHAPTER II

THE PHILOLOGICAL BACKGROUND OF ἁγιόζω AND ἁγιασμός

The purpose of this chapter is to furnish the etymological and philological background of ἁγιόζω and ἁγιασμός. Since both words are peculiar to Biblical writings, our study of the Greek background directs itself to ἁγιος, the root word.¹ We shall examine first the etymology and linguistic background of ἁγιος followed by a brief survey of the concept of "holiness" found in similar Greek words. Secondly we shall note the relation between the Greek of the LXX with the theology of the Old Testament in order to determine whether ἁγιόζω and ἁγιασμός derive their meaning from the Hebrew or the Greek, or from a combination of the two.

ἁγιος was "orig. a cultic concept, of the quality possessed by things and persons that could approach a divinity."² "Niemals dagegen erscheint ἁγιος im reinen

¹Hjalmar Frisk, Griechisches Etymologisches Woerterbuch (Heidelberg: Carl Winter, Universitaetsverlag, 1954), erste Lieferung, p. 10.

²W. F. Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament, translated and edited from the 4th edition of Bauer's Griechisch-deutsches Woerterbuch zu den Schriften des Neuen Testaments (London: Cambridge University Press, 1956), from proof sheets of W. F. Arndt, p. 9.

Griechisch in Anwendung auf Menschen, die mit dem Kultus in Verbindung stehen."³ Objective holiness seems to be the force of ἁγιος although with some ethical connotation attached to it.

Von grosser Bedeutung ist die Beobachtung, dass in der griechischen und griechisch-hellenistischen Literatur selten von den Menschen verwendet wird, um eine religiöse Eigenschaft zu bezeichnen, wie z.B. Reinheit oder Frömmigkeit. ἁγιος bezeichnet⁴ sozusagen ausschliesslich die objektive Heiligkeit.

Of ἁγιος likewise, it is true that neither is it a predicate of the gods nor is it used of men. It denotes a quality of εἶρón (i.e. δειρόν), with which, for the most part, in the few places where it occurs, it is joined, and it manifestly has more of an ethical character than εἶρós, because it gives prominence to that side of the εἶρón which demands from men conduct characterized by moral reverence and reverential fear, awe-inspiring, reverend It appears specially to have been a predicate of temples or places for worship.⁵

At a later date in Hellenistic times the pagan gods were described as ἁγίοι .

In hellenistischer Zeit kommt die Verwendung von ἁγιος als Epitheton auch der Goetter auf und zwar vorzugsweise von aegyptischen und syrischen, also wiederum orientalischen, wie Isis, Serapis, Baal.⁶

³Procksch, "ἁγιος," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1935), I, 88.

⁴Ragnar Asting, Die Heiligkeit im Urchristentum (Goettingen: Vandenhoeck und Ruprecht, 1930), p. 16.

⁵Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, translated from the German of the second edition by Wm. Urwick (Edinburgh: T. and T. Clark, 1878), p. 39.

⁶Procksch, op. cit., p. 88.

The etymology of ἄγιος does not seem to be too clear.

Frisk, in his article on ἄγιος, writes:

Etymologisch nicht sicher erklart. Die herkoemmlische Zusammenstellung mit aind. yajati (durch Opfer und Gebete verehren) laesst sich weder beweisen noch strikt widerlegen.⁷

According to Hofmann⁸ and Procksch⁹ ἄγιος apparently came from the stem *af* and in Greek was connected with ἄγιος, ἀζοουε, and their derivatives.¹⁰ ἀζοουε described man's reaction when confronted by Mana-power and did not seem to denote any specific ethical character either good or bad.

ἀζοουε bezeichnet die Reaktion im Menschen, die von der Mana-Kraft hervorgerufen sind, d.h. die Furcht und die Scheu, die ein Mensch empfindet, wenn er der unfassbaren, furchtbaren und doch so unschaetzbar wertvollen Heiligkeitskraft gegenuebersteht. Die Kraft kommt hier in Betracht eben als Kraft "gut" oder "boese", inwiefern sie "nuetzlich" oder "schaedlich" ist. Von diesem Verhaeltnis ruehrt es her, dass eine Reihe von Worten vom Stamm *af* - eine doppelte Bedeutung hat. So hat das Wort ἄγιος, das gewoehnlich heilig bedeutet, gelegentlich die Bedeutung *κίρπος*, und *πνελγός* kann sowohl "ganz und gar heilig" als auch "ganz und gar verflucht" bedeuten,¹¹

⁷Frisk, op. cit., p. 10.

⁸J. B. Hofmann, Etymologisches Woerterbuch Des Griechischen (Muenchen: Verlag Von R. Oldenbourg, 1950), p. 2.

⁹Procksch, op. cit., p. 87.

¹⁰Cremer, op. cit., p. 40.

¹¹Asting, op. cit., p. 14.

ἅγιος meant sacrifice, consecration. The ideas associated with sacrifice and with religious awe and dread seemed to be attached to these words. One might possibly find here a reason for the choice of this word ἅγιος to express the Biblical idea of holiness.¹² While this may be true, the meaning of these words does not carry over into the LXX and the New Testament. "Das Verbum ἅγιος 'scheuen,' gewöhnlich medial ἁγιάζω gebraucht (Soph. Oed Col 134 ua), ist im Biblischen verloren gegangen."¹³ Thus the etymology of ἅγιος does not provide any significant clue to the distinctive New Testament idea of sanctification.

We turn now to the general Greek idea of holiness. Five different words seem to be used to express this concept: ἰσχυρός, ἁγιός, ἄσπετος, ἕψος, ἅγιος. ἰσχυρός meant primarily "vigorous," "mighty," "great," and expressed the outward manifestation of divine greatness. It was used particularly of things, never of the gods, and seldom of men. "The ethical character of the Biblical holy is quite foreign to the Greek ἰσχυρός."¹⁴ ἁγιός denoted that which through divine or human law, custom, usage, was consecrated (becharmed, so to speak), but it had by no means

¹²Cremer, op. cit., p. 40.

¹³Procksch, op. cit., p. 87.

¹⁴Cremer, op. cit., pp. 37f.

any distinctively religious import.¹⁵ *ο εβ* seems to come from the root *ο εβ* and contained the fundamental idea of reverential dread, of awe-struck reverence, and denotes that which inspired reverence and awe.¹⁶ While predicated of the gods *ο εβ* conveyed little ethico-religious significance which becomes dominant in the Biblical concept of holiness.¹⁷ *εβ*, etymologically placed with *εβ*,¹⁸ is "the pure: sometimes only the externally or ceremonially pure."¹⁹ *εβ*, the rarest in this group of five words is the only word used in Biblical Greek to express the scriptural conception of holiness.

While one might find an original linguistic affinity in *εβ*, the Biblical idea of holiness is diametrically opposite to the Greek concept of holiness and forms its own family of words.

What constitutes the essence of holiness in the Biblical sense is not primarily contained in any of the above named synonyms; the concept is of purely Biblical growth, and whatever the Greeks surmised and thought concerning the holiness of Divinity in any sense remotely similar to that in which Holy Scripture speaks of it, they had not any one distinct word for it, least of all did they express it by any of the

¹⁵Ibid., p. 37.

¹⁶Ibid.

¹⁷Ibid.

¹⁸Frisk, op. cit., p. 13.

¹⁹R. C. Trench, Synonyms of the New Testament (8th edition; London: Kegan Paul, Trench, Truebner and Co., Ltd., 1915), p. 311.

The Jewish translators of the LXX were responsible for the use of $\epsilon\lambda\gamma\iota\omicron\varsigma$ to express Biblical thought. In this transition from Hebrew to Greek the theological content remained that of the Hebrew Old Testament.

Wenn wir also einen Blick auf die Anwendung von $\epsilon\lambda\gamma\iota\omicron\varsigma$ in der LXX und in der uebrigen juedisch--hellenistischen Literatur werfen, zeigt es sich, dass die Anwendung fast ganz und gar gepraegt ist von juedischer Denkweise und von dem juedischen Gebrauch von $\psi\tau\pi$. Das hellenistische Judentum hat ganz mechanisch $\epsilon\lambda\gamma\iota\omicron\varsigma$ anstelle von $\psi\tau\pi$ gesetzt und hat so dem griechischen Wort einen juedischen Inhalt gegeben.²⁴

Nicht so ist es, dass des hebraeische $\psi\tau\pi$ durch den griechischen Sinn von $\epsilon\lambda\gamma\iota\omicron\varsigma$ umgepraegt ist, sondern dass sich $\epsilon\lambda\gamma\iota\omicron\varsigma$ ganz in den Dienst des hebraeisches $\psi\tau\pi$ hat stellen muessen.²⁵

This same conclusion regarding the influence of the Old Testament upon the meaning of Greek words applied to $\epsilon\lambda\gamma\iota\omicron\varsigma$ and $\epsilon\lambda\gamma\iota\omicron\omicron\varsigma$, the words with which we are chiefly concerned in this paper. These words received their meaning and theological implications from the Old Testament rather than secular Greek.

$\epsilon\lambda\gamma\iota\omicron\varsigma$ belongs almost exclusively to Biblical and Biblically influenced Greek, with $\alpha\gamma\epsilon\iota\omicron\upsilon$ instead of $\epsilon\gamma\epsilon\iota\omicron\upsilon$ added to the root form. In the LXX $\epsilon\lambda\gamma\iota\omicron\alpha\gamma\epsilon\iota\omicron\upsilon$ goes back to the Old Testament $\psi\tau\pi$ for its meaning, so that the cultic element is especially strong.²⁶ The verb is used to express the

²⁴Asting, op. cit., p. 62.

²⁵Procksch, op. cit., p. 95.

²⁶Ibid., p. 112.

various Hebrew verb forms, such as Qal, Niphal, Hiphiel. Usually the subject of the verb is personal, whether that be God (I Kings 9:3; Jer. 1:5; Ez. 20:12), or the king (David: II Sam. 8:11), or Levites (II Chron. 29:5), or the priests (Neh. 3:1), or the people (Deut. 15:19). God is seldom the object of this verb (Num. 20:12; 27:14; Is. 29:23); $\epsilon\gamma\iota\delta\acute{\iota}\zeta\omega$ points to an acknowledgement of what God is by Himself. The objects of $\epsilon\gamma\iota\delta\acute{\iota}\zeta\omega$ in the LXX are usually things, such as offerings (Num. 18:8; 11:29), the tithe (Lev. 27:30), the firstlings of the flock (Deut. 15:19), the anointing oil (Lev. 21:12), the altar and all its utensils (Lev. 8:10-11) the priestly garments (Lev. 8:30); secondly, people, such as the first-born (Ex. 13:2), the people of Israel themselves (Ex. 19:14), Aaron and his sons (Ex. 29:44), the priests (Lev. 21:8); and thirdly, $\epsilon\gamma\iota\delta\acute{\iota}\zeta\omega$ is used of places and times, such as the Sabbath (Deut. 5:12), the first day of the first month (II Chron. 29:17), the Sheep Gate (Neh. 3:1), the sanctuary (II Chron. 30:8), the temple (I Kings 9:3). These sanctified people and consecrated things are taken from the profane and set apart for God as His unique possession. Such sanctification imbued the recipients with a special character, "holiness."

The close link between the Hebrew Old Testament and the LXX is also seen in $\epsilon\gamma\iota\delta\acute{\iota}\zeta\omega$'s. "In LXX is die Verwendung

von $\epsilon\pi\iota\alpha\sigma\mu\acute{o}\varsigma$ selten und ohne eindeutiges hebraeisches
 Aequivalent."²⁷ Furthermore $\epsilon\pi\iota\alpha\sigma\mu\acute{o}\varsigma$ is used in both an
 active and passive sense in connection with the cultus, so
 that God's activity as well as man's responsibility was set
 forth by this word.²⁸ Thus the Old Testament rather than the
 Greek world supplied the meaning and the theological content
 for $\epsilon\pi\iota\delta\acute{\iota}\omega$ and $\epsilon\pi\iota\alpha\sigma\mu\acute{o}\varsigma$.

²⁷ Ibid., p. 114.

²⁸ Ibid., pp. 114f.

¹ Norman K. Smith, The Distinctive Ideas of the Old Testament (London: The Epworth Press, 1944), p. 123.

² See Gesenius, A Hebrew and English Lexicon of the Old Testament, translated by E. Robinson (New York: Houghton, Mifflin Company, 1879), pp. 213f.

³ Smith, op. cit., p. 124.

CHAPTER III

THE OLD TESTAMENT BACKGROUND OF "ΑΓΙΟΣ

Since the Old Testament holiness idea determined the meaning of ἁγιάζω and ἁγιωσύνη, we turn now to a study of this Old Testament concept as found in the consonant stem $\dot{\psi} \tau p$. After an examination of the etymology of this stem we shall survey the general Old Testament usage of $\dot{\psi} \tau p$ under three headings: holiness of places, things, times; holiness of people; holiness of God.

Scholars are divided as to the etymology of $\dot{\psi} \tau p$. In any case the noun seems to antedate the verb, so that the latter is indebted to the nominal form for its meaning. The three consonant root, q-d-sh, may have once existed as a Semitic root, but all traces of it seem to be lost.¹ One group of scholars, including Gesenius,² Cheyne,³ and others, traces the root back to the Babylonian quddushu which was linked with ellu (bright, clear). Another

¹Norman H. Snaith, The Distinctive Ideas of the Old Testament (London: The Epworth Press, 1944), p.23.

²Wm. Gesenius, A Hebrew and English Lexicon of the Old Testament, translated by E. Robinson (New York: Houghton, Mifflin Company, 1854), pp. 913f.

³Snaith, op. cit., p. 24.

possibility suggested by von Baudissin⁴ and Fleisch⁵ regards 7P (separate) as the root. A third view is offered by Bunzel⁶ who regards the Assyrian quddushu as the root word, but gives "pure" instead of "bright" as the derived idea and meaning. Norman Snaith⁷ in The Distinctive Ideas of the Old Testament discusses the entire etymological problem rather completely and concludes that the idea of separation precedes that of brightness. The following is his argumentation:

It is assumed that quddushu actually means "bright" because it is equated to ellu in the neo-Babylonian syllabaries. This may be correct, but the signs which represent ellu also form the ideogram for 'god' (ilu/AN). Going back beyond Akkadian to Sumerian, the ideogram for the root q-d-sh is that used for the 'sun', 'day', etc. . . . there are two considerations involved here. In the first place, whilst the evidence certainly involves an equation with the word ellu, yet this equation is late, and there is an earlier equation with the ideogram for 'god'. This would be a natural equation if the root q-d-sh already referred to that which has to do with deith.

. . . all the Mesopotamian deities, without exception so far as the later period is concerned and probably for the earlier periods also, were associated with heavenly bodies Our conclusion is therefore

⁴Ibid.

⁵Procksch, "שֶׁפָּרַס," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhamer, 1935), I, 88; Brown, Driver and Briggs, in their lexicon, A Hebrew and English Lexicon of the Old Testament (Oxford, Clarendon Press, 1952), p. 871, also suggest the idea of separation as the root idea.

⁶U. Bunzel, Der Begriff der Heiligkeit im Alten Testament (Lauban: Max Baumeister, 1914), pp. 24f.

⁷Snaith, op. cit., pp. 28f.

that the ascription of the meaning 'bright' to the neo-Babylonian quddushu is due to a misunderstanding either on the part of those who made the syllabaries, or on the part of modern scholars. There are many cases where the meaning 'bright' is difficult, e.g. binu quddushu (a sacred tamarisk), and the instances where ellu and quddushu are used together of a niqu (sacrificial lamb), puchadu (lamb, kid), or a shadu (mountain). The Babylonian material tends to confirm our view that the root q-d-sh had first to do with the gods, and only secondarily came to mean 'bright' because all the gods of this later period were associated with the heavenly bodies.

Snaith finds that the root meaning of q-d-sh stands for the difference between God and man, not in any negative sense, but positively. q-d-sh refers to what God is and is used of men and things only in a derived sense:

God is separate and distinct because He is God. He is not separated from this, that, or the other because of any of His attributes or qualities or the like. A person or a thing may be separate, or may come to be separated, because he or it has come to belong to God. When we use the word 'separated' as a rendering of any form of the root q-d-sh, we should think of 'separated to' rather than of 'separated from'. The reference is not primarily to the act of separation, but rather to the fact that the object has now come into the category of the Separate. The verb in its causative form higdesh means 'make separate' rather than 'be separate', but this is a derived form of the verb. We therefore insist, as of prime importance, that the root is positive rather than negative, that the emphasis is on the destination of the object and not on its initial character—all of which goes back to the fact that, in respect of the root q-d-sh, we must think of God first and of man and things second, and not vice versa.⁸

While etymology is helpful in suggesting such ideas as "bright," "separate," and possible "pure," in the case of U^{7P}

⁸Ibid., p. 30.

usage seems to be the prime factor since no definite conclusion can be reached as to the root idea.⁹ "Von Anfangen hat ψ 7P engste Beziehung zum Kultischen. Was zum Kultus in Positiver Beziehung steht, Gott, Mensch, Ding, Raum, Zeit, kann in den Begriff ψ 7P einbezogen werden."¹⁰ The cultic coloring of ψ 7P is particularly dominant in its connection with things, places, times and with people. This we now want to consider.

The holiness of places, things, times may be traced throughout the Old Testament. Places in which God revealed Himself were called "holy": "holy ground" at God's revelation to Moses in the scene of the burning bush (Ex. 3:5), "holy tent" as the peculiar place of God's presence during the Exodus (Ex. 25:8, 28:29), the "holy place" in the tabernacle (Lev. 6:16), the "holy" sanctuary with its various parts (Lev. 20:3; Is. 62:9; Ez. 42:13; Lev. 16:2). Things separated unto the Lord and belonging to Him in a unique way were called "holy": "holy offerings" presented to God in the sanctuary (Ex. 28:38), "holy bread" (I Sam. 20:6), "holy incense" (Ex. 30:37), the tithe (Lev. 27:30), the firstlings of the flock (Num. 18:17), all gifts of consecration

⁹ Ibid., p. 21

¹⁰ Procksch, op. cit., p. 89.

(Lev. 27:28). Times also were called "holy": the "holy" sabbath (Is. 58:13), various festivals (Neh. 10:32).

In each case "holy" denoted a quality or condition of the place, thing, or time.

Das Substantivum $\psi\text{.}\dot{\gamma}\text{.}\dot{\rho}$ bezeichnet in Analogie der Nominalbildung $\gamma\text{.}\dot{\alpha}\text{.}\dot{\beta}$, $\pi\text{.}\dot{\gamma}\text{.}\dot{\lambda}^{\circ}$, $\zeta\text{.}\dot{\gamma}\text{.}\dot{\lambda}$ usw. stets eine Zuständlichkeit, nicht eine Handlung. Es bedeutet demnach nicht eine "Weihe" sondern Heiligkeit.¹¹

This condition implied that the object or time had been set apart as belonging to God. It was no longer part of the common and profane, but was dedicated to the Lord and His service.

Connected with the condition of holiness, one finds the idea of a transfer of holiness by contact with holy things. The holiness of the Temple seemed to reach out and transfer its holiness to other places: Jerusalem (Is. 52:1), the temple mountain (Is. 11:9; 56:7). Whatever touched the altar became holy (Ex. 29:37). It also seems that the closer the place or object was to God's actual presence, the more intense, the more powerful and awesome grew its holiness.¹² This underlines the fact that God is always

¹¹Ibid.

¹²Ernest Issel, Der Begriff der Heiligkeit im Neuen (Leiden, Germany: E. J. Brill, 1887), p. 9.

the determining factor in what makes a place or thing holy. For instance, God's presence sanctified the Ark of the Covenant (II Chron. 8:11) and the heavens (Ps. 47:8).

Holiness did not exist for itself, but always had an end and purpose. Some of the holy offerings were to make atonement (Lev. 17:11); others, to offer praise and thanks to God (Lev. 7:12). The holy oil was used for cultic anointing (Ex. 30:25), and the holy garments of the priests were to be worn only for priestly functions (Ex. 28:2; Ezek. 42:14). The holiness of things, places, and times implied not only a negative element: separation from the impure and profane, but also a positive purpose: set apart by God to accomplish His purpose and will.

The Old Testament also speaks of "holy people." In the first place, individuals are called holy. The Shunammite woman called Elisha a "holy man" (II Kings 4:9), and in Ps. 106:16 Aaron is referred to as the "holy one of the Lord" because of his priestly office.

Secondly, groups of people are called holy. The Levites, who entered the house of the Lord (II Chron. 23:6), and who carried the ark of the covenant (II Chron. 35:3), were "holy." The priests were another "holy" group with special prerogatives. They were authorized to enter the house of the Lord (II Chron. 23:6), to burn incense (II Chron. 26:18), and to offer various sacrifices (Leviticus,

the entire priestly code). The Nazarites belonged to this same category of the "holy" (Num. 6:5), as well as the first-born of men and animals (Ex. 13:2). In all these cases the same thing must be said: God chose these individuals and groups and according to His will set them apart from the common as His own peculiar, holy possession.¹³

In this connection the place and purpose of purification might be mentioned. Holy groups and persons were governed by strict regulations and cultic observances, especially washings, in order to preserve and maintain holiness (Lev. 21:11; I Sam. 21:1-6). When one's holiness was defiled, prescribed washings removed the contamination so that holiness was renewed (Ex. 30:20; Ex. 19:14; Lev. 15). While these washings and ritual observances only cleansed the body (Heb. 9:10) but did not in themselves make one holy; God used these external rites and ceremonies to demonstrate His total claim upon their lives and to accomplish His work of sanctification and love in their midst. Purification and washings were evidence of belonging to God.¹⁴ Thus God's lordship made itself manifest in a concrete way in the cultic life of His people.

¹³Ibid., p. 12.

¹⁴Ibid., p. 13.

In addition to individuals and groups the Old Testament calls an entire people "holy." Israel is God's holiness (Jer. 2:3), a kingdom of priests, a holy nation (Ex. 19:6), saints and receivers of the kingdom (Dan. 7:21,22), possessors of the sanctuary (Is. 63:18). But why? What was the secret of Israel's holiness and wherein did it consist?

For you are a people holy to the Lord your God; the Lord your God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth. It was not because you were more in number than any other people that the Lord set his love upon you and chose you, for you were the fewest of all peoples; but it is because the Lord loves you, and is keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt (Deut. 7:6-8).

"Die Bundschliessung begründet Heiligkeit, Aussonderung fuer Jahwe!"¹⁵ The "why" is found in God and in His covenant,¹⁶ not in the people. The secret of Israel's holiness lies in the fact that the Holy God chose these people and made them His own.

Whenever this character of holiness pertains to anything, this never rests on a natural quality. Nothing created is in itself holy. The idea of natural purity

¹⁵Otto Weber, Bibelkunde des Alten Testaments (6. Auflage; Tuebingen: Furcht-Verlag, 1948), Erster Halbband, 139.

¹⁶Infra., pp. 30-34.

and impurity does not coincide with that of holiness and unholiness. The holiness of the creature always goes back to an act of the divine will, to divine election and institution.¹⁷

This covenant relation of Israel with Jahweh implied two things: (1) separation from heathen nations and peoples and from their pagan worship and immorality (Deut. 7:6); (2) obedience to God's will (Ex. 19:5).

Israel ist Jahwe heilig, das heisst von ihm aus abgesondert gegenueber den anderen Voeklern, ihren Sitten und religioesen Braeuchen; Israel soll heilig sein, soll sozusagen die Folgerungen ziehen. Das bedeutet auch Absonderung des kultisch Reinen vom kultisch Unreinen . . . , was besonders in einer fuer uns seltsam ammutenden Aufeinanderfolge 20,24,25 (Lev.) zum Vorschein kommt: Jahwe hat Israel abgesondert --darum soll Israel absondern das Reine vom Unreinen.¹⁸

Lev. 19:2 issued the great holiness theme for the people: "You shall be holy, for I the Lord your God am holy."

Mit diesem Satz ist das grosse Wort gesprochen, dessen Ausfuhrung sich durch die ganze Heilsgeschichte erstreckt. Zu Anfang in kultischen Bestimmungen ausgelegt (Lev. 17,26) gewinnen die darin mitgenannten Vorschriften sittlicher Reinheit allmaechlich immer mehr Gewicht, so dass die Bezeichnung "heiliges Volk" fast mit den Worten "Gemeinschaft der Heiligen"

¹⁷G. F. Oehler, Theology of the Old Testament, revision of the translation in Clark's Foreign Theological Library by G. E. Day (9th edition; New York: Funk & Wagnalls Co., 1923), p. 106.

¹⁸Weber, op. cit., pp. 140f.

gedeutet werden kann (Ex. 19:6; Deut. 7:6). Das israelitische Glaubensbekenntnis (Deut. 6:4), war der Ausdruck dieser Verbundenheit von Gott und Volk.¹⁹

Thus the holiness idea portrayed not only a cultic element, but also included a religious and moral factor.²⁰

In God's holy act of separating unto Himself a people He reached down into the total life of each individual, changed him, and left him with a moral obligation to express his holiness. For "im Menschen beruehrt sich das Heilige mit dem Sittlichen, ohne sich damit zu identifizieren."²¹

Thus the holiness of people involved not only God's act of separating them, but also the living expression of this holiness in a sanctified life. We conclude this section with Gaugler's²² apt summary:

1. Das Volk kann nicht sich selbst heilig erklæren, sondern es weiss sich erwæhlt. Seine Heiligkeit stuetzt sich auf eine goettliche Tat.
2. Priester und Volk werden nicht dadurch heilig, dass sie die kultisch-sittlichen Heiligkeitsvorschriften befolgen, sondern sie werden zur Begrueudung, dass die heilig seien Sie sollen werden, was sie sind! --in diese Formel liesse sich die kultisch-sittliche Folgerung aus dem Gottesakt der Erwæhlung und Heiligung uebersetzen.

¹⁹A. Adam, Biblisch-Theologisches Handwoerterbuch zur Lutherbibel und zu neueren Uebersetzungen, edited by E. Osterloh and H. Engelland (Goettingen: Vandenhoeck und Ruprecht, 1954), p. 239.

²⁰U. Bunzel, op. cit., p. 47.

²¹Procksch, op. cit., p. 89.

²²E. Gaugler, "Die Heiligung in der Ethik des Apostels Paulus," Internationale kirchliche Zeitschrift, XV (1925), 105.

"The Holy One of Israel," Deutero-Isaiah's great name for Jahweh, sets the theme for the third usage of the term "holy," namely, as a predication of God Himself. The Old Testament overflows with passages describing Jahweh as the Holy God, and a close examination of this name of Jahweh is a study in itself. This paper presents only an overview with an emphasis on some manifestations of God's holiness. Two major themes are featured in this survey: judgment and redemption.

When one deals with this name, the Holy One of Israel, one is concerned with "the most intimately divine word of all. It has to do . . . with the very Nature of Deity; no word more so, nor indeed any other as much."²³ The holiness of God is not merely a description of a divine attribute, but is a presentation of God Himself, in His total being.

U^{7P} in Verbindung mit Gott gebraucht, bezeichnet nicht eine bestimmte Seite des goettlichen Wesens, sondern dieses Wesen selbst, eben als goettliches, von den Menschen verschiedenes, erhabenes Wesen, bezeichnet eben das, was als goettlich unfassbar und unbeschreibbar ist. Die Heiligkeit ist sozusagen Jahwaes Natur, seine Eigenart,²⁴ sein Charakteristikum, der Inhalt seiner Seele.

²³ Snaith, op. cit., p. 21.

²⁴ Ragner Asting, Die Heiligkeit im Urchristentum (Goettingen: Vandenhoeck und Ruprecht, 1930), p. 18.

In this name, the Holy One, is contained "ueberhaupt die Offenbarung Jahvehs . . . das ganze Wesen desselben, wie er sich Israel kundgetan hat."²⁵ The Holy One is Jahweh Himself as He reveals Himself.

As the Holy One, Jahweh sanctifies Himself, that is, He makes known His own holiness and reveals His very being.

Jahwae ist heilig, und als solcher heiligt er sich. ($\text{ו} \text{ } \overline{\text{ו}} \text{ } \overline{\text{פ}} \text{ } \overline{\text{ך}}$ oder $\text{ו} \text{ } \overline{\text{ו}} \text{ } \overline{\text{פ}} \text{ } \overline{\text{ך}} \text{ } \overline{\text{ך}}$). Das heisst, er laesst seine Heiligkeit sich auswirken, laesst sie hervortreten, so dass alle Menschen sie sehen und anerkennen muessen. Dieses Sich-heiligen ist eine innere Notwendigkeit. Denn nach israelitischer Denkweise ist nur dasjenige real, was sich konkret zeigen kann. Wenn Jahwae seine Heiligkeit nicht vor allen Menschen sichtbar zur Auswirkung braechte, waere er gar nicht heilig.²⁶

Two things might be noted in regard to this self-sanctification or self-revelation of the Holy One. First of all, God Himself is the cause of this revelation. Man has no claim upon the holiness of God. God acts "for the sake of my holy name" (Ezek. 36:22). Secondly, God reveals Himself to the individual by His activity in word and deed. The Old Testament is the record of God in action. Therefore, although the Old Testament speaks of characteristics of God's holiness, it above all wants men to realize that we catch glimpses of God's holiness only in divine action. This activity involves both judgment and deliverance. We

²⁵Issel, op. cit., p. 17.

²⁶Asting, op. cit., p. 21.

turn now to some manifestations of divine holiness which show God's judgment and redemption.

To begin with, we find that God's glory is closely associated with His holiness. The magnificent trisagion of Is. 6:3: "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory," indicates that God's glory reflects His holiness. God told Moses in Ex. 29:43, "I will meet with the people of Israel, and it shall be sanctified by my glory." The LXX presents $\epsilon\pi\iota\delta\acute{\alpha}\zeta\omega$ and $\delta\omicron\sigma\epsilon\acute{\iota}\zeta\omega$ as synonymous in Lev. 10:3 and Ezek. 28:22.

Die Mitteilung von Jahwaes einzigartigem Kabod macht heilig Aus alledem ergibt sich, dass es des Einzigartige an dem Kabod Jahwaes ist, ²⁷ das im Begriff $\psi\ 7P$ ausgedrueckt werden soll.

On the one hand this glory is associated with God's judgment. Those men who exchanged God's glory "for that which does not profit" (Jer. 2:11) and who "hewed out cisterns for themselves, broken cisterns, that can hold no water" (Jer. 2:13) experience the wrath and burning anger of God (Jer. 5:14). Wickedness, revolt against God, kindled the light of Israel into a devouring flame (Is. 10:16-17) and made His glory a cause for fear and trembling (Ps. 102:15). What God intended to be a revelation of His redeeming holiness turned into a damning indictment whenever people rejected and despised His glory (Num. 14:21-23).

²⁷ Ibid.

This same glory which condemned also revealed God's deliverance. To the chosen of God divine glory was linked with God's favor (Ps. 84:11). The Holy One of Israel promised love, deliverance to everyone called by His name "whom I Jahweh created for my glory" (Is. 43:7). When God opened men's eyes to see and accept the manifestation of His glory as evidence of divine holiness, blessing and vindication fell upon these people (Ps. 24:4-10). Thus God's glory reveals the Holy One as both Judge and Savior.

Closely connected with the glory of God, we find God's power and might. Catastrophes, plagues, pestilences, earthquakes, rain, hail-storms, and fire vividly portrayed the strength of God (Ezek. 38:18-23). In I Sam. 6:19-20 the Holy God killed seventy men who had touched the ark of the covenant. When faced with such feats of power and might, "who is able to stand before the Lord this Holy God?" (I Sam. 6:20). Through such mighty acts God punished the wickedness of men, so that they knew Him as the Lord, the Holy One, and feared (Ezek. 38:23; Is. 8:13). "Jahwae ist rex tremendae maiestatis und eben als solcher heilig." 28

While the foundations of the earth will tremble and the earth stagger like a drunken man when God shall twist

28 Ibid., p. 23.

its surface and scatter its inhabitants in judgment (Is. 24:18-20), the prophet Micah painted an entirely different picture of God's strength in the fifth chapter of his book:

But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah,
 From you shall come forth for me who is to be ruler in Israel, whose origin is from of old, from ancient days.
 Therefore he shall give them up until the time when she who is in travail has brought forth;
 Then the rest of his brethren shall return to the people of Israel.
 And he shall stand and feed his flock in the strength of the Lord,
 In the majesty of the name of the Lord his God.
 And they shall dwell secure, for now he shall be great to the ends of the earth (Micah 5:2-4).

The same power and majesty of the Holy One which condemned and caused fear and dread also guarded and fed God's people.

Another prominent manifestation of divine holiness is God's righteousness. "The Lord of hosts is exalted in justice, and the Holy God shows himself holy in righteousness" (Is. 5:16). The straight, firm way of God reveals His separateness as God deals with the world according to righteousness. The wicked who spurn the righteousness of God are like chaff driven by the wind and experience the fiery coals and scorching wind of God's righteous wrath and judgment (Is. 48:1,22; Ps. 9:8; 1:6). Whenever man missed the mark of God's straight and steadfast way, God's righteousness labeled that transgression as rebellion (Lam. 1:18).

The righteousness of God mirrored the heinous, damning character of every defilement of divine holiness with striking vividness and clarity.

Yet, though the righteousness of God judged and punished, it also drew near with salvation (Is. 51:5), called, and kept the servant who was to be a covenant of deliverance to the people (Is. 42:6-7). The Holy One clothed His people with the garments of salvation and covered them with the robe of righteousness (Is. 61:10). In certain passages salvation and righteousness are synonymous, for both set forth the redeeming, saving work of the Holy One of Israel. Through all this redemptive activity "the Holy God shows himself holy in righteousness" (Is. 5:16; cf. Ps. 18:27; Is. 45:24-25).

Love, mercy, kindness are other characteristics associated with the Holy God. Even though the divine wrath hid God's mercy for a moment, the Holy One declares: "With everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Is. 54:8; cf. Is. 57:15-19; 52:10; 43:1; Ps. 105:42). Ezekiel summarizes this merciful, redemptive manifestation of the Holy One:

Then will I sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances (Ezek. 36:25-27).

Even though mountains might depart and hills be removed, the kindness of the Holy One, so He assures His people, will never depart from them (Is. 54:10).

All these manifestations of God as the Holy One have demonstrated God's activity in two directions, judgment and salvation and have underscored the religious character of God's holiness. The religious and moral implications of the Holy God's wrath and mercy are never lost. In the very beginning Eve's rebellion against God and her surrender to the wily serpent brought upon her a moral judgment with guilt, a curse, and expulsion from the Garden (Gen. 3). The murder of Abel did not take place in a moral vacuum, but the blood of the slain cried out from the ground (Gen. 4:10-12). Noah, the patriarchs, the twelve sons of Jacob and their families all lived under the religious and moral demands of the Holy God even before the formal giving of the law on Mt. Sinai. The reason for mentioning this is to underline the fact that the Holy God from the very first breath of man revealed that a religious and moral relationship existed between God and man. Sin from the beginning was not only an offense against some kind of moral code or law, but always an offense against God, a rebellion and transgression which defied the Holy One Himself. This moral and ethical aspect of the Holy God received its greatest preachment by the eighth century prophets who knew that the standard for judgment was no

ethical code but the very Nature of God. "God first, ethics second, was the order of their preaching."²⁹

Confronted by this Holy One, the Israelite could only cry out, as did Isaiah, "Woe is me, for I am cut off" (Is. 6:5). Any introspection and honest appraisal of one's life revealed sin, iniquity, transgression, revolt against the Holy One, evidence of an inner cleavage, a spiritual divorce from the Creator, so that no one was exempt from the confession of uncleanness. For this reason all stood under the burning wrath and consuming anger of the Holy God.

While the Holy God demanded total surrender to the divine will and crushed the defiant one by plague and judgment, He also reached out to the depressed and down-trodden with the comfort, "I will be your God and you shall be my people." The Holy God showed Himself to be holy also in rescue and redemption, epitomized in the covenant, the promise of life and salvation. At times He revealed this covenant to individuals such as to Adam and Eve (Gen. 3:15), Noah (Gen. 6:18), Abraham (Gen. 15:1-6), but behind it all was the covenant of the Holy One with His chosen people as more explicitly given in Exodus 20-23. Since the covenant relationship established one as a "holy" person, we shall further investigate various aspects of God's covenant.

²⁹Snaith, op. cit., p. 60.

At first sight God's covenant with Israel as described in the Pentateuch might appear to be a stringent legal code, and the development of Judaism demonstrates how the people misunderstood the covenant in just this manner. However, any legalistic interpretation of the covenant misses the very heart of God's redemptive activity. God's covenant portrays His brooding mother-love for His straying child Israel, as expressed by Hosea:

When Israel was a child, I loved him, and out of Egypt I called my son.

The more I called them, the more they went from me; they kept sacrificing to the Baals, and burning incense to idols.

Yet it was I who taught Ephraim to walk. I took them up in my arms; but they did not know that I healed them.

I led them with cords of compassion, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them.

. . . How can I give you up, O Ephraim!

How can I hand you over, O Israel!

How can I make you like Admah!

How can I treat you like Zeboulim!

My heart recoils within me,

My compassion grows warm and tender.

I will not execute my fierce anger,

I will not again destroy Ephraim;

For I am God and not man, the Holy One in your midst, and I will not come to destroy (Hosea 11:1-4,8,9).

In the covenant relationship with Israel the Holy One supplied what the people lacked, what they could never hope to attain by themselves, what could only be given them by the Holy One Himself.

But what prompted God's covenant? How was it carried out? What did it convey? These are some of the questions for us to consider.

First of all, God's elective choice stands behind Israel's holiness. "You shall be holy to me; for I the Lord am holy, and have separated you from the peoples, that you should be mine" (Lev. 20:26). Israel, out of all the families of the earth was singled out in a special way to know and experience the covenant-love of God because "you [Israel] only have I known of all the families of the earth" (Amos 3:2; Deut. 7:6; Is. 49:7).

As a result of this choice God established an ever-lasting covenant with His people, one that sin and rebellion did not destroy (Hosea 2:16). Even though Israel played the harlot (Jer. 3:8), even though Israel did not obey God's word or incline to walk in His counsels, but rather followed the stubbornness of their own evil hearts (Jer. 7:20), God graciously promised to the penitent, "With great compassion I will gather you," "With everlasting love I will have compassion on you" (Is. 54:7,8; cf. Hosea 11:8,9).

The Old Testament uses many pictures and expressions to describe the content of this sanctifying covenant. It meant that God forgave iniquities, healed diseases, redeemed life from death, crowned with everlasting love and mercy (Ps. 103:1-4). Sin would no longer be remembered (Jer. 31:34). Deliverance and rescue, help and strength supported those living under this good favor of the Holy

One (Is. 41:10-14). Through all this redeeming, saving activity God entered into a living fellowship with His people, set them apart as His peculiar people, as He sanctified them with His own holiness.

It might be noted here that while God's covenant originally was offered to a specific group, it left no room for ridicule and arrogant boasting toward the stranger; in fact, from the beginning the covenant prescribed love and concern for the lost and forlorn (Lev. 19:9-10). The Israelite could expect no partiality before the law just because he was one of God's people (Lev. 24:22). When the people misunderstood this covenant as a permanent arrangement regardless of idolatrous behavior and false trust, the prophets battled such fleshly security with their cry for repentance and faith. God's fountain of grace flowed for any thirsty soul. One need only come, incline his ear, listen, and the Holy One would make an everlasting covenant with him (Is. 55:1-5). Thus the Holy God already in the Old Testament clearly indicated the universal scope of His covenant of love, mercy, peace, and salvation.

When God confronted people with His covenant-grace, He called for faith, trust, confidence, and obedience. When this revelation of divine holiness was rejected by stubborn, obstinate hearts, judgment fell (the wilderness wanderings [Num. 14:26-35]; the Babylonian and

Assyrian conquests [Isaiah's prophecies with their fulfillment]). When God's holiness prompted faith and obedience, God's righteousness, salvation, deliverance, strength were bestowed upon the sanctified person (Gen. 15:6; Is. 30:15; Ps. 5:11-12; 37:39-40; 34:22; 56:13). Such trust and submission of man's part did not minimize God's part in this sanctifying work, but exalted it, for the faith-filled heart looked to God alone as the source as well as the anchor of his received holiness. The initiative as well as the accomplishment of sanctification rested upon the activity of the Holy One.

Intimately connected with this sanctifying covenant of love and mercy was the command, "you shall be holy, for I the Lord your God am holy" (Lev. 19:2). God's imparted holiness, which set His people apart from the nations and made them different from what they formerly were, demanded a living expression of their sanctified condition. Willing surrender to God's commandments and ordinances naturally accompanied God's sanctifying action. No slavish, legalistic formula of "do or death" prompted this obedience, but the keynote was love (Deut. 10:12). The Holy God delighted more in a submissive heart and will than in the sterile performance of some cultic act (Is. 29:13). Even before the lofty moral and religious ethics of the prophets, "to obey is better than sacrifice" (I Sam. 15:22) described

the life of a true Israelite. This presented no legalistic relationship with God, but rather one of trusting submission and faith. The holiness of God's people expressed by their observance of commandments and cultic ritual stemmed from God's holiness and all that it implied for them: God's initiative in their lives, God's holy, elective claim on their total sanctified being, God's redeeming, imputed righteousness, God's motivating, inspiring power and strength. The imparted holiness of God meant not only a new relationship with God, but impelled a living, dynamic expression of what one was by God's sanctification.

In conclusion, the holiness of God stands in the center of Old Testament revelation, not only as the essential element of God's self-revelation, but also as the final goal of this self-manifestation.

God's holiness, which not only gives, but itself constitutes the law for Israel, at the same time provides redemption; it extends to both, for it reveals itself as the principle of that atonement, wherein the removal and punishment of sin and saving and bliss-giving love are alike realized.³⁰

While God's holiness consigns those who reject divine revelation to judgment, to those who believe, who are claimed by the Holy One as His own, comes the full sanctification of God with its forgiveness, deliverance, and peace.

³⁰ Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, translated from the German of the 2nd edition by Wm. Urwick (Edinburgh: T. & T. Clark, 1878), p. 45.

To complete the background for the New Testament study of *ἁγιότητα* and *ἁγιωσύνη* a brief word should be said regarding the holiness concept in the intertestamental period of rabbinic Judaism. During this period religious laws became fixed, as emphasis shifted to the ethical and ritualistic. "Holy" was not so much a quality received from God but what one individually obtained by conduct. The negative, "do not," was stressed with immorality depicted as the greatest sin. Possession of the law became a virtue in itself. This influence of the law worked in two directions: the "theocratic-ritualistic" conception and the "mystical:"

Der Einfluss des Nomismus auf den Heiligkeitsbegriff geht somit in zwei Richtungen. Auf der einen Seite wird der Heiligkeitsbegriff viel staerker als fruеher durch die theokratisch-rituelle Anschauung bestimmt: Dass Gott heilig ist, heisst, dass er erhaben und fern ist, aber gleichzeitig allmaechtig und eifrig, was die Durchfuеhrung seines Willens anbetrifft, ein Gott, der verlangt, dass nicht nur die Forderungen ritueller Reinheit gehalten werden, sondern der auch einen rechtschaffenen Wandel fordert. Weil dieser sein Wille im Gesetz festgelegt ist, wird das Gesetz heilig, ein Ausdruck fuer Gottes vollendes Wesen. Aber das Gesetz und seine Forderung tritt bald derartig in den Vordergrund, dass es sogar Gott selbst in den Schatten stellt Das Gesetz ist der gegenwaertige Gott und heilig auch in dem Sinn, dass es das goettliche Leben und die goettliche Kraft besitzt. Derjenige, der in naehere Beruehrung mit dem Gesetz tritt, erhaelt teil an dessen Kraft, am Leben und Segen des Bundes. Daher werden nun die Schriftgelehrten, welche im besonderen Sinn die heiligen Maenner werden, Kultusdiener des Gesetzes und von Kraft erfuehrt. Von ihnen geht die Kraft auf die anderen ueber, die sich ihr unterstellen wollen.³¹

³¹Asting, op. cit., p. 66.

Although this extreme elevation of the law to the place of a mediator between the Holy One and His people did corrupt the concept of sanctification for many, others confidently believed in a direct relationship with Jahweh through his covenant of mercy. For such God remained the religious and moral norm, while the law played only a secondary role in showing them their need for God's forgiveness. Nevertheless, the legalistic element left its imprint even here.

Und doch können wir wohl ohne Uebertreibung sagen, dass die Seite der religiösen Wirklichkeit, die der Nomismus bezeichnet, im Spätjudentum sehr hervortrat, dass sie sicher das Beherrschende war und dass bei den allermeisten Menschen die Frömmigkeit jedenfalls in gewissem Grade ein nomistisches Gepraege gehabt zu haben scheint.³²

Another important element in this period was the development of apocalyptic literature. Some eschatology focused upon a this-world nationalist dream, while others thought more of the second aeon with vindication in the final judgment. In either case, the "holy ones" were the chosen ones who could expect to partake of a coming messianic era. They were God's children, and as such kept aloof from this evil world, looking in hope for the coming vindication either in this life or in the final judgment.³³

³² Ibid., p. 67.

³³ Ibid., pp. 67-71.

In conclusion, Asting writes:

Der Heiligkeitsbegriff in der israelitisch-juedischen Religion behaelt immer etwas von seinem urspruenglichen Gepraege, obgleich eine Entwicklung sehr deutlich zu bemerken ist. Gott bleibt immer der im eigentlichsten Sinne Heilige, und die Heiligkeit der anderen persoenlichen Wesen ruehrt von ihm her: Wer teil an Gottes Wesen und Existenz hat, ist heilig. Die hauptsaechlichen Abaenderungen bestehen darin, dass im sogenannten mystischen Nomismus Gottes Wesen im Gesetz deponiert ist und das Gesetz auf diese Weise die Rolle des numen praesens uebernimmt und dass in der Apokalyptik das Gericht und die kommende Weltzeit unter der vollkommenen Herrschaft Gottes als Grundlage der Heiligkeit der Frommen erscheinen. Auf das Ganze gesehen, erhaelt der Gottesglaube je laenger, desto mehr einen "geistigen" Charakter, und das wirkt dahin, dem Heiligkeitsbegriff ein mehr Geistiges, weniger magisches Gepraege zu geben.

Andererseits tritt mit dem Nomismus eine bedeutungsvolle Veraenderung des Begriffes in theokratisch-ritueller Richtung ein. "Heilig" heisst dann in Uebereinstimmung mit dem Willen Gottes sein, der im Gesetz formuliert ist. Hier tritt auch das Moralische z. T. doch als eine Folge der prophetischen Verkuendung stark in den Vordergrund.³⁴

While these intertestamental developments do not seem to influence Paul's concept of $\epsilon\gamma\iota\acute{\omega}\varsigma$ and $\epsilon\gamma\kappa\omicron\upsilon\acute{\omega}\varsigma$ too much, one might find here some background for the great stress upon purity and chastity in Paul's concept of sanctification. With this remark we turn to the New Testament material itself.

³⁴ Ibid., pp. 71-72.

CHAPTER IV

AN EXEGETICAL STUDY OF THE ἁγιάζω AND ἁγιασμός PASSAGES

The purpose of this chapter is to examine those passages in the writings of St. Paul which contain any form of the verb ἁγιάζω and its derivative ἁγιασμός. To facilitate this study it will be well to summarize some of the theological accents of the Old Testament holiness idea which carry over into Paul's theology and underlie his usage of ἁγιάζω and ἁγιασμός. Here the Apostle does not introduce anything new, but adopts a conception defined in the Old Testament and sets it within the New Testament revelation.¹

1. Holiness belongs exclusively to God; therefore when men or things are sanctified and made holy, they become so only in a derived sense. All holiness is rooted first of all in the Holy One Himself.
2. God, the Holy One of Israel, makes holy. ἁγιάζω denotes an activity of God Himself as He reveals His holiness to and in people. This theocentric character of ἁγιάζω and ἁγιασμός is never lost. Natural man, incapable of sanctifying himself in any way and standing under the just condemnation of God as an impure, profane, defiled creature, is

¹Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, translated from the German of the 2nd edition by William Urwick (Edinburgh: T. & T. Clark, 1878), p. 41.

sanctified by the Lord. God alone can and does separate to Himself His people, as He sets them apart as His peculiar possession and they know and trust Him to be their Lord.

3. God's sanctifying activity is a personal action. When God reaches out to His creature to purify and cleanse and to claim him as His own, man does not confront "It," but God Himself. God reveals Himself to man not as an abstract power, not as an impersonal force in the universe, but always as the Holy One Who acts, feels, sees, judges, loves, redeems, saves, Who can be addressed as "Thou," Who is present and active in every aspect of the Israelite's life.

4. God sanctifies within the framework of His elective love. Election and choice underlie this divine work, emphasizing the theocentric character of sanctification.

5. God's sanctifying activity takes place within the individual. "You shall be holy, for I the Lord your God am holy" does not have the extra nos character of the justifying act of God, but takes place in nobis.

6. God's sanctifying action may be synonymous with the forgiving act of God. ἁγιαζέω is then equivalent with δευδαίνω, ἀπολύτρωσις, and all the other great redemptive terms describing God's salvation.

7. Sanctification always implies a response on man's part. ἁγιασμός particularly presents the challenge and command to the purified one now to live a sanctified life. Holiness is never viewed as an end in itself, but indicates purpose

and action. The immediate link between obedience and holiness underscores this thought. Obedience derives its content and motivation from *ἁγιασμός*, the state or condition of being a sanctified child of God. The imperative to be holy is never divorced from the sanctifying act of God.

8. God's promises are the means by which God effected holiness in His chosen ones. These promises called for obedience and submissive dependence upon God. Faith and trust in God is the receiving hand in the Old Testament as well as in the New Testament. Hence, holiness can be lost whenever man severs his tie with God.

9. God's sanctifying action conveys divine power and strength. Sanctification involves a participation in God's own holiness. The sanctified person by no means becomes a semi-god, but he does share divine power which enables him to express his God-given sanctification.

At this point it also seems desirable to record several possible meanings² of *ἁγιάζω* and *ἁγιασμός* so that the reader has some idea of the scope of these words.

²The standard lexicographical works were consulted: H. Cremer, op. cit.; W. Bauer, A Greek-English Lexicon of the New Testament, translated from the 4th edition, 1949-52 by W. F. Arndt and F. W. Gingrich (London: Cambridge University Press, 1956), information taken from corrected proof sheets of W. F. Arndt; Procksch, "*ἁγιάζω*," "*ἁγιασμός*," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1933), I.

The verb $\acute{\alpha}\gamma\iota\acute{\alpha}\zeta\omega$ seems to have three meanings in St. Paul.

1. to sanctify, in the sense of being set apart by God as holy and pure, to be separated from pollution and cleansed from defilement. Basically this describes God's redemptive activity and denotes God's soteriological concern (I Cor. 6:11; Eph. 5:26; I Cor. 1:2).
2. to sanctify, in the sense of to purify and to consecrate. This act of God extends beyond the initial act of God's sanctification and includes the individual's efforts toward a life of holiness, efforts made possible by God's own power and strength given in God's initial sanctifying act. This definition includes moral and ethical as well as religious implications (Rom. 15:16; I Thess. 5:23; II Tim. 2:21).
3. to be holy in a ceremonial way. This holiness does not imply a religious state or condition, but rather indicates a non-polluting character. The believer need not fear defilement by contact with such holy persons or things (I Cor. 7:14; I Tim. 4:5).

The verbal noun $\acute{\alpha}\gamma\iota\acute{\alpha}\sigma\iota\varsigma$ ³ seems to possess three possible meanings in the Pauline corpus.

³J. H. Moulton and G. Milligan, The Vocabulary of the Greek Testament (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1949), p. 78, commenting on the $-\mu\omicron\varsigma$ nouns formed like $\acute{\alpha}\rho\eta\tau\acute{\alpha}\mu\omicron\varsigma$. (1) Nouns which are or may be passive, In these the abstract has become concrete . . . , so that they are what the noun in $-\mu\alpha$ would have been. (2) By far the larger number . . . denote the action of the verb.

1. sanctification, separation unto God, that is, forgiveness, cleansing (I Cor. 1:30; II Thess. 2:13).
2. sanctification, consecration. This meaning includes the living demonstration of one's God-given holiness, as the sanctified one walks in the Spirit (I Thess. 4:3,4; I Tim. 2:15).
3. sanctification, holiness, purity. This meaning suggests the state of being made holy, the result of God's sanctifying action (Rom. 6:19,22; I Thess. 3:13).

We turn now to an examination of the Pauline passages themselves. They will be discussed according to the order of their appearance in the Pauline corpus. We consider first the *ἁγιαζόμενα* passages.

THE *ἁγιαζόμενα* PASSAGES

Romans 15:16

But on some points I have written to you very boldly by way of reminder, because of the grace given me by God (v.16) to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

The immediate context of this verse is Paul's reiteration of the purpose as well as the authority for his work among the Gentiles. He felt this to be necessary because of the rather stern admonitions directed to the Roman Christians. Lest such bold reminders be misunderstood, Paul stresses that his writing stemmed from the grace given the Apostle. This grace established his

ministerial office among the Gentiles as God's own appointee

(εἰς τὸ εἶναι³ με λειτουργὸν⁴ Χριστοῦ Ἰησοῦ⁵
εἰς τὰ ἔθνη).

ἑρουργοῦντα⁶ τὸ εὐαγγέλιον τοῦ θεοῦ. ἑρουργοῦντα indicates the self-sacrificing manner in which Paul sought to carry out his commissioned ministry of proclaiming the good news of God to a fallen world, especially to profane and defiled Gentiles. Nothing stood between Paul and his

³ εἰς τὸ with the infinite to indicate goal or result. Albert Debrunner, Friedrich Blass' Grammatik des neutestamentlichen Griechisch (5th edition; Goettingen: Vandenhoeck und Ruprecht, 1921), p. 228. para. 402,2.

⁴ λειτουργός the regular LXX rendering of $\pi \rho \psi$, the service of priests and Levites; the word also indicates the official capacity of a service (Rom. 13:6; Phil. 2:25,30). Paul seems to underscore in this passage his direct appointment by God to his ministry among the Gentiles.

⁵a subjective genitive. Christ had appointed Paul as his minister.

⁶ ἑρουργοῦντα describes Paul's service in the Gospel as a cultic service, which sees its fulfillment in the preparation and offering of Gentile believers as an offering acceptable to God. cf. Schrenk, "ἑρουργεῖν," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1933), III, 252. This cultic picture describes the act of Paul's ministry rather than the contents. cf. Codet, Commentary on St. Paul's Epistle to the Romans, translated from the French by A. Cousin (New York: Funk and Wagnalls Co., 1883), p. 477. Fritzsche defines the sacerdotismo with the words accurate et religiose, which would indicate that the acceptability of the offering of Gentiles was dependent upon the priestly fidelity of the Apostle. Denney, St. Paul's Epistle to the Romans, in The Expositor's Greek Testament (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., n.d.), II, 712 presents Fritzsche's position and discusses this entire point. He shows that Fritzsche goes beyond the pictorial character of the passage in his interpretation of Paul's priestly service.

work. He sacrificed his all that the Gospel might be freely brought to the Gentiles and triumph in their midst. He followed no written commission letter by letter, but used every means at his disposal to fulfill his appointment as official spokesman for Christ.⁷ The content of his ministration is of course the Gospel, the dynamic, kerygmatic proclamation of Christ crucified for the sins of the world.

The purpose of Paul's ministry is set forth in the ^{c'} *ὅτι* clause, "so that the offering of the Gentiles may be acceptable." While the cultic image continues in the figure of an "offering" (Heb. 10:5), Paul's choice of words is more than a chance picture drawn from the Old Testament. The word *ἄρωμα* points his readers to the one great "fragrant offering and sacrifice to God" (Eph. 5:12). Christ by a single offering "has perfected for all time those who are sanctified" (Heb. 10:14). As a result of the offering of the body of Jesus Christ once for all the ministry of Paul could find its high purpose in the acceptable offering of Gentiles. Godet⁸ comments that *ἵνα* indicates progress, not only in a growing extension of

⁷Theodor Zahn, Der Brief des Paulus an die Roemer in Kommentar zum Neuen Testament, edited by Theodor Zahn (1. und 2. auflage; Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. Georg Boehme, 1910), p. 597.

⁸Godet, Commentary on St. Paul's Epistle to the Romans, op. cit., p. 478. Hereafter this work will be referred to as Romans.

the work, but also in the transformation within those who are its subjects. Thus this προφορά means not only more and more Gentiles won for Christ, but also a deepening awareness of Christ with increased consecration to the Lord in the lives of these believers.

This offering is described as εὐπροσδεκτος. εὐπροσδεκτος calls to mind not only Paul's stirring challenge in Rom. 12:1, but also the object and content of Paul's ministry, τὸ εὐαγγέλιον τοῦ Θεοῦ. The voluntary offering of self as a sacrifice acceptable to God was nothing "plus" as far as Paul was concerned, but was the only possible consequence of a life rooted in God's glorious Gospel of Christ. Through Paul's ministry of the Gospel God's mercy renewed lives, Christ, the corner-stone, laid the foundation for spiritual houses, the Spirit set apart people as God's own possession (Rom. 12:1; I Pet. 2:5). The acceptability of these Gentiles resulted from God's initial transforming of minds and hearts through Christ, so that through the activity of the Spirit these former outcasts became the chosen of God, each submitting to God in trust and obedience and lifting up in his own way acceptable offerings to God.

Besides acceptability this offering of Gentiles is ἡγιασμένον. Paul's ministry simply would be in vain without this characteristic. ἡγιασμένον indicates first of all the cleansing activity of God in Christ

(I Cor. 6, 11; Eph. 5:26), by which sin and guilt are removed. The perfect tense points to this act in the past when God laid claim to their lives, when through His elective love He set them apart to be His very own (II Thess. 2:13). But God's sanctifying activity does not stop with a single act in the past. The result continues. This is evident not only from the nature of the perfect tense, but also from $\epsilon\acute{\iota}\varsigma\ \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\acute{\alpha}\nu\ \epsilon\delta\omega\kappa\epsilon$, in v. 18 which singles out part of the intent of Paul's ministry, namely, an obedient submission to the Holy One (Rom. 6:16; II Cor. 10:5,6). This idea is reinforced by the subjective genitive $\tau\acute{\alpha}\nu\ \epsilon\delta\omega\kappa\epsilon$ (cf. Rom. 12:1; I Pet. 2:5). Such sanctification is possible $\epsilon\upsilon\ \pi\upsilon\epsilon\upsilon\mu\alpha\tau\epsilon\ \chi\acute{\alpha}\rho\iota\varsigma$, for the Spirit conveys power, righteousness, grace, peace, life (I Thess. 1:5; Rom. 14:17; I Pet. 3:18). $\epsilon\upsilon$ denotes the personal instrument of God's sanctifying action.⁹

In summary, Rom. 15:16 presents the following insight into $\epsilon\upsilon\ \chi\acute{\alpha}\rho\iota\varsigma$:

1. Sanctification is grounded in the ministry of the Gospel.
2. Sanctification is carried out through the Spirit.
3. Sanctification, while rooted in God's act of setting apart through Christ, never stops, but goes on through man's response to God's cleansing activity.
4. Such an offering from men is acceptable to God.

⁹Debrunner, op. cit., para. 219, 1, p. 129.

Chrysostom remarks, "The expression is at once a protest against party-spirit."¹¹ The Church of God is never any one individual or group of individuals, but is God's unique possession, made up of His gathered children (I Cor. 12:12; Eph. 4:4; cf. Eph. 5:23). This oneness idea is strengthened by the contrast set up in the following plurals, ἡγιασμένους and καθ' ἑαυτοὺς ἁγίους .

ἡγιασμένους seems best to mean the objective sanctifying and consecrating act of God in Christ. Robertson and Plummer¹² with others see here a reference to the sanctification in baptism, at which time the believer received the washing of regeneration, the renewal of the Spirit, and thereby died to sin (I Cor. 6:11; Rom. 6:3-11; Titus 3:5). Godet's comment¹³ that a baptismal reference here confuses the sign of faith with faith itself seems unwarranted in the light of the New Testament teaching on baptism. Grosheide¹⁴ underscores the objective character

¹¹Chrysostom, quoted by A. Robertson and A. Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians (2nd edition; Edinburgh: T. & T. Clark, 1914), p. 2.

¹²Ibid.

¹³F. Godet, Commentary on St. Paul's First Epistle to the Corinthians, translated from the French by A. Cusin (Edinburgh: T. & T. Clark, 1889), I, 42. Hereafter this work will be referred to as Corinthians.

¹⁴W. Grosheide, Commentary on the First Epistle to the Corinthians (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1953), p. 23.

of this consecration, indicating that ἡγιασμός is not to be interpreted as "consecrated to God," but rather as God's act of separation and cleansing. This objective emphasis would support this passage as a reference to baptism. Bachmann¹⁵ also interprets this consecration as God's activity, resulting in a fellowship with Christ:

Nicht also auf dem dadurch hervorgerufenen Verhalten, das seiner Natur nach schwankend und unfertig ist, sondern auf dem Verhaeltnis, in das sie gezogen sind, liegt der Nachdruck. Es ist durch Lebensgemeinschaft mit Christus, dem lebendigen Herrn und dem Geist, begruendet und hat deshalb realste, geistliche Gottangehoerigkeit mit all ihren Gaben und Aufgaben zum Inhalt . . . Pl denkt vielmehr an die gesamte Betaetigung Gottes, durch die er Leute, die vorher ihm ganz ferne waren und nicht einmal etwas von ihm wussten, an sich herangezogen und in ein Verhaeltnis der Kindschaft, des Begnadigsteins, der Entsuendigung gestellt hat.

Godet¹⁶ and Meyer¹⁷ see rather the consecration of the total Christian life grounded in Christ and now expressed in a life of holiness. The stress on God's initial act seems preferable.

The perfect tense has received various interpretations. Robertson and Plummer¹⁸ speak of entrance into "a fixed

¹⁵ Philipp Bachmann, Der erste Brief des Paulus an die Korinther of the Kommentar zum Neuen Testament, edited by Theodor Zahn (3. Auflage; Leipzig; A. Deichert'sche Verlagsbuchhandlung, Dr. Werner Scholl, 1921), VII, 36f.

¹⁶ Godet, Corinthians, p. 42.

¹⁷ Meyer, Corinthians, p. 10.

¹⁸ Robertson and Plummer, op. cit., p. 2.

state." The word "fixed" is open to misunderstanding, for man in this life always has the potential to destroy his received holiness. Bachmann¹⁹ has a good statement on the significance of the perfect as well as of the meaning of

ἡγιασμένων :

In Christo Jesu Geheiligte sind sie, sofern sie durch ihre Zugehoerigkeit zu Christus der Welt entnommen und Gott zugeeignet sind, so dass sie an seiner Erhabenheit ueber das, was Welt heisst, beteiligt sind. Als eine einmalige und abgeschlossene, aber in ihrer Geltung fortdauernde Gottestat wird durch das Perf. das bezeichnet, was sich damit an ihnen vollzog.

Set apart by God's sanctifying action, possibly through baptism, the believer exists in a condition of receiving continually the purifying love and cleansing mercy in Christ. He stands as one separated from all defilement, joined to the Holy One Himself.

This sanctifying action takes place ἐν χριστῷ τῷ σταυρῷ. The significance of ἐν seems to be instrumental and local and points to Christ's redemptive work on the cross as both the source and abiding strength for the sanctified life (Col. 1:13-14; Rom. 3:24; Heb. 9:22) However, the ἐν χριστῷ concept really defies classification.²⁰

καὶ τῶν ἁγίων is the next predication of these Corinthian Christians. The textual problem regarding the comma following καὶ τῶν ἁγίων seems to be largely academic;

¹⁹Bachmann, op. cit., p. 36.

²⁰Blass-Debrunner, op. cit., para. 219, 4, p. 129.

therefore the writer follows the punctuation in Nestle's critical text and regards this expression as descriptive first of the Corinthians, and secondly of the $\pi\acute{\alpha}\sigma\iota\upsilon\tau\omicron\upsilon\varsigma\ \tau\omicron\upsilon\tau\omicron\varsigma\ \epsilon\pi\iota\ \kappa\alpha\lambda\omicron\upsilon\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$. Asting²¹ regards $\kappa\lambda\eta\rho\acute{\alpha}\varsigma\ \epsilon\gamma\gamma\iota\omicron\upsilon\varsigma$ as an erstarreten Formel for the Old Testament phrase, $\psi\ 7\ \rho\ \alpha\ 7\ 7\ \rho$ (Ex. 12:16; Lev. 23:2,3,4). The writer feels that $\kappa\lambda\eta\rho\acute{\alpha}\varsigma\ \epsilon\gamma\gamma\iota\omicron\upsilon\varsigma$ is more than a sort of stereotype phrase and is to be viewed as growing out of Paul's own experience of the faithful God Who calls into the fellowship of His Son, Who defies the wisdom of the Greeks and Who crushes the man-made stumbling blocks of the Jews to convince His called ones that Christ is the power and the wisdom of God (I Cor. 1:9,23). Moffatt²² comments:

God has chosen and called the ordinary individual no less than in the case of a specific vocation like the apostolate. This one, clear call of God, which echoes through the Christian life from the first to last, is not an invitation, but a summons; it is the other side of election.

Those whom God calls, He first predestined to be justified through Christ (Rom. 8:30; II Thess. 2:14). Thus the link from $\epsilon\gamma\gamma\iota\omicron\upsilon\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ to the elective love of the Holy One becomes quite prominent in this verse.

²¹Ragnar Asting, Die Heiligkeit in Urchristentum (Goettingen: Vandenhoeck und Ruprecht, 1930), p. 142.

²²J. Moffatt, The First Epistle of Paul to the Corinthians, of The Moffatt New Testament Commentary (New York: Harper and Brothers, Publishers, n.d.), VII, 4.

The final insight into *ἡγιασμένους* is to be found in the concluding phrase of the verse, "together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours." Sanctification unites the believer not only with the fellow believers of his home congregation, but creates a bond of fellowship and love with all those who confess that Jesus is Lord. Sanctification creates the Church, establishes the temple of God, and founds the body of Christ (Acts 2:21; Eph. 5:25; I Cor. 3:16,17; Col. 1:6)

In conclusion, we note the following regarding

ἡγιασμένους :

1. *ἡγιασμένους* denotes God's action in setting apart those whom He will.
2. *ἡγιασμένους* is bound up with God's election and choice.
3. *ἡγιασμένους* is founded *ἐν Χριστῷ*. Christ not only sanctified by His death but also is the focal point of the whole Christian life.
4. *ἡγιασμένους* may be linked with the sacrament of baptism.
5. *ἡγιασμένους* brings one into the Church, into the fellowship of all believers.

I Cor. 6:11

And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

Paul had just ended his stinging rebuke of the Corinthians, urging them to beware of self-deception. The unrighteous will not enter the kingdom of God, "and such

were some of you." From this verbal thrashing Paul mounts to the glories of God's mercy, "But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (I Cor. 6:11).

Three $\alpha\lambda\lambda\alpha'$'s.²³ Paul could hardly have made the contrast more sharp and emphatic. Once these Corinthians yielded members to impurity and to all kinds of iniquity (Rom. 6:19b), once they were separated from Christ, alienated from the commonwealth of Israel, (but now they are brought near in the blood of Christ (Eph. 2:11ff.)). The break with the past has been made, and the full grandeur of God's redemptive act floods forth as Paul heaps up words describing God's great mercy and grace in action. Meyer²⁴ feels that the repetition of the $\alpha\lambda\lambda\alpha'$ marks a progression, rather than a threefold description of the same thing. This view is doubtful especially since Meyer does not do justice to the regular meaning of the verbs. According to the writer the more appropriate interpretation, and the one usually followed, is to regard the $\alpha\lambda\lambda\alpha'$ as separating three distinct ideas descriptive

²³Blass-Debrunner, op. cit., para. 448, 2, p. 256.

²⁴Meyer, Corinthians, p. 135.

of the same event. Thus each ἀλλή serves to underscore the contrast set up by the Apostle.

ἄπελούσασθε, ἠψίδαοθητε, and ἐδιδουκώθητε are the three verbs placed in parallel. Robinson and Plummer²⁵ have rightly pointed out that the three aorists show that these verbs refer to the same event, conversion, turning to God in faith. Bachmann²⁶ expresses it this way:

Dieselbe (ἄπελούσασθε) wurzelt aber ihrer Natur nach in der gläubigen Hinnahme der von Gott ausgehenden Wirkung. Damit ist zugleich gezeigt, welcher Zeitpunkt dem Apostel vor Augen steht, naemlich der einstmaligen Bekehrung. Das Beschmutzende, von dem sie damals sich reinigen lassen durften, ist die Sünde. Weder der Wortlaut noch die sonstige paulinische Anschauung berechtigt den ganz allgemeinen Ausdruck einzuengen und ihn nur auf eine besondere Art suendiger Befleckung zu deuten.

Bachmann²⁷ has a further note on the aorist tense:

Das Perfektum konnte freilich Pl hier nicht setzen. Damit wuerde er ja den neuen Lebensstand als einen endgueltig fortdauernden bezeichnen; das konnte er aber doch nicht im Zusammenhang mit ernster Warnung vor Rueckfall.

The aorist highlights the need for watchfulness and serious consideration of Paul's admonition.

ἄπελούσασθε indicates that baptism is in the Apostle's mind (Acts 22:16b; Eph. 5:26; I Pet 3:21). These people had come to know Christ as Lord and Savior and had requested baptism, the mark of the complete "transition from the rule of self to the service of God (consecration) and from

²⁵Robertson and Plummer, op. cit., p. 119.

²⁶Bachmann, op. cit., p. 235.

²⁷Ibid., p. 234.

the condition of guilty sinners to that of pardoned children of God (justification).²⁸

ἁγιασμοῦ adds its unique picture to the description of the change accomplished in these Corinthians through God's gracious intervention in their lives. God's sanctifying action transported these profane, impure renegades into the state of fellowship with God. Bachmann²⁹ expresses it this way:

In seine Gemeinschaft und Zugehoerigkeit wurden die damit versetzt, eine Wirkung, die ihrer Natur nach und entsprechend der Verbindung mit *ἁγιασμοῦ* zugleich als innere Loesung von der Suende bzw. als Durchdringung mit dem heiligen Leben Gottes verstanden werden muss.

"Sie werden selbst ein Stueck goettlichen Wesens und sind damit vom Irdischen und Suendigen geschieden."³⁰ Sanctification, while descriptive of God's forgiving act of separating to Himself, also sets the stage for struggle. Wendland³¹ makes this point:

Der Wirklichkeit des neuen Seins durch Heiligung und Rechtfertigung steht gegenueber die Wirklichkeit des Fleisches und der Suende. Zwei Wirklichkeiten ringen miteinander weswegen es grundsuetzlich falsch ist, hier den Unterschied zwischen Ideal und tatsaechlichem Zustande zur Erklaerung

²⁸Robertson and Plummer, op. cit., p. 119.

²⁹Bachmann, op. cit., p. 235.

³⁰Johannes Weiss, quoted by R. Asting, op. cit., p. 214.

³¹H. Wendland, Die Briefe an die Korinther of Das Neue Testament Deutsch, edited by P. Althaus and I. Behm (5. Auflage; Goettingen: Vandenhoeck und Ruprecht, 1948), VII, 36.

einzuführen. Die Gottestat der Heiligung ist kein "Ideal"! Aus dem Gegeneinander aber tritt die sittliche Forderung hervor: Ihr seid geheiligt--so lebt nun danach!

While sanctification brings with it this obligation, the primary emphasis in this passage seems to be upon the consecrating act of the Holy One.

ἔδικαιώθητε concludes this trio of verbs. The contrast with ἰδικαιόω in v.9 is complete, as the Apostle brings to a climax his portrayal of God's gracious deliverance. The unjust stands justified! (Rom. 3:24-28; 5:1,9; Gal. 2:16,17) ἔδικαιώθητε is to be taken in the usual Pauline sense of imputative, forensic justification:

Die Rechtfertigung vermoege deren Gott davon absieht dem Menschen seine Suende als Schuld anzurechnen, indem er ihm den Glauben an die Erloesung in Christo zur Gerechtigkeit rechnet.³²

Meyer³³ seems to be missing the mark when he writes:

This, however, cannot mean the imputative justification of Rom. 3:21 What is meant . . . is the actual moral righteousness of life, which has been brought about as the result of the operation of the Spirit which began with baptism, so that now there is seen in the man fulfillment of the moral demands of the (Rom. 7:4),

. . . .

Such a view results from pressing the word order of the three verbs and from viewing the passage as a progression rather than as an emphatic expression of God's gracious act

³²Bachmann, op. cit., p. 255.

³³Meyer, Corinthians, p. 135.

of forgiveness. Before turning to the remainder of the verse we note Issel's³⁴ comment:

Durch die Taufe sind sie in die Gottesgemeinde eingegliedert, womit Sündenvergebung und Gerechtigkeit vor Gott gegeben ist, so dass nun der Glaebige, frei von Sündenschuld, untadelig vor Gottes Angesicht steht (Eph. 1:4; 5:26,27). Nicht nach ihrer moralischen Qualitaet, sondern nach ihrer religioesen Stellung sind sie heilig.

The primarily religious characteristic of *ἐφ' ἃς* dare not be lost.

Much could be said about the phrases *ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ* and *ἐν τῷ πνεύματι*. Most commentators seem to apply these phrases to all three verbs. Bachmann's³⁵ view may be regarded as representative of this opinion:

Aus Besorgnis um die Korrektheit der paulinischen Rechtfertigungslehre braucht man nicht zu bestreiten, dass diese Bestimmungen (*ἐν τῷ ὀνόματι...*) auf alle drei vorausgegangenen Aussagen sich erstrecken. Dem Pl war es auch bei ihnen sicherlich nicht um die saeuberliche Scheidung der Begriffe, sondern um den Ausdruck des einen und doch mannigfaltigen Reichtums goettlicher Faktoren zu tun.

New Testament parallels can be found supporting this view,

(*ἐν τῷ ὀνόματι Χριστοῦ* Luke 10:17; John 20:31; Acts 4:7-12

I Cor. 1:2; Gal. 2:17; Rom. 1:17; I John 2:12; for *ἐν τῷ πνεύματι* Acts 1:5b; Rom. 14:7; 15:16; I Cor. 12:3; Rom. 8:14).

³⁴Ernest Issel, Der Begriff der Heiligkeit im Neuen Testament (Leiden: E. J. Brill, 1887), pp. 79f.

³⁵Bachmann, op. cit., p. 135.

Regarding ἐν τῷ ὀνόματι ... κτιστοῦ Bietenhard³⁶

summarizes:

So gewinnt der Name Jesu Christi die Bedeutung, dass in ihm der ganze Inhalt der in Jesus geoffenbarten Heilstatsachen beschlossen ist. "Im (Oder durch den) Namens des Herrn Jesus Christus und im Geiste unseres Gottes" sind die Korinther "gereinigt, geheiligt, und gerechtfertigt" (I Cor. 6:11). Die Fuelle des Heilswerks Christi ist in seinem "Name" enthalten und der Gemeinde Gegenwaertig.

The work of the Spirit, ἐν τῷ πνεύματι, is manifest in particularly two ways. The spirit creates faith (I Cor. 12:2), and is also the power by which this divine sanctification and fellowship take place.

Der Geist ist aber auch die Potenz, in welcher die Lebensgemeinschaft mit Gott ihr Wesen hat; er ist es, in welchem Jesus Christus die in diesem seinem Namen, dem Namen des Erniedrigten und des Erhoehten, zusammengefassten, in seiner Person beschlossenen Heilsmachte der Versoehnung, Entsueudigung und Erneuerung der Welt zueignet.³⁷

Robertson and Plummer³⁸ present an interesting observation by noting in the passage "an approach to the Trinitarian form."

In conclusion we note the following regarding ἡ ἀσκήσις.

1. Sanctification is God's act of cleansing, separating, and is set in parallel with "washing" and "justifying."
2. Sanctification means a strict break with the past. No compromise with pollution and uncleanness is possible.
3. Sanctification is a divine gift to be guarded, for one can lose it.

³⁶Bietenhard, "ὄνομα", Theologisches Woerterbuch zum Neuen Testament, edited by G. Kittel (Stuttgart: W. Kohlhammer, 1933), V, 272ff.

³⁷Bachmann, op. cit., p. 135.

³⁸Robertson and Plummer, op. cit., p. 120.

4. Sanctification takes place in Christ and in the Spirit.
5. Sanctification is linked with the sacrament of baptism.

I Cor. 7:14

For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy.

In response to some matters brought to his attention by the Corinthians Paul presents instruction on marriage. The immediate question concerns the problem of mixed marriages. Should the believing spouse upon coming to faith leave the unbelieving marriage partner? Such a question was quite understandable in the light of the Old Testament as well as of Paul's own warnings about contact with unbelievers. Even the Pentateuch contained prohibitions against marriage with heathen people, for Israel was holy to the Lord (Ex. 34:16; Deut. 7:3). Ezra's directions to the Israelites to put away their foreign wives even though God had blessed these marriages with children sounds especially harsh and cold. (Ezra 10:3, 10, 11). Malachi writes that marriage with foreigners is a profaning of God's holy covenant (Mal. 2:11, 13). Paul shares these warnings in regard to marriage with unbelievers (II Cor. 6:14). Believers were not to associate with non-Christians (I Cor. 6:15ff.; Eph. 5:25ff.). Paul understood clearly that though the Christian was in the world, he should not

be of the world. Why give the powers of evil an opportunity for attack? Keep separate! With this background in mind one understands the urgency of this question concerning mixed marriages.

Paul's answer is, "No. Do not put away your unbelieving partner if he is willing to continue the marriage relationship" (I Cor. 7:12,13). Verse 14 supports Paul's answer. "For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband."

γάρ ³⁹ serves to strengthen the injunction just given, for it justifies Paul's instruction.

ἡγιασθε γάρ ὁ ἀνήρ ὁ ἀπίστος ἐν τῇ γυναίκῃ First of all, what is the nature of this sanctification? Robertson and Plummer ⁴⁰ look to the believer's baptismal consecration as the source of purity which overpowers the impurity of the unbeliever. Meyer ⁴¹ finds the holy consecration in the bond of Christian fellowship which forms the *ἐκκλησία τοῦ*. Sharing in fellowship by virtue of the inner marriage union, the unbeliever is no longer *ἀκάθαρτος*, but *ἡγιασμένος*. But still we ask, "What is the nature of the purity and impurity?" Asting ⁴² speaks of spiritual strength and power flowing from the holiness of the believer

³⁹ Blass-Debrunner, op. cit., para. 452, 3, p. 259.

⁴⁰ Robertson and Plummer, op. cit., pp. 141ff.

⁴¹ Meyer, op. cit., p. 159.

⁴² Asting, op. cit., pp. 208f.

into the life of the unbeliever so that the demon-power is partially overcome and he possesses some holiness. Cremer⁴³ also goes quite far in asserting that the unbeliever in a measure "participates in the saving work and fellowship with God experienced by the believing person."

The difficulty with all these views which ascribe to the unbeliever some change in spiritual condition and appropriation of some aspect of holiness is that the New Testament always requires personal faith as the link between the sinner and his Lord. The Scriptures acknowledge no mediator outside Christ Himself. ἐν τῷ ἰουδαίῳ and ἐν τῷ ἀδικῶν simply are not equivalent to ἐν Χριστῷ and ἐν πνεύματι with the summons to believe (Rom. 15:16; I Cor. 6:11; I Tim. 2:15). Bachmann's⁴⁴ discussion of ἡγίασαι appealed to the writer as most plausible:

Inhaltlich bestimmt er sich zunächst durch die Erwägung, dass Pl unmöglich einem Nichtchristen Heiligkeit im Sinn jener sittlichen Beschaffenheit oder jenes religiösen Verhältnisses zuschreiben konnte, die den Ehrenvorzug des zu Christus Bekehrten bilden (1:1f; 6,11). An den sittigenden Einfluss aber zu denken, den der christliche Gatte auf den nichtchristlichen ausübt, verbietet das Perfektum. ἡγίασαι kann dann als nur davon verstanden werden, dass in der besonderen Beziehung, die hier in Betracht kommt, dem heidnischen Teil der Mischehe keine Unreinheit anhafte.

⁴³ Cremer, op. cit., p. 55.

⁴⁴ Bachmann, op. cit., pp. 266f.

ἡγιασθε seems to have significance only for the believer⁴⁵ who thanks God also for the gift of a husband (or wife) and so is built up in the faith by this recognition of God's goodness (cf. I Tim. 4:5).⁴⁶ The holiness of the unbeliever consists only in the fact that he has been of service to God with regard to his believing spouse. Calvin's⁴⁷ remark concerning the unbeliever seems appropriate: "interea nihil prodest haec sanctificatio conjugii infideli." Grosheide's⁴⁸ comment that this sanctification is more liturgical than ethical seems to the point.

ἐν refers most likely to the entire marriage relationship. To restrict this to sexual intercourse seems most unlikely, particularly because of *ἐν τῷ ἁδελφῷ* which stresses the husband's Christian faith rather than a mere physical relationship (Acts 15:23; Rom. 16:14; Gal. 1:2; I Tim. 6:2).⁴⁹

⁴⁵This statement is not meant to imply that the unbeliever will receive no benefit from his relationship with his believing spouse. He certainly will share in the blessing God places upon that marriage. His partner's witness may even be instrumental in bringing him to accept Christ as Lord and Savior. The purpose of the writer is to underline his impression that *ἡγιασθε* does not imply a change in the spiritual condition of the unbeliever.

⁴⁶J. A. Bengel, *Gnomen Novi Testamenti* (3. Auflage; Stuttgartiae: Sumtibus J. F. Steinkopf, 1860), p. 629. "Sanctificatus est, ut pars fidelis sancte ut possit, neque dimittere debeat."

⁴⁷John Calvin, quoted by Robertson and Plummer, *op. cit.*, p. 142.

⁴⁸Grosheide, *op. cit.*, p. 164.

⁴⁹Bachmann, *op. cit.*, p. 269.

Paul supports his position that this unbeliever is sanctified by the believer by referring to their children. If such a sanctification were not to take place, the children would be $\alpha\kappa\acute{\alpha}\nu\alpha\tau\alpha$. But here Paul breaks off with a $\nu\hat{\upsilon}\nu\ \delta\acute{\epsilon}$ (I Cor. 15:20). "But as it is they are holy" (v. 14b). Paul assumes this to be the case. But how are we to understand $\sigma\acute{\upsilon}\nu\delta\iota\alpha$? Asting⁵⁰ finds here a proof for a mystical-primitive view of holiness, in which the children by their physical descent from "holy" parents were considered separated from this world and sharers in the divine state of holiness. Such a view does not harmonize with the New Testament view of the necessity of faith. Meyer⁵¹ thinks that in the immediate, close fellowship of life the consecration of Christian holiness belonging to the believing parents passes over to their children. This view of a religious condition or state transferring to another person certainly does not sound Pauline. The writer feels that $\sigma\acute{\upsilon}\nu\delta\iota\alpha$ must be taken in the same sense as $\sigma\acute{\upsilon}\nu\delta\iota\alpha\sigma\tau\alpha$ in the previous words. A quotation from Luther⁵² elaborates this view:

Nicht sind sie heilig, an ihrer eigenen Person, von welcher Heiligkeit Pl hier nicht redet; sondern dir sind sie heilig, dass deine Heiligkeit mit ihnen kann umgehen und sie aufziehen, dass du an ihnen

⁵⁰ Asting, op. cit., p. 209.

⁵¹ Meyer, Corinthians, footnote #1, p. 160.

⁵² M. Luther, quoted by Bachmann, op. cit., p. 270.

nicht entheiligt wirst, gleich als waeren sie ein unheilig Ding.

The gift of children received by Christian parents with thanksgiving and joy edifies the parents, and the children are called holy because of this service they render in God's plan for their believing parents (I Tim. 4:5).

In conclusion we note the following implications for the meaning of *ἁγιάζω*.

1. *ἁγιάζω* does not always imply God's complete consecrating action, as in I Cor. 6:11.
2. *ἁγιάζω* in this instance seems only to imply some person used in the service of God, with no definite implication as to this person's own religious condition. Such a "sanctified" person does not defile the believer.
3. The unbeliever's defilement is overcome by the believer's holiness.

Eph. 5:26

That he might sanctify her, having cleansed her by the washing of water with the word,

The context of this verse presents a dynamic statement of Christ's substitutionary death set in the midst of ethical admonitions to husbands and wives. The stage for verses 26 and 27 is set forth in the fact *Χριστὸς ἡμᾶς ἀπὸ ἑαυτῶν ἡμᾶς καθαρίσας* (v. 25, cf. Matt. 20:25-28; Phil. 2:5ff.). The connective *καθὼς καὶ* points to Christ as motive as well as example.⁵³

⁵³ Paul Ewald, Die Briefe des Paulus an die Epheser, Kolosser und Philemon, of Kommentar zum Neuen Testament, edited by Theodor Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. Georg Boehme, 1905), I, 239.

παρέδωκεν...presents a clear statement of the vicarious atonement of Christ (Mark 14:24; Eph. 5:2; Rom. 4:25; 8:32; John 19:16). This is fact! The "why" follows in three consecutive ἵνα purpose clauses,⁵⁴ ἵνα ἀπογίνῃ ἁγιασμός, ἵνα παρακαταθήσῃ, and ἵνα ᾖ ἁγία. While our concern is particularly with the first of these, we do want to give some attention to the relationship between these verbs.

ἁγιασμός describes the activity of Christ as He seeks out the lost and profane and sets them apart as His unique possession, thereby purifying them (I Cor. 6:11; 1:2).

This sanctifying action is one of several ways to express the atonement and takes its place with "justify," "wash," "reconcile," "redeem" (Col. 1:22; Rom. 4:25; I Cor. 1:30).

"Die Heiligung ist Parallele der Rechtfertigung."⁵⁵

Stoekhardt⁵⁶ regards ἁγιασμός as a reference to sanctificatio huius vitae rather than of institia imputata. This view

⁵⁴Blass-Debrunner, op. cit., para. 369, 3, p. 204.

⁵⁵Paul Feine, Theologie des Neuen Testaments (reprint of 8th edition; Berlin: Evangelische Verlagsanstalt, 1953), p. 225.

⁵⁶G. Stoekhardt, Commentary on St. Paul's Letter To the Ephesians, translated by Martin S. Sommer (St. Louis, Mo.: Concordia Publishing House, 1952), pp. 242f. Stoekhardt indicates that purification, becoming holy, is a second blessing added to the chief blessing of divine redemption and forgiveness. Such a view seems to be drawn from a dogmatic distinction rather than an exegetical finding (I Cor. 6:11; Titus 2:14; Heb. 9:14; I John 1:7,9).

strikes the writer as an unwarranted narrowing of $\epsilon\psi\iota\delta\omicron\zeta\omega$. Dibelius'⁵⁷ view which regards $\epsilon\psi\iota\delta\omicron\zeta\omega$ "in einer frugmenten Bedeutung, die auch Jo 10:36; 17:17" is hardly tenable.

One's interpretation of $\epsilon\psi\iota\delta\omicron\zeta\omega$ will be determined, at least to some extent, by one's understanding of $\kappa\alpha\tau\alpha\rho\iota\sigma\tau\epsilon\iota\varsigma$. What is the relation between the two aorists? Some commentators (Meyer, Stoeckhardt, Goodspeed) regard the $\kappa\alpha\tau\alpha\rho\iota\sigma\tau\epsilon\iota\varsigma$ as antecedent to $\epsilon\psi\iota\delta\omicron\zeta\omega$. The better interpretation (Salmond, Ewald, Westcott) takes $\kappa\alpha\tau\alpha\rho\iota\sigma\tau\epsilon\iota\varsigma$ as contemporaneous with $\epsilon\psi\iota\delta\omicron\zeta\omega$ (Eph. 1:8,9) and regards $\kappa\alpha\tau\alpha\rho\iota\sigma\tau\epsilon\iota\varsigma$ as the mode or means by which the sanctifying is carried out (Titus 2:14; Heb. 9:14; I John 1:7,9).⁵⁸ Thus the effective means of sanctification is Christ's self sacrifice (v. 25) which comes to men concretely in the cleansing water-bath of baptism (v. 26).

When $\kappa\alpha\tau\alpha\rho\iota\sigma\tau\epsilon\iota\varsigma$ is not regarded as the mode or manner in which $\epsilon\psi\iota\delta\omicron\zeta\omega$ is carried out, commentators seem to draw "forced" implications or meanings from these words, instead of accepting the usual meaning which makes very good sense in this passage. For instance, Meyer⁵⁹ finds that

⁵⁷ M. Dibelius, An Die Kolosser Epheser an Philemon of Handbuch zum Neuen Testament, edited by H. Lietzmann (Tuebingen: J. C. B. Mohr Paul Siebeck, 1953), p. 94.

⁵⁸ Blass-Debrunner, op. cit., para. 318, 1, p. 143.

⁵⁹ H. A. W. Meyer, Critical and Exegetical Hand-Book to the Epistle to the Ephesians, translated from the 4th edition by M. J. Evans, revised and edited by Wm. P. Dickson (New York: Funk and Wagnalls, Publishers, 1884), pp. 513f. Hereafter this work will be referred to as Ephesians.

"sanctification by the word must of necessity be something other than the cleansing by baptism," since cleansing is negative and sanctification, positive. Stoeckhardt⁶⁰ also seems to draw a subtle distinction when he writes that purification, becoming holy, is not included in the objective cleansing and forgiving act of God. Such explanations strike the writer as quite subjective and as a misunderstanding of $\epsilon\gamma\kappa\lambda\eta\theta\eta$ (I Cor. 1:2, 6:11).

The phrase $\kappa\alpha\tau\alpha\rho\iota\sigma\mu\acute{o}\varsigma \tau\hat{\omega} \lambda\omicron\upsilon\tau\epsilon\rho\hat{\omega} \tau\omicron\upsilon \epsilon\delta\acute{\alpha}\sigma\alpha\varsigma$ undoubtedly refers to baptism (Meyer, Salmond, Ewald, Stoeckhardt, Bengel, Westcott) (cf. I Cor. 6:11; Titus 3:5; I Pet. 3:21; Acts 2:28).

The most discussed problem of this verse is $\epsilon\upsilon \rho\acute{\eta}\mu\alpha\tau\iota$. Meyer⁶¹ regards it as a modifier of $\epsilon\gamma\kappa\lambda\eta\theta\eta$ and so finds two verbal definitions, $\epsilon\gamma\kappa\lambda\eta\theta\eta$ and $\kappa\alpha\tau\alpha\rho\iota\sigma\mu\acute{o}\varsigma$, together with two instrumental definitions, $\tau\hat{\omega} \lambda\omicron\upsilon\tau\epsilon\rho\hat{\omega}$ and $\epsilon\upsilon \rho\acute{\eta}\mu\alpha\tau\iota$. Bengel⁶² constructs $\epsilon\upsilon \rho\acute{\eta}\mu\alpha\tau\iota$ with $\kappa\alpha\tau\alpha\rho\iota\sigma\mu\acute{o}\varsigma$. The preferable interpretation is to regard $\epsilon\upsilon \rho\acute{\eta}\mu\alpha\tau\iota$ as descriptive of $\tau\hat{\omega} \lambda\omicron\upsilon\tau\epsilon\rho\hat{\omega} \tau\omicron\upsilon \epsilon\delta\acute{\alpha}\sigma\alpha\varsigma$, "by the water-bath in the word" (Luther).⁶³ Lack of the article before $\rho\acute{\eta}\mu\alpha\tau\iota$ need not

⁶⁰G. Stoeckhardt, op. cit., p. 243.

⁶¹H. A. W. Meyer, Ephesians, op. cit., pp. 513f.

⁶²Bengel, op. cit., p. 760.

⁶³Meyer, Ephesians, op. cit., p. 513.

surprise us. Paul's chief concern is to emphasize the certainty of baptism's cleansing and not be distinguish this baptism from other baptisms.⁶⁴

What is the $\rho\hat{\eta}\mu\alpha$? A baptismal formula? So Chrysostom. A divine precept? So Storr. A divine promise? So Calvin. The Gospel? So Augustine and others. The power of the word, hence the Spirit? So Olshausen. A personal confession of faith by the baptized? So Westcott. To the writer Augustine's answer presents the most favorable interpretation of $\epsilon\upsilon\rho\hat{\eta}\mu\alpha\tau\iota$. $\rho\hat{\eta}\mu\alpha$, the full revelation of God in Christ, is the channel which conveys Christ to us (John 6:63,68; Rom.10:8,17). This word, Christ, is also that which gives baptism its significance and power (Rom. 6:3-11, baptism; 6:15-23, teaching).

To round out the discussion of v. 26 we turn to the two other verbs in the parallel $\epsilon\upsilon\rho\hat{\eta}\mu\alpha$ clauses of v. 27, $\pi\alpha\rho\alpha\sigma\epsilon\gamma\epsilon\tau\iota$ and $\hat{\eta}\gamma\alpha\gamma\iota\sigma\tau\iota$. These verbs are significant because of their relationship to $\hat{\alpha}\gamma\iota\sigma\mu\acute{o}\varsigma$.

$\pi\alpha\rho\alpha\sigma\epsilon\gamma\epsilon\tau\iota$ is susceptible of two possible interpretations: 1. an eschatological reference to the setting forth of the Church in Christ's presence at the Parousia (II Cor. 4:14; cf. II Cor. 11:2) (Augustine, Jerome, Ruckert, Meyer, Alford); 2. a reference to the "now," as the believer stands holy and blameless before

⁶⁴P. Ewald, op. cit., p. 241.

Christ in his sanctified state (Col. 1:22; Eph. 1:4) (Bengel, Harless, Hofmann). To the writer the context decides in favor of the latter view. First of all, Paul is presenting this powerful testimony of Christ's love and redemptive death in the midst of an ethical admonition to husbands and wives; therefore it seems likely that Paul would stress their holy, blameless condition even in this life.⁶⁵ Secondly, the progression of the passage from two objective facts given in the two aorist subjunctives, *ἐπίδοῦν* and *κατακαθήσθαι*, to the present subjunctive denoting the continuous, on-going process indicates that Paul's sights are on this life.

In conclusion the following insights into *ἐπίδοῦν* are presented:

1. Sanctification is definitely stated as one of the purposes of Christ's vicarious self-sacrifice, hence is Christocentric throughout.
2. Sanctification is linked with *ἐκκαθάρις*.
3. Sanctification in this passage is produced by the cleansing water-bath of baptism.
4. The word which conveys Christ is what gives certainty to this sacramental cleansing, hence also to the sanctifying. Note again the Christocentric accent.
5. Sanctification presents the Church as glorious to her Lord, without any spot or blemish even now in this life.
6. Sanctification prepares for the continuous, on-going life of holiness. However the word "process" must be used with caution (the two aorists underline an objective fact). Sanctification is not something to which man adds, but is a gift of God which man accepts and now expresses.

⁶⁵The writer does not mean to imply that the eschatological hope of the believer is not part of the Christian's motivation (Rom. 15:4-6; I Pet. 1:13-16).

I Thess. 5:23

May the God of peace himself sanctify you wholly;
and may your spirit and soul and body be kept sound
and blameless at the coming of our Lord Jesus Christ.

These words form Paul's closing prayer on behalf of
the Thessalonian Christians as he concludes I Thessalonians.

Αὐτὸς δὲ ὁ Θεὸς ἑῷς εἰρήνης ἡγιαστέ. With firm conviction and
emphatic voice Paul points to God as the beginning and

end of sanctification. To leave no doubt in the reader's
mind as to the source of his redemptive and consecrative

blessing Paul writes *αὐτὸς δὲ ὁ Θεός*. God Himself had
intervened in their lives and set them apart as holy.

This Lord is *ὁ Θεὸς ἑῷς εἰρήνης*, the God active in making
peace. This peace of God acts in two directions:

Friede ist beides, das durch Aufhebung des Sünden-
fluchs wiederhergestellte Liebesverhaeltnis zwischen
Gott und dem Menschen, und der daraus abfolgende
glueckselige von Liebe und Eintracht beherrschte
Zustand der Menschen im Verhaeltnis zueinander
(Ps. 85:9-11).⁶⁶

God Himself has established peace among men by raising
from the dead our Lord Christ and through Christ offers this
soul-saving peace to all. When one experiences God's
peace, his own heart open to his brother, God's peace
brings with it the inner compulsion to live that peace
(I Thes. 3:12,13; 5:13; I Cor. 14:33; II Cor. 13:11; Phil. 4:9).

⁶⁶ G. Wohlenberg, Der erste und zweite Thessalonicher-
brief of Kommentar zum Neuen Testament, edited by Theodor
Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1903),
XII, 117.

God, active in peace, now sanctifies. The prayerful request of Paul is expressed by the optative⁶⁷ with the aorist. While this sanctification certainly involves justification and forgiveness, it is not confined to one specific moment when the person comes to faith or to one area of the believer's life. This sanctification is to be $\delta\lambda\omicron\tau\epsilon\lambda\epsilon\acute{\iota}\varsigma$, "entirely," "wholly."⁶⁸ Wohlenberg comments in this manner:

Indes die sittliche Beschaffenheit, zu welcher die Leser durch Gott gefuehrt werden sollen, liegt schon im vb. $\epsilon\pi\iota\delta\omicron\delta\epsilon$; es wird also vielmehr quantitativ angegeben sollen, dass die Thess. ihrer ganzen personlichkeit nach geheiligt werden wollen. Gott soll sie so seinem eigenen heiligen Wesen gleich gestaltet machen, dass sie "durch und durch" (Luther) seine Heiligkeit widerspiegeln, so dass also in ihrem ganzen Personenleben nichts von suendlichem Wesen gefunden wird.⁶⁹

God's sanctification restores the defiled person to perfect holiness, removes all flaws and impurity, and presents one blameless before Christ. $\delta\lambda\omicron\kappa\lambda\eta\rho\omicron\nu$ ⁷⁰ and $\alpha\mu\epsilon\acute{\iota}\tau\omega\varsigma$ ⁷¹

⁶⁷ Blass-Debrunner, op. cit., para. 384, p. 212.

⁶⁸ $\delta\lambda\omicron\tau\epsilon\lambda\epsilon\acute{\iota}\varsigma$ "not qualitatively 'so as to be ethically perfect' but qualitatively 'in their entirety,'" per omnia (Vulgate), J. E. Frame, A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians (New York: Charles Scribner's Sons, 1912), p. 210.

⁶⁹ Wohlenberg, op. cit., p. 117.

⁷⁰ $\delta\lambda\omicron\kappa\lambda\eta\rho\omicron\nu$ integer (Vulgate), lacking in nothing (James 1:4; cf. Deut. 27:6; I Macc. 4:47; Wis. 15:3; Acts 3:16), indicates the completeness of God's sanctification.

⁷¹ $\alpha\mu\epsilon\acute{\iota}\tau\omega\varsigma$ "blameless" (Phil. 2:15; I Thess. 3:13), supports the idea of purity in sanctification.

underscore this. The totality of God's consecrating work of separation unto His holiness is reemphasized in

τὸ πνεῦμα αὐτὸ ἡ ψυχὴ καὶ τὸ σῶμα.⁷² No part of the believer is left untouched by God's sanctification.

Ἐγγεγυμένῳ sets God's sanctifying work into the area of eschatological hope. Spotted by the defilement and contamination of sin and fleshly weakness, Paul clings to the assurance that the sanctifying God is also the keeper God Who neither slumbers nor sleeps. The God of peace stands guard duty over His people and preserves them in the hour of trial (Phil. 4:7; John 17:11,12,15; Rev. 3:10). This divine guardianship continues unto the very end and keeps sound and sure even in the judgment at Christ's appearing, ἐν τῇ... Ἐγγεγυμένῳ. To remove all doubt and apprehension about the outcome of God's sanctifying work, Paul concludes πιστὸς ὁ καλῶν ὑμᾶς, ὅς καὶ ποιήσει (v. 24).

The faithfulness of God is the guarantee. God, Who predestinated you, Who called you into the fellowship of His Son, Who justified you by faith, Who placed His own seal upon you, this faithful God will also glorify you

⁷²George Milligan, St. Paul's Epistles to the Thessalonians (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1952), p. 78. "this triple subject must not be pressed as if it contained a psychological definition of human nature . . . they are evidently chosen in accordance with the general Old Testament view of the constitution of man to emphasize a sanctification which shall extend to man's whole being, whether on its immortal, its personal, or its bodily side."

and preserve you holy, blameless, undefiled before the last tribunal of Christ (Rom. 8:30; I Cor. 1:9,22; II Cor. 1:18; II Thess. 3:3; II Tim. 2:13; Heb. 10:23).

What glorious truths this passage reveals regarding god's sanctification!

1. The God of peace is the Sanctifier and Keeper. Sanctification comes alone from God and is preserved alone by Him.
2. This sanctification involves the entire personality, body, soul, spirit. Every part of man is involved in God's consecration.
3. This sanctification is complete. Man adds nothing to what God accomplishes in him, but only gives living expression to a gift of God.
4. God's sanctification remains in operation throughout this life and preserves one unto Christ's glorious return.
5. The promise of God's sanctification is linked up with the faithfulness of God. Frail mortals falter, but the faithful God remains forever true.
6. God's sanctification is set within the framework of His election and call.

I Tim. 4:5

for then it is consecrated by the word of God and prayer.

Evidently a heresy of the Gnostic type, comparable to the teachings of the Jewish Essenes, had infiltrated into the Ephesian congregation. Prompted by its dualistic outlook, this ascetic group burdened consciences with various tabus and thus corrupted the Gospel of Christ. In protest against this group Paul immediately rejects any

thought of matter as intrinsically evil. "Everything created by God is good" (v. 4). While Paul may be referring to Gen. 1:31, "behold, it was very good," he also would counter any argument based upon Mosaic prohibitions with the words, "nothing is to be rejected if it is received with thanksgiving" (v. 4). The freedom in Christ allowed for no man-made tabus, even if done in the name of piety and religion (Acts 10: Gal. 2:5). Paul's argument now receives its final support (v. 5), "for then it is consecrated by the word of God and prayer."

ἁγιασθέντα ἰσὺς furnishes the clincher for Paul's attack against any impingement upon Christ's grace and mercy.

Ellicott⁷³ expresses it this way:

[*ἁγιασθέντα ἰσὺς* is] confirmatory of vers. 4, especially of the latter clause; the general and comprehensive assertion, that nothing is to be rejected or considered relatively unclean if partaken of with thanksgiving, is substantiated by more nearly defining *εὐχαριστία* and more clearly showing its sanctifying effect. *ἁγιασθέντα* is thus not merely declarative, "to account as holy," but effective "to make holy," "to sanctify."

Some commentators (Estius and Wiesinger)⁷⁴ regard *ἁγιασθέντα* in an absolute sense and find here the removal *καταργήσας*

⁷³ Charles J. Ellicott, The Pastoral Epistles of St. Paul (5th edition; London: Longmans, Green and Co., 1893), p. 57.

⁷⁴ J. E. Huther, Critical and Exegetical Hand-Book to the Epistles to Timothy and Titus, translated by D. Hunter (New York: Funk and Wagnalls, Publishers, 1885), p. 142.

and *δουλεία τῶν πλοῦτων* which resulted from the primal curse. The better interpretation is to regard *ἁγιασθέντα* in a relative sense. To find in this passage reference to a curse upon all creation seems to be a contradiction of what Paul had just said in v. 4 (cf. Matt. 15:11; Rom. 14:14; I Cor. 10:25,26). God intends all creation to be a blessing to man, and it is such a blessing when the believer views creation with the eyes of faith-filled thankfulness. The defilement enters man when he abuses nature and refuses to acknowledge the creator as Lord (Rom. 2:4). Lock⁷⁵ comments on *ἁγιασθέντα* :

It becomes holy to the eater; not that it was unclean in itself, but that his scruples or thanklessness might make it so to him. Possibly there is the further thought, it is protected from the power of the evil spirits.

The sanctification consists in the fact that this part of God's creation, when received now with thanksgiving, is instrumental in building up the faith of one of God's people (cf. I Cor. 7:14). The writer does not believe that the created thing now possesses a religious character, such as the believer has by virtue of his sanctification. Asting⁷⁶ seems to go too far in implying that the created things are now separated and placed in a divine sphere together with the sanctified man. Rather, *ἁγιασθέντα*

⁷⁵Walter Lock, A Critical and Exegetical Commentary on the Pastoral Epistles (New York: Charles Scribner's Sons, 1924), p. 48.

⁷⁶Asting, op. cit., p. 239.

indicates that the believer's holiness is not in any way defiled or polluted by contact and use of this gift from the creator; in fact the part of creation is sanctified in the sense that it has been set aside for service to the thankful recipient.

διὰ λόγον θεοῦ had been variously interpreted. Wahl and Leo⁷⁷ take *θεοῦ* to be the objective genitive, "oratio ad Deum facta," and made the phrase synonymous with *ἐντενύξεως*. This view would contradict the general sense of *λόγος θεοῦ*. Others find here a reference to a specific passage of Scripture, such as Gen. 1:31 or Acts 10:15. An expression of divine doctrine has been suggested. The better interpretation refers *λόγον θεοῦ* to the contents of prayer. Thus Wiesinger⁷⁸ points out that the idea of *εὐχαριστία* (v. 4), is fully expressed: "on its objective side [*λόγον θεοῦ*] as to the contents of prayer, and on its subjective side (*ἐντενύχῳ ἄρειν*) as to the mode in which it is made." *ἐντενύξεως* would underline the personal, subjective element in the believer's thankful response. Max Meinertz's⁷⁹ comment is certainly

⁷⁷ Wahl and Leo, quoted by Huther, *op. cit.*, pp. 142f.

⁷⁸ Wiesinger, quoted by C. J. Ellicott, *op. cit.*, p. 58.

⁷⁹ Max Meinertz, Die Pastoralbriefe des Heiligen Paulus of Die Heilige Schrift des Neues Testament, edited by F. Tillmann (Bonn: Peter Hanstein, Verlagsbuchhandlung, 1931), VIII, 58.

in order: "Die Sitte des Tischgebets ist hier deutlich vorausgesetzt und laesst sich auch sonst im Urchristentum belegen."

In conclusion we note the following in regard to sanctification:

1. Sanctification can be predicated of any part of creation which the believer uses with thanksgiving.
2. Sanctification does not seem to imply a specifically religious condition, but rather refers to its function in edifying the child of God.
3. Prayer and the word of God are intimately connected with this sanctification.
4. It is interesting to note both the objective word and the subjective response linked together as both contributing to this sanctification.

II Tim. 2:21

If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work.

With specific admonition Paul had just reminded the church to avoid senseless disputes over words, to hold fast to the truth and to depart from iniquity. The illustration of a great house filled with all kinds and qualities of vessels for both honorable and dishonorable uses sets the stage for the more general instruction:

"If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful

to the master of the house, ready for any good work."

While this is a general admonition, as is seen in the *τῆς*, Timothy certainly was included.⁸⁰

The instruction is *ἐκκαθάριζέ τὰς αὐτὰς ἀπὸ τούτων*. This is the picture of "rinsing out,"⁸¹ of purging away from oneself, of cleansing out the old leaven (I Cor. 5:7). Ellicott⁸² points out that the *ἐκ* refers to those whose communion was to be avoided. Hence the idea suggests not mere inward cleansing, but separation from the ignoble and refusal to associate with immorality and greed (I Cor. 5:11; II Thess. 3:13, 14).⁸³ *ἐκκαθάριζέ* does not only mean the preservation or maintenance of a state of purity, but points specifically to positive Christian action, in this case the action of separating oneself from what is dishonorable. The result of such separation is that he becomes a vessel for honor. It perhaps should be noted here that this description applies to the Christian.

⁸⁰ Ellicott, op. cit., p. 136.

⁸¹ E. K. Simpson, The Pastoral Epistles (London: The Tyndale Press, 1954), p. 139.

⁸² Ellicott, op. cit., p. 137

⁸³ *ἐκκαθάριζέ... τούτων* may be a reference to false teachers, making this passage an admonition to beware of deceivers. However, to a writer this interpretation seems too restricted.

The *οἰκία* filled with all these vessels is a picture of the Church (I Cor. 3:2). When the believer prostitutes his vessel, that is, his person, he has betrayed his trust and becomes guilty of dishonorable conduct. On the other hand, when the believer by the power of the Spirit (Gal. 5:16; Eph. 5:18; Phil. 2:1) serves His Lord, as in this instance of separation, he is in truth a vessel of honor.

Furthermore, he is *ἁγιασμένον*. Weiss⁸⁴ comments on the meaning of this word:

was nicht die Heiligung durch den Geist (Rom. 15:16; I Cor. 1,2) bedeuten kann (Wies.), schon weil diese eben nicht die Folge des Selbstreinigung ist, sondern nur die Folge der Aussonderung von allen nicht Gott wahrhaft Angehörigen und die dadurch erlangte Gottgeweihtheit (I Tim. 4:5, vgl. I Kor. 7:14).

Bengel⁸⁵ seems closer to the correct view: "proprium et plane consecratum Deo." At least Bengel has not labeled this sanctification as man's acquisition. The believer by his behavior gives a living testimony to the "givenness" in his life and to his holiness before God. The writer finds in *ἁγιασμένον* a description of God's sanctifying action (forgiveness, pardon) as well as the sanctified believer's living expression of his holiness (I Cor. 6:11; Rom. 15:16). When God sets one apart as holy, this implies a consequent self-setting apart as the believer lives and moves by the

⁸⁴Bernhard Weiss, Handbuch ueber die Briefe Pauli an Timotheus und Titus (5. Auflage; Goettingen: Vandenhoeck und Ruprecht's Verlag, 1886), p. 290.

⁸⁵Bengel, op. cit., p. 842.

Spirit of God. However, this is not a self-acquired sanctification but is a continual expression of what he is by God's gracious sanctifying act.

The other two qualities, "useful to the master of the house" and "ready for any good work" fall into this same category, expressions of the new life in the believer made possible by virtue of God's sanctification. Here are the grounds for the Christian ethic, that the believer lives what he is and has by God's grace. The writer does not see in this passage the implication that the believer's personal separation from evil has merited or caused or preserved his sanctification before God; rather this act of personal separating is one indication of the fact that God truly has set him apart unto holiness (I Thess. 4:3-7).

In conclusion we note:

1. Sanctification implies a positive activity on the part of the believer. The sanctified one is to separate himself from all evil and demonstrate himself to be a vessel for honor, useful to His heavenly Master, ready to meet the challenge of Christian love wherever and whenever it arises.
2. This sanctification is not merited or caused or preserved by man's own efforts. Rather, sanctification is a "given" separateness, which now manifests itself in the life of the believer.
3. The believer is always faced with the possibility of becoming a vessel of dishonor and bears full responsibility for any denial of his Lord.
4. To follow Paul's illustration in the contest of II Tim. 2:21 the believer finds his area of service from within the confines of the Church, the οἰκία (v. 20).

Rom. 6:19,22

For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life.

These verses are part of Paul's great discourse on slavery to righteousness in contrast to slavery to iniquity. Paul had finished his comforting, yet challenging statement on baptism and moved on to another basic aspect of the Christian life, obedience to teaching. Using the language of slavery Paul attempts to explain God's glorious truths to his frail, simple hearers.

Paul begins with a simple statement of past history, *ὡςπερ γὰρ . . . ἐν ἁμαρτίαις. παρεστῆκατε* presents a direct historical fact. These Roman Christians had once wilfully yielded themselves to the service of injustice and lust. Sin had mastered their lives (v. 13). Iniquity had demanded full obedience, and as slaves of sin spiritual lawlessness and revolt were the common denominator of their existence, *εἰς τὴν ἀνομίαν*.⁸⁶ This lawless behavior expressed itself actively in two forms, *ἀκαθάρσια* (moral impurity) and *ἀνομία* (lawlessness) and such living added up to a damning bondage under sin whose destiny was death.

⁸⁶ Blass-Debrunner, op. cit., para. 206, p. 122.

But this is passed. A break has been made. The aorist imperative, *παρὰ τῆσδε*, stressed by *οὕτως ὑμῶν*⁸⁷ forcefully underlines Paul's seriousness as well as intent and calls for instantaneous action. No both-and is possible in this struggle for control. Either it is slavery to righteousness unto holiness or slavery to sin leading to destruction. No alternative is possible. The person who has been justified by faith, who knows the full mercy and grace of God, who has shared in the baptism of Christ is dead to sin and alive to God (Rom. 5:1; 6:3,11). The *οὕτως ὑμῶν* is equivalent to the *οὕτως* of 12:1. The imperative to live for Christ, to be a slave of righteousness, to surrender self into the full command of God, accompanies God's forgiveness (Rom. 6:16; I Cor. 4:5; I Pet. 2:16). God's forensic gift of justification is immediately active, working in and through the justified person (Col. 1:22,23; Rom. 14:17; Eph. 4:24). Likewise, God's sanctifying act whereby He separates to Himself a sinful man to be holy implies an immediate, continuous struggle to live as God's holy one (I Thess. 5:23; 4:3-7; Rom. 15:16). *τῆ δεκτικότητι*⁸⁸ denotes the manner in which the believer conducts himself as a slave of Christ.

⁸⁷ G. B. Winer, A Grammar of the Idiom of the New Testament, substantially a revision of Prof. Masson's translation of the 6th edition (Andover: Warren F. Draper, 1889), p. 313.

⁸⁸ Blass-Debrunner, op. cit., para. 195, 2e., p. 115.

But now εἰς ἁγιασμός. εἰς evidently denotes destination, the ultimate purpose (Luke 5:4; Rom 5:21; II Cor. 2:16; Rom. 10:4). Thayer⁸⁹ defines this usage of εἰς: "used with nouns to designate the condition or state into which one passes, falls, etc., denotes the end"

ἁγιασμός has been interpreted in various ways. One problem is this: does sanctification here denote a process or a result? Althaus⁹⁰ speaks of an on-going happening, a process. Zahn⁹¹ points to a gradual advancement in sanctification:

So sollen sie nun auch nicht warten, bis die Lust zum Tun des Guten alle boesen Lueste in ihnen zum Schweigen gebracht hat, sondern sollen ihre Glieder als willenlose Werkzeuge zwingen, der Gerechtigkeit zu dienen, welcher sie einmal fuer immer von Herzensgrund gehorsam geworden sind Die Heiligung dagegen ist ein allmaehlich fortschreitendes Erlebnis des Einzelnen, welcher seine Glieder zwingt, der Gerechtigkeit zu dienen,

Luther⁹² also interprets sanctification as the life-long process of purification, as the sanctified soul more and more expresses his holiness:

⁸⁹ J. H. Thayer, A Greek-English Lexicon of the New Testament, a translation and enlargement of Grimm's Wilke's Clavis Novi Testamenti (New York: American Book Co., 1889), p. 184.

⁹⁰ Paul Althaus, Der Briefe an die Roemer of Das Neues Testament Deutsch, edited by P. Althaus and J. Behm (Goettingen: Vandenhoeck und Ruprecht, 1949), VI, 58.

⁹¹ Zahn, op. cit., p. 324.

⁹² Martin Luther, Vorlesung ueber den Roemerbrief, 1515/1516, translated by Eduard Ellwein (Muenchen: Chr. Kaiser Verlag, 1927), p. 244.

Denn er will eben dies unter Heiligung und Reinheit verstehen, naemlich die Keuschheit des Leibes, und zwar nicht irgendeine beliebige, sondern die, welche aus dem Geist des Glaubens, der da heil gemacht, von innen heraus kommt Denn die Seele muss zuerst durch den Glauben rein gemacht werden, auf dass so die heilige Seele nun auch den Leib rein mache um Gottes willen; sonst wird es eine nichtige Reinheit sein.

Sanday and Headlam,⁹³ while they indicate that the result of sanctification is usually meant, feel that this present passage may very well mean the gradual transfer to righteousness, rather than a completed act.

Godet⁹⁴ on the other hand, comments that sanctification "is the concrete and personal realization of goodness, the fruit of perpetual submission to the principle of righteousness." Meyer⁹⁵ also speaks of the attainment of holiness, or moral purity and consecration to God, thus favoring the view of "result" rather than "process." Cremer⁹⁶ treats sanctification as the passive result of God's activity.

⁹³W. Sanday and A. C. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans (11th edition; New York: Charles Scribner's Sons, 1906), p. 169.

⁹⁴Godet, Romans, op. cit., p. 259.

⁹⁵H. A. W. Meyer, Critical and Exegetical Hand-book to the Epistle to the Romans, translated from the 5th edition by J. C. Moore and E. Johnson, revised and edited by Wm. P. Dickson (New York: Funk and Wagnalls, Publishers, 1884), p. 249. Hereafter this work will be referred to as Romans.

⁹⁶Cremer, op. cit., pp. 56f.

Perhaps Denney's⁹⁷ remark is appropriate at this point:

ἁγιασμός is sanctification, primarily as an act or process, eventually as a result. It is unreal to ask whether the process or the result is meant here: they have no meaning apart.

Though the life of sanctification cannot be separated from the end result, certain passages do seem to lay stress on one of these aspects rather than the other. This passage does seem to highlight the life of sanctification rather than the final goal of holiness before Christ, the Judge. First of all, the aorist imperative stresses the ethical challenge and obligation to live as slaves to Christ. Secondly, the contrast to sanctification is lawlessness which focuses attention upon the past sinful and iniquitous life of the Roman Christians. Finally, *δοῦλα*, slaves, suggests the idea of activity as the believer yields his members for service to his master.

In v. 22, which the writer regards as a parallel in its use of *ἁγιασμός*, several words and concepts suggest the meaning of the life of sanctification rather than the goal. "But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life" (v. 22). *καρπός* suggests the life of sanctification, as the man of faith lives a life in the Spirit, bringing forth the fruit of the Spirit, the fruit of light, the fruit of righteousness sown

⁹⁷Denney, op. cit., p. 636.

in peace (Gal. 5:22; Eph. 5:9; Phil. 1:11; James 3:18).

τὸ δὲ τέλος ζωῆν αἰώνιον seems to add the thought of the end of sanctification rather than to supply merely an exegetical comment. For these reasons the writer feels that αἰδιόνομος in these two verses indicates the life of sanctification rather than the goal or final result of sanctification before Christ at the parousia.

But now the question arises, what is the relation between justification and sanctification? What is the connection between the two aorist passive participles, ἐλευθερωθέντες and δοξωθέντες which picture God's justifying, sanctifying act in Christ, and the εἰς αἰδιονόμῳ?

Paul's own formula, "therefore," perhaps is the simplest explanation. The verses under consideration use the expression, "now." First Paul extols the redemptive, justifying act of Christ for us. Christ is the foundation, the starting-point. But then follows οὖν, ἄρα δέ, therefore, but now implying, "be what you are!" Sanctification as a life-long expression of God's act on the heart is a direct implication inherent in God's sanctifying, justifying act in Christ. Godet's⁹⁸ criticism that sanctification dare not be viewed simply as a deduction derived from justification is valid. Sanctification is not simply a conclusion drawn from justification. Rather, the life of sanctification is an on-going expression of the fact that God continued

⁹⁸Godet, Romans, op. cit., pp. 231ff.

setting aside the believer as holy and pure. For this reason Godet's⁹⁹ explanation of sanctification as the end while justification is the means to this end is not entirely correct. The life of sanctification as presented in Rom. 6:19,22 springs from God's continuous sanctification of the believer. Both aspects of sanctification are simultaneous as the follower of Christ manifests what God is giving to him. The struggle stems from the fact that the believer always has the ability to corrupt and defile his God-given holiness, and this he does whenever he sins and surrenders to the powers of Satan. Right here is the paradox of the Christian ethic. On the one hand God justifies His people, sets them apart as holy ones, as blameless before Him. On the other hand, these saints of God always have the potential of rebelling against God, of profaning God's gift of holiness. That is why the Christian must constantly return to the God of mercies and grace for renewal and for strength of the Spirit to struggle and fight onward, so that his life expresses more and more what God has given him in Christ.

In conclusion we note the implications for sanctification brought out in these two verses.

1. The imperative to yield oneself unto sanctification is directed to one who already stands as a "slave to righteousness," as "freed from sin," as "enslaved to God."

⁹⁹Ibid., p. 233.

2. Sanctification must be understood as an expression of what the believer already is and has by God's gift of mercy, not as a complementary factor added to what God has given in Christ.
3. Sanctification is not merely negative, an attempt to preserve what God has given, but is positive, as one brings forth fruits of faith in his living witness to the life of God within his heart.
4. The expression of one's holiness from God is an imperative, a command and so lays bare man's full responsibility.
5. The command does not convey the idea of "do the best you can," but rather of stern, rigorous, total commitment to God, as a slave to his master.
6. Such sanctification allows no compromise with impurity and lawlessness. It is an either-or concept.
7. The end of sanctification is eternal life, a culminating gift of God.
8. Sanctification is a paradox and can never be completely understood. On the one hand one must maintain the theocentric character of sanctification as totally God's gift. On the other hand, God's command stands and man is responsible since he possesses the freedom to defile what God has given.

I Cor. 1:30

He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption.

This verse climaxes Paul's exposition of God's paradoxical ways, as he confronts people with the scandal of the cross. God's "foolishness" leaves no room for human pride or boasting. God's values are not determined by human mathematics or logic.

ἐξ αὐτοῦ has two basic interpretations. One group regards this as causal (Meyer, Heinrici, Beet, Edwards, Godet, Ellicott, Grosheide). "It comes of God (by God) that you are in Christ Jesus" (Eph. 2:8; 1:9). The other interpretation views ἐκ as denoting source (RSV, Grotius, Calvin, Beza, Rueckert, Hofmann, Lightfoot). "It comes from God that you are in Christ" (cf. II Cor. 5:18). The strong emphasis upon God's election, ἐξελέξατο (verses 27, 28) make the causal interpretation legitimate. However, the writer feels that the idea of source as expressive of the ground or motive from which being in Christ is derived, is perhaps a better interpretation. The verse calls for a closer, warmer concept than "cause." Findlay¹⁰⁰ also notes that the word order, with the contrast between God's wisdom and that of the world's, suggests the source idea.

The ἐν Χριστῷ¹⁰¹ concept will not be developed in this paper, since this concept by itself furnishes material for a complete study. For the writer the significant thing to note is that sanctification is rooted and

¹⁰⁰G. Findlay, St. Paul's First Epistle to the Corinthians, of The Expositor's Greek Testament, edited by W. R. Nicoll (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., n.d.), II, 773.

¹⁰¹Blass-Debrunner, op. cit., para. 219, 4, p. 129.

grounded in a living fellowship with Christ (Gal. 1:22;

II Cor. 5:17; Rom. 8:1). Bachmann¹⁰² comments in this way:

. . . denn *ἐστὶν ἐν Χριστῷ* ist ihm als Ausdruck fuer die Einwurzelung des Lebens in den lebendig wirk-samen und gegenwaertigen Christus oder fuer die Lebensgemeinschaft mit ihm eine gelaefige Bezeichnung des Heilsstandes.

This Christ in whom we live and move and have our being *ἐγενήθη σοφία ἡμῶν ἀπὸ θεοῦ*. *ἐγενήθη* has been translated in different ways: is made (KJV), was made (RV), made (RSV), became (Plummer), has become (Meyer). The better translation seems to be "became" or "has become" which brings into view the whole life and death of Christ (Acts 4:4; I Thess. 2:14). The emphasis is upon the objective, historical facts of Christ's life rather than upon the moment when the hearer came to know Christ as Lord.¹⁰³ *ἀπὸ θεοῦ* reiterates the source of Christ's ultimate derivation. The theocentric character of Christ and His meaning for us is kept dominant.

ἐγενήθη σοφία ἡμῶν . . . δικαιοσύνη τε καὶ ἔλεος καὶ ἀπολύτωση

The first problem is the relation between these four terms.

Plummer,¹⁰⁴ Findlay,¹⁰⁵ and Bachmann¹⁰⁶ regard righteousness,

¹⁰² Bachmann, op. cit., p. 104.

¹⁰³ Ibid., pp. 104f.

¹⁰⁴ Robertson and Plummer, op. cit., p. 27.

¹⁰⁵ Findlay, op. cit., p. 773.

¹⁰⁶ Bachmann, op. cit., p. 105.

sanctification, redemption as epexegetical.¹⁰⁷ Meyer¹⁰⁸ finds three divisions here: wisdom, righteousness and holiness (based upon the *σοφία*), and redemption. Hodge¹⁰⁹ submits this same view. Godet¹¹⁰ and Grosheide,¹¹¹ on the other hand, keep each term distinct. The writer finds the first view in which righteousness, sanctification, and redemption are regarded as appositional to be the most satisfactory. The meaning of *σοφία* suggests this view too.

To find in *σοφία* only an intellectual benefit as Meyer¹¹² does, seems to be slighting the concept of *σοφία*. In I Cor. 1 the contrast between God's wisdom and that of the world suggests a far more significant dimension than the intellectual. Paul's description of God's wisdom contains highly theological ideas: power of God, Christ crucified, God's election, ability to save, annihilation of all human pride and boasting (I Cor. 1:18-29).

¹⁰⁷ Blass-Debrunner, op. cit., para. 442, 9, p. 251.

¹⁰⁸ Meyer, Corinthians, p. 38.

¹⁰⁹ Charles Hodge, An Exposition of the First Epistle to the Corinthians (New York: A. C. Armstrong and Son, 1891), p. 27.

¹¹⁰ Godet, op. cit., pp. 116f.

¹¹¹ Grosheide, op. cit., p. 53.

¹¹² Meyer, Corinthians, p. 37.

The use of σοφία outside I Corinthians suggests in some instances far more than intellectual ability. Wisdom is knowing in the sense of believing, experiencing the only true God and Jesus Christ (John 17:3). In Christ is hid far more than intellectual grasp of facts. Christ is the revelation of God's redemptive ways and the source of the everlasting mystery of the Father's love (Col. 2:3). Wisdom comes from above and conveys the characteristic gifts of purity, peace, mercy, gentleness with no element of uncertainty or insincerity (James 3:17). Such wisdom is active and is justified by her deeds (Matt. 11:19). For these reasons it seems best to regard wisdom as a pregnant theological term indicating God's full revelation in Christ; in short, wisdom is Christ (I Cor. 1:24).

This divine wisdom is described by the appositives, righteousness, sanctification and redemption. δικαιοσύνη is not simply God's righteousness which accounts the sinner righteous (Rom 3:26; cf. Rom. 1:7), nor is this the abstract term for equity and justice (Acts 17:31; Rev. 19:11), but righteousness here seems to describe the character of the justified sinner standing before God as one pronounced just (Rom. 6:13; 8:10; Gal. 5:5; cf. Rom. 1-5).

ἀφάρκωσις is parallel to δικαιοσύνη, but suggests its own unique meaning, that of separation unto

God. Hodge's¹¹³ comment that sanctification indicates the satisfaction of the law as a rule of duty seems to miss the religious implications of sanctification. Bachmann's¹¹⁴ interpretation presents a much truer picture of sanctification:

Heiligung, weil er in der Zueignung an Gott die prinzipielle Loesung von der verunreinigenden Knechtschaft der in der Welt herrschenden Suende und also ein dem Gerechtigkeitsverhaeltnis entsprechendes empirisches Verhalten bewirkt vg. I. Thess. 4:7; Rom. 6:19.

The fulness of St. John's concept of sanctification seems to be indicated here (John 17:17,19). Godet¹¹⁵ presents a striking insight into sanctification:

If, then righteousness is Christ for us, our sanctification is Christ in us, Christ is our holiness as well as our righteousness.

Righteousness suggests the declarative, extra nos character of God's gracious act of salvation, while sanctification points to the inner effectual communication of God's holiness which takes place in nobis. Grosheide's¹¹⁶ comment that "righteousness is followed by sanctification, i.e., there is justification once and for all but a continuous sanctification" may lead to misunderstanding.

¹¹³Hodge, op. cit., p. 27.

¹¹⁴Bachmann, op. cit., p. 106.

¹¹⁵Godet, Corinthians, p. 120.

¹¹⁶Grosheide, op. cit., p. 54.

The writer does not regard sanctification merely as a continuation of a process or condition started in justification. St. Paul does not describe the relation between these two concepts in this manner, but he does place them in parallel position as in I Cor. 6:11.

The third predication of wisdom is ἀπολύτρωσις. Meyer¹¹⁷ describes redemption negatively as the "quenching of wrath of God against former sins," but finds no future element in this concept. Such an interpretation is quite unsatisfactory. The figure of the ransom conveys all the blessings of the vicarious atonement, including the eschatological hope. In a certain sense, redemption fixes one's eyes on the return of Christ far more definitely and positively than righteousness or sanctification, as we await the adoption of sons, the redemption of our bodies, which seeks its consummation in the day of redemption (Rom. 8:23; Eph. 1:14; 4:30; Luke 21:28).

In conclusion I Cor. 1:30 outlines certain aspects of sanctification:

1. Sanctification is "in Christ."
2. Sanctification has its source in God; again, the theocentric emphasis.
3. Sanctification is parallel to justification and redemption, which together make up the wisdom of God.
4. Sanctification seeks its final culmination in the day of redemption.

¹¹⁷ Meyer, Corinthians, pp. 237f.

I Thess. 4:3-7

For this is the will of God, your sanctification: that you abstain from immorality; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God; that no man transgress, and wrong his brother in this matter, because the Lord is an avenger in all these things, as we solemnly forewarned you. For God has not called us for uncleanness, but in holiness.

This passage vividly portrays the ethical challenge and imperative of Paul's kerygma. From the general statement, "as you learned from us how you ought to live and to please God, just as you are doing, you do so more and more" (I Thess. 4:1), Paul proceeds to define God's ethical commands with broad guidelines in verses 3-7.

With an emphatic *τοῦτο γάρ* Paul introduces one important part of God's will, sanctification. While there is some question as to the precise construction, whether *δέλημα τοῦ θεοῦ* is subjective or predicative, whether *τοῦτο* belongs to *δέλημα* or *ἐπιδοκιμίας*, the ultimate meaning remains the same: a forceful statement of God's will for sanctification. The writer regards the *τοῦτο* as belonging to *δέλημα τοῦ θεοῦ* because of the closer position, but the stress of *τοῦτο* carries over to *ἐπιδοκιμίας* to reinforce the divine sanction behind sanctification. *τοῦ θεοῦ* is probably a subjective genitive. *δέλημα* perhaps is best taken to mean God's will in

Christ as defined in I Thess. 5:18ff. The theocentric character of this will for sanctification is dominant.

ὁ ἀγιασμός ὑμῶν might be translated, "that you may be consecrated" or perhaps, "that you let your spiritual condition as God's sanctified ones manifest itself in your entire life." ἀγιασμός denotes both God's initial act of sanctification, of separating unto Himself, as well as the sanctified believer's life-long struggle to keep this God-given sanctity pure and undefiled.

This sanctification is defined by four infinitives: ἀπέχεσθε εἰδέναί, καὶ ὑπερβαίνειν, and καὶ πλεονεκτεῖν. Paul directs his hearers' attention: first, to their own personal moral behavior, to the care of their own bodies; secondly, to the relation toward their marriage partner; and finally, to their behavior toward all their neighbors, especially in the area of business.

That "true consecration to God is moral as well as religious,"¹¹⁸ is evident from the first infinitive, ἀπέχεσθε. This present middle directs the Christian to shun all impurity and immorality no matter what form it takes (I Cor. 6:13; Eph. 5:3; cf. I Thess. 5:22). The second infinitive, still concerned about purity, involves the Christian's attention toward his marriage partner. While marriage is God's prescribed way of avoiding fornication, marriage never is

¹¹⁸Frame, op. cit., p. 147.

to be lustfully enjoyed with no concern for the wife.

εἰδέναι. ἔκδοτον ὑμῶν τὸ ἔδυστόν οὐκ εἶναι. ^{κτῶναι.} The crucial problem of this phrase is οὐκ εἶναι κτῶναι. κτῶναι means to "get," "acquire," "obtain," while οὐκ εἶναι can mean "vessel," "implement," "body," "wife." Tertullian, Chrysostom, Theodoret, Calvin, Grotius, and Dibelius are among those who interpret οὐκ εἶναι as "body." However Theodore of Mopsuestia, Augustine, and most modern commentators interpret οὐκ εἶναι as "wife." "Wife" seems to be the correct interpretation because of κτῶναι. This is an idiom for the marrying of a wife ¹¹⁹ (Ruth 4:10; Sir. 36:29; Xen. Conv. ii. 10). The reason some commentators find "body" a better translation is because they feel that describing a wife as οὐκ εἶναι is a lowering of womanhood. ¹²⁰ Paul intended no depreciation of woman, but simply used the idiom of Judaism current in his day.

This marriage is to be consummated ἐν ἁγιασμῷ καὶ ζιανῷ with its substantive is adverbial and denotes the atmosphere in which marriage is to take place. ¹²¹ ἁγιασμῷ indicates the state or condition of one consecrated to God

¹¹⁹ Hermann L. Strack and Paul Billerbeck, Die Briefe des Neuen Testaments und die Offenbarung Johannis, of Kommentar zum Neuen Testament aus Talmud und Midrasch (Muenchen: C. H. Beck'sche Verlagsbuchhandlung, 1926), III, 632f.

¹²⁰ Milligan, op. cit., p. 49.

¹²¹ George Benedict Winer, A Grammar of the Idioms of the New Testament, a translation of the 6th edition by Masson, enlarged and improved by G. Luenemann (7th edition; Andover: Warren F. Draper, 1889), para. 51, e, p. 424.

(Rom. 15:16; Rom. 6:22). $\tauὸ μὴ$ underlines honor and respect (Col. 2:23), while $\epsilonἰς πάθει ἐπιθυμίας$, "in the passionate lustfulness of desire," describes the negative element to avoid. (Col. 3:5).

The next two infinitives $\tauὸ μὴ ὑπερβαίνειν$ (v. 6) and $\piλεονεκεῖν$ focus attention upon the relation toward the neighbor. $\tauὸ μὴ$ has various interpretations: (a) it refers back to $\sigmaφισμοῦς$ and sets the infinitives following in parallel with $\epsilonἰδέναί$ (Ellicott); (b) the article begins a new and second main point (von Dobschuetz); (c) a caesura in delivery to show that $\muὴ$ is not parallel to $\muὴ$ in v. 5 (Dibelius); (d) $\tauὸ μὴ$ is due to the hindering implied in the clause beginning with $κράσθαι$, hence indicates a close relationship (Frame); (e) $\tauὸ μὴ$ indicates the second idea under $\nuέλημα$, $\sigmaφισμοῦς$ being the first (Luenemann). The writer agrees with b. and regards $\tauὸ μὴ$ as introductory of another aspect of God's will for sanctification, rather than an elaboration of a sexual admonition or a completely new part of God's will, divorced from $\sigmaφισμοῦς$. The $\tauὸ μὴ$ indicates a break so that it does not seem likely that the following is merely in apposition to the preceding.

ὑπερβαίνειν (to step over; to transgress) and
 πλεονεκεῖν (to take advantage of, overreach in

ruthless, aggressive, self-assertion)¹²² constructed with ἐν τῷ πράγματι (affair, business) indicate dishonest behavior in business. The rabbinic background bears this out.¹²³ Any reference to unchastity would lie not in the words themselves, but in the context. Thus the admonition seems to be against immorality among men in the form of social dishonesty and fraud (Moffatt, Calvin, Grotius, von Dobschuetz). It must be admitted that others, such as Frame, Milligan, Ellicott, Chrysostom, most English interpreters, interpret this phrase ἐν τῷ πράγματι as a reference to the sin of impurity, referring back to v. 5. However, the writer accepts the former interpretation as more plausible, especially in view of περὶ πάντων τούτων which seems to widen the area of life considered under sanctification.

The reason God stands as the avenger of all immorality in any area of life is stated in v.7, "for God has not called us for uncleanness, but in holiness." God's call summons and exhorts to a life of Christian virtue (I Thess. 2:11; Gal. 5:13; I Cor. 7:15; Col. 3:15; Eph. 4:1). The elective love of God calls for total surrender to the redeeming

¹²² Kenneth Grayston, "Desire," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Co., 1951), p. 64.

¹²³ Strack and Billerbeck, op. cit., pp. 633.

Christ. The purpose of God's call is not ἀκαθάρσια,¹²⁴ but ἁγιωσύνης. Lightfoot¹²⁵ comments that ἐν equals ὡς ἐστὶν ἐν (ἁγιωσύνη). Sanctification is a consequence of the call of God.¹²⁶ Thus ἁγιωσύνης in v. 7 focuses attention on the state or condition of holiness before God.

In conclusion we find that I Thess. 4:3-7 uses sanctification in the following way:

1. Sanctification is founded upon the will of God. God stands in the center of the sanctified life, both as the motive and power as well as content.
2. While God sanctifies His people freely by grace through Christ, the sanctified person is never dealt with as an automaton. Man's responsibility for sanctification, for the manifestation and living expression of his God-given holiness, is never dimmed. Whenever the believer defiles the purity God gives him, he sins and faces the consequence.
3. These verses view sanctification both as the living expression of God's holiness and as the resultant state or condition of the sanctified believer.
4. God's demand for holy living reaches into all areas of life, not only that of sexual morality.
5. The motives for pursuing sanctification are fear of God as the avenger of immorality (v. 6), God's gracious Gospel call (v. 7), the awe which will not disregard God Who gives the Spirit.

¹²⁴ ἀκαθάρσια has a wider meaning than sexual impurity (Eph. 5:3; I Thess. 2:3).

¹²⁵ Lightfoot referred to by G. Milligan, op. cit., p. 51.

¹²⁶ Wohlenberg, op. cit., p. 90.

II Thess. 2:13

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth.

With this brief prayer following his warning about the "mystery of lawlessness" Paul seeks to encourage his young Thessalonian congregation to watchfulness and diligence. The particular reason for Paul's confidence and thankfulness regarding these believers is found in the latter half of the verse, "because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth."

$\epsilon\acute{\iota}\lambda\alpha\tau\omicron$ means "to choose for oneself." Once more sanctification is set within the framework of God's choice. God chooses whom He will to be His own. No merit of man sways God. No influence from frail, sinful creatures guides or determines His choice. God personally chooses whomever He desires for Himself. The aorist middle denotes this personal concern about His people as He chooses for Himself.

A textual problem arises in $\alpha\pi\alpha\rho\chi\eta\acute{\nu}$ ($\lambda\omicron\sigma'\alpha\rho\chi\eta\acute{\nu}$). The textual evidence is about evenly divided. The writer regards $\lambda\omicron\sigma'\alpha\rho\chi\eta\acute{\nu}$ as the more correct reading in view of $\epsilon\acute{\iota}\lambda\alpha\tau\omicron$ (cf. I Pet. 1:2). Election seems to be in the Apostle's mind, which would make "from the beginning" most appropriate. However, one must admit that the other reading in addition to good textual attestation gives good

sense in the context, especially in view of the very youth of this Thessalonian congregation. It also seems to be the more difficult reading.

The purpose and direction of God's choosing is σωτηρία.¹²⁷ Frame¹²⁸ points out that εἰς equals εἰς τὸ σωθῆναι ὑμᾶς (5:15; I Thess. 2:16). Salvation means a change from darkness to light (I Pet. 2:9), from alienation to a share in divine citizenship (Eph. 2:12-13). Salvation brings pardon to cover guilt (Eph. 1:7; Gal. 1:14), brings freedom in place of the yoke of slavery (Gal. 5:1).

This choosing unto salvation takes place within the sphere and condition of "sanctification by the Spirit and belief in the truth." ἐν indicates the spiritual state or condition in which being chosen and salvation is realized.¹²⁹ To restrict ἐν ἐξουσίᾳ πνεύματος καὶ πίστει ἁληθείας only to εἶδατε as Wohlenberg¹³⁰ does, seems unwarranted.

A question arises over the genitives πνεύματος and ἁληθείας. Findlay¹³¹ feels that an objective genitive is more probable. Wohlenberg¹³² comments that if the Holy Spirit had been meant, Paul would have added ἁγίου or the article or both (I Thess. 1:5,6; 4:8; 5:19; II Cor. 13:13). Also, ἁληθείας would in that case be given a meaning

¹²⁷Winer, op. cit., para. 49, p. 397.

¹²⁸Frame, op. cit., p. 281.

¹²⁹Winer, op. cit., para. 50, 5, p. 417.

¹³⁰Wohlenberg, op. cit., p. 154.

¹³¹Findlay, op. cit., p. 50.

¹³²Wohlenberg, op. cit., p. 154.

different from what Paul intended. However, subjective genitives seem more probable to the writer (I Peter 1:2; I Cor. 1:2). Schlatter¹³³ comments that it is the Spirit who sanctifies and the truth that "macht sie gläubig."

ἡγιασμός worked by the Spirit, evidently refers to the living expression or form of one's Christianity.¹³⁴

Frame¹³⁵ defines *ἡγιασμός* as follows:

the total consecration of the individual, soul and body, to God, a consecration which is inspired by the indwelling Holy Spirit, and which, as the readers would recall (I Thess. 4:3-8; 5:23), is not only religious but ethical.

πίστεις is set in parallel to *ἡγιασμός* and certainly has the usual Pauline meaning of subjective believing, of the hand which grasps what God offers and gives (Rom. 1:17; 3:25; 4:5; Gal. 3:24, Eph. 2:8). *ἀληθεία* comes close to John's use (John 8:32; 17:17) and evidently refers to the full revelation of God in Christ. This kerygma carries its own credentials, for the Gospel is the power of God unto salvation (Rom. 1:17).

In conclusion we would note the following:

1. Sanctification is God's act, rooted in His choice.

¹³³ Adolph Schlatter, Erläuterungen zum Neuen Testament (2. Auflage; Stuttgart: Calwer Vereinsbuchhandlung, 1921), II, 119.

¹³⁴ Procksch, "*ἡγιασμός*," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1935), p. 115.

¹³⁵ Frame, op. cit., p. 281.

2. This choice is a personal choosing unto salvation, the full rescue and deliverance from sin, death, and the devil, and denotes God's loving concern.
3. God's rescue takes place within the context of sanctification and faith. Note man's role. While sanctification is God's gift and activity, it does not remove man's responsibility.
4. Sanctification is the constant objective of the Spirit's activity. The Spirit does not only bring to faith, but keeps one in God's sanctification.
5. Sanctification calls for faith in the Gospel proclamation.

I Tim. 2:15

Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty.

This verse concludes an admonition to women, calling for modesty, submissiveness, Christian humility, and meekness. While Paul indicates a subordinate role for women, one cannot call it inferior. Rather, the position of the woman complements that of man. God has created woman for her specific task. Paul encourages Christian wives to recognize this task and to respond with faith, love, and consecration.

σωτηριας has been variously interpreted: (a) the spiritual deliverance of the Gospel, salvation from sin (I Tim. 2:4; Eph. 2:5; Rom. 5:9); (b) preservation in the great dangers of child birth (Bengel:¹³⁶ "eripietur e noxa illa"). The former interpretation seems more likely

¹³⁶

Bengel, op. cit., p. 135.

to the writer, especially in the context of such Christian virtues as faith, love, sanctification. This does not exclude deliverance in child birth, for God's loving care and protection accompanies the believer throughout life.

διὰ τῆς γεννοφωΐας raises a question on both words. *διὰ* may be instrumental (Rom. 5:9; I Cor. 1:21) or may serve to indicate attendant circumstances (cf. II Cor. 2:4). If *σωθῆσεται* is taken to mean God's redemptive deliverance, *διὰ* can only mean the circumstances under which God's deliverance is accomplished. The writer finds this meaning more satisfactory than the instrumental idea, which seems to conflict with the doctrines of sola gratia and sola fide. God's deliverance from spiritual troubles includes divine care and protection throughout all the adversities and pains of life (Heb. 2:18; I Cor. 10:13).

γεννοφωΐας evidently refers to child birth "Erfuellung ihrer Mutterpflicht."¹³⁷ Another prominent view regards *τῆς γεννοφωΐας* as a reference to the birth of the Messiah (Wohlenberg, Ellicott, Lock). Proponents of this view offer the following reasons for their position: (a) most appropriate after singling out woman's transgression to point to the promise given in the woman's seed; (b) *διὰ* thus has a good instrumental meaning with *σωθῆσεται* ;

¹³⁷ Joachim Jeremias, Die Briefe an Timotheus und Titus, of Das Neue Testament Deutsch (Goettingen: Vandenhoeck und Ruprecht, 1940), IX, 16.

(c) the force of the article; (d) the coldness of a reference to actual child birth. This latter view seems to clash with the context of this ethical admonition to women. To find in τῆς τεκνογονίας a reference to the Messiah seems unlikely for the following reasons: (a) the generic idea (v. 12) seems to underlie the singular in οὐδὲν ἄλλο (v. 12), especially with the plural of μένωσιν following; (b) the context is a direction to women to acknowledge their specific, God-given position in life, realizing that God's divine blessings go with them as they perform their tasks; (c) πάντα, ἀπάντη, and ὅπου καὶ suggest instruction for everyday living, in which τεκνογονίας would point to a specific time when such Christian virtues would be a particularly effective witness to God's grace active in their lives; (d) instead of a cold interpretation this view is filled with the assurance of God's continual grace and mercy.

ἔν μείνωσιν expresses an objective possibility with the expectation of a decision (Rom. 2:26; Matt. 28:14; I Cor. 8:10).¹³⁸ The subject most likely of μένωσιν is γυναῖκες, derived from the collective in v. 12. Some find in this plural a reference to husbands and wives. While these Christian principles certainly apply to husbands, husbands do not seem to be in the immediate thought of the

¹³⁸ Winer, op. cit., p. 293.

passage. To regard τέκνα as the subject implied from *τεκνοφορίας* (Chrysostom) is not too satisfactory, since it would tend to stress ethical conduct as instrumental in woman's salvation.

ἐν πίστει καὶ ἀγάπῃ καὶ ὑποτασσῶν. ἐν evidently refers to the sphere of behavior. These three datives are parallel and refer to primary Christian virtues: faith, that confident trust and hope in God's gracious promise in Christ (Rom. 1:17; Gal. 3:24); love, that living expression and reflection of God's divine love to us (Gal. 5:16; Eph. 4:2; I John 4:12); consecration, that constant manifestation and witness of purity and separation unto God (Rom. 15:16; I Thess. 4:3; Rom. 6:19,22). Such Christian virtues are to be tempered and mellowed by Christ-centered modesty and sobriety (Acts 26:25; II Tim. 1:7).

In conclusion we note that sanctification receives the following exposition in this passage:

1. Sanctification is carried through within the framework of everyday Christian living in the functions assigned by the Creator.
2. Sanctification does require a subjective expression of God's gift of purity on the part of the believer.
3. Such sanctification is already a "given," just as faith and love, but once given, demands expression.
4. The remaining in faith, love, and sanctification implies choice and decision by the believer.

CHAPTER IV

THE IMPLICATIONS OF ἁγιαζω AND ἁγιασμός

This fourth chapter is an attempt to systematize the Biblical theology underlying Paul's concept of sanctification.¹ While the Biblical material will not be confined to the specific passages analyzed in the previous chapter, the writer will restrict himself to concepts suggested by these passages. Therefore this will be quite specifically a Biblical theology of ἁγιαζω and ἁγιασμός as understood by Paul.

Perhaps "paradox" most aptly introduces us to the theological content of Pauline sanctification. We stand on "holy" ground when we try to fathom the depths of God's self-revelation in setting apart His own servants in Christ. The majestic glory and awe of God's sanctifying work defy any rational analysis or logical system. We confront a paradoxical mystery as the Holy One works a sanctification within people which demands what God is therein offering. A total gift of God, yet an imperative to be obeyed is Paul's paradox of sanctification. In sanctification God Himself sets His chosen people apart as holy, as divine

¹The writer's concern is the exegetical meaning and implication of ἁγιαζω and ἁγιασμός, not a complete dogmatics of the doctrine of sanctification.

property. Yet this holiness issues an imperative, "Now be holy." Although parallel to justification and redemption in witness to the truth of God in action to save His people from their sins, sanctification never leaves the believer complacent or self-satisfied with this divine grace. Tension, struggle, doubt, pain, sorrow fill the heart and mind of the humble follower of Christ as he experiences the constant threat from the lion Satan and the ever-present self-deception of his own lustful heart. Although he knows by faith that he is sanctified by Christ's atoning sacrifice, his own weakness and failures make God's command, "you be holy," a threat as well as a challenge. This then is the paradox: God's gift and man's responsibility.

The writer shall present his material under the following headings: God's outreach to man, Christ as God's plan, sanctification as separation unto God (noting the relation between justification and sanctification), the living expression of sanctification, the role of the Spirit, and finally, the consummation of sanctification.

God's Outreach to Man

In the study of Pauline sanctification one cannot avoid the overwhelming emphasis upon God as the Acting One. God Himself reaches out in a most personal, intimate manner to separate unto Himself those Whom He wills (I Thess. 5:23;

I Cor. 1:30; II Thess. 2:13). The Holy One in all His majesty and righteousness, glory and power, separated from anything profane, this Holy One acts in human history for man's redemption. Through that unique revelation in His only begotten Son, incarnate in the flesh, God Himself sanctifies people, makes them holy, purifies and cleanses them from all defilement and guile. God as the Holy One goes personally into action to rescue man from his spiritual plight.

Since God Himself acts in so personal a way, sanctification can never be correctly understood by those who interpret it primarily in terms of a subjective experience or some sort of inner feeling or happening (Abelard, Schleiermacher, Ritschl, and their followers). Sanctification involves God Himself coming from outside man, invading man's self-centered existence, crushing his pride, and setting this person apart as His very own.

Just as unsatisfactory as the subjective view is the approach of one like Rudolph Otto who in his search for the common element in all religions focuses on the "mysterium tremendum" as the essential element of God's communication to people. Such phrases as "the numinous," "absolute overpoweringness," "absolute unapproachable," "Wholly Other," the "irrational," run through Otto's book, The Idea of the

Holy,² as he tries to picture the strictly objective character of God's approach to men. While one recognizes this as a legitimate emphasis in the area of "natural theology" and of the "natural knowledge of God," the writer finds this explanation of God's revelation to man quite inadequate, particularly in the area of sanctification. In order to sanctify and make people His own, the Holy One does not confront men with a vague, over-powering manifestation of sheer power and might. God interprets His will to sanctify through a personal revelation given in His word.

While thunder and smoke surrounded Mt. Sinai and the people trembled, the significant thing was not the visible display of God's awful majesty and glory or the people's fear, but that God spoke to the people. In a personal way God made Himself known through His spokesman Moses. All the mystery and glory, the power and majesty remained, but the people now knew God as the Holy One Who breathed not anger upon sin, but Who in love and mercy gathered His own unto Himself as a holy people sanctified to the Lord.

God's personal activity in sanctification finds its foundation in the choice of God. From the beginning God

²Rudolph Otto, The Idea of the Holy, translated by John W. Harvey (2nd edition; London: Oxford University Press, 1950).

chose³ whom He willed for salvation by sanctification of the Spirit (II Thess. 2:13). God sanctifies us not in virtue of our own merit, but in virtue of His own purpose and grace given us in Christ ages ago. The destination of God's sanctifying action was established before we were even born, for its roots sink deeply into the eternal purpose and plan of God for man's salvation. This divine good pleasure and choice in Christ alone determines who is to belong to the holy of God (Eph. 1:5-12; Gal. 1:15-16; Col. 1:19; 3:12; James 1:18; II Tim. 1:9).

Connected with God's choice is God's call unto holiness (I Cor. 1:2). Those whom God chooses and predestines, He also calls (Rom. 8:28-30; Gal. 1:15-16; II Tim. 1:9). This call through the Gospel depends not upon human works or merits, but solely upon God's purpose of election. This call comes not only as an invitation, but as a summons.

Asting⁴ has rightly pointed out this aspect of God's call:

Sie, die Berufung, ist ein Glied in Gottes Heilstat und ist als solche wirkungskräftig, so dass die Berufung normalerweise zu dem ganzen Heilsgut hinführt, cfr. Rom. 8:28-30.

³Schlier, "ἁγιάσματα," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer, 1935), I, 179. Schlier lists as synonyms of ἁγιάσματα: ἐκλέξασθαι, εὐδοκεῖν, βούλοσθαι, θέλειν. Thus sanctification is set within Paul's entire doctrine of election.

⁴Ragnar Asting, Die Heiligkeit im Urchristentum (Goettingen: Vandenhoeck und Ruprecht, 1930), p. 141.

The call of God's love and mercy in Christ reveal to the chosen the overwhelming concern of God for him and draw him into God's fold as one made holy by God.

One purpose of God's choice and call is therefore sanctification. On the one hand this means God's total forgiveness, the imputation of Christ's righteousness, the full redemption and salvation of the Holy One (I Cor. 1:2; 1:30; 6:11; I Thess. 5:23; Eph. 5:26; 1:5-12). On the other hand, God's sanctification spans the whole of life and calls for a living expression of one's sanctified state (Rom. 15:16; I Thess. 4:3-7; I Tim. 2:15). The indicative proclamation of God's grace, which redeems and forgives and sanctifies, by its very nature is the imperative to "work out your salvation" (Phil. 2:12) and to "yield your members to righteousness for sanctification" (Rom. 6:19). A paradox! But a divine paradox! We can only live in worship and praise as we in faith accept God's gift of holiness and acknowledge its claim on our lives, for to grasp fully this miracle of grace lies only in the culmination of the second coming.

This divine gift of sanctification confronts man in his totally sinful and profane condition. God's sanctifying act finds man as a defiled creature, associated with all the corruption and decay of the spiritually proud and arrogant (Ez. 28:16). Profaneness and impurity stand out as man's spiritual disease under the scrutiny and diagnosis

of the Holy One (Mal. 2:10,11; Is. 24:5). While one may describe this spiritual condition in terms of sin, iniquity, transgression, and the many other Biblical expressions, the peculiar contrast is between God's sanctification and man's estrangement from God, his separation from God rather than belonging to God. Man's master is his own lust and the allurements of Satan, as he pollutes himself with all the sinful defilements of this life.

To such a person who is not only passively separated from God, but is also actively corrupting his heart and life with the immorality and lust of this sinful world God comes with His sanctifying holiness. Nothing on man's part could influence God's choice. Nothing done by man could hasten God's sanctification or determine its destination. God comes to an impure, profane, estranged person and claims him as His own, makes him a member of His holy people. God separates him from defilement, makes him pure and holy by cleansing away all filth and corruption. This sanctification is not done within a vacuum, but within the framework of history, as God personally acts to sanctify people through His redemptive plane in Christ.

Christ as God's Plan

God's sanctification can never be viewed apart from Christ and his work of atonement (Eph. 5:25,26; I Cor. 1:2). According to God's will the offering of the body of Jesus

Christ once for all accomplished man's sanctification (Heb. 10:10). By the single offering of Himself, Christ perfected for all time those who are sanctified (Heb. 10:14).

When he suffered outside the city gates and sacrificed his blood on the altar of the cross, Christ perfected a new covenant between God and man (Heb. 9:15,20; 10:29; 13:12,20). God's purpose and plan for man's redemption and sanctification included the cross with all its scandal and offense, as Christ became the wisdom of God (I Cor. 1:30). The whole history of Christ's life from the annunciation and birth to the cross, resurrection and ascension is part of Christ's becoming righteousness, sanctification, and redemption. God's plan for man's salvation involved the objective reality of the God-man, in fact, was made possible by the Jesus of history.

This indissoluble link between sanctification and the historical Christ is the reason why God's act of sanctifying is carried out only through the message of this Christ and His atoning sacrifice. The Gospel is God's conveyor of divine power and wisdom whereby the Lord channels into people the full forgiveness and pardon gained by Christ (Rom. 1:16,17; I Cor. 1:24,30; II Thess. 2:13). The word witnessing to Christ becomes God's invitation and summons to accept and believe God's salvation. In addition to this verbal witness God furnishes the "visible word," the water-bath of baptism, as another means by which divine

cleansing reaches people and sanctifies them. Through word and sacrament the sanctification perfected by Christ is brought to people, that they through Christ might share in the holiness of God.

To describe the sanctified life Paul uses the phrase $\epsilon\upsilon\ \chi\rho\iota\sigma\tau\acute{\omicron}\varsigma$. Not only is man's sanctification accomplished by Christ, but it is lived out in Christ. Man's sanctification from beginning to end implies a constant return to the cross for the renewal and strength needed to be God's holy people. Man's redemption, reconciliation, salvation, justification, renewal, sanctification, forgiveness take place $\epsilon\upsilon\ \chi\rho\iota\sigma\tau\acute{\omicron}\varsigma$.

The purpose of this section is to indicate briefly that the Holy One in His act of sanctification works within the scope and confines of Christ and His atoning sacrifice. Any attempt to treat sanctification without taking seriously the full revelation regarding the God-man fails to understand the meaning and implication of $\epsilon\upsilon\ \chi\rho\iota\sigma\tau\acute{\omicron}\varsigma$ and $\epsilon\upsilon\ \chi\rho\iota\sigma\tau\acute{\omicron}\varsigma$.

Sanctification as Separation unto God

Sanctification is one of Paul's many expressions for the atonement accomplished by Christ. The picture of sanctification is that the Holy God separates for Himself a holy people, sets them apart from the profane and defiled population of the wicked world about them as His own peculiar

people. Thus sanctification is a religious concept and the person who is its object is one who partakes of God, who belongs to God in a unique manner. The ethical and moral coloring of sanctification, expressed in terms of purity and cleanness, apparently developed from the root idea of "separation."⁵ In Paul it is impossible to separate the religious from the moral. The Apostle connects cleansing and washing directly with sanctification and points to immorality, pollution, all types of moral and ethical defilement as the antithesis to God's holiness (Eph. 5:26; I Cor. 6:9-11; Rom. 15:16; I Thess. 4:3-7; II Tim. 2:21). In short, to be sanctified means to know and believe that the Holy One is one's personal Lord and Redeemer and cleanses from all evil, setting one apart as holy.

This raises the question: What is the relation between justification and sanctification? Some theologians regard the relation between justification and sanctification to be that of cause and effect, as though sanctification were only a consequence of a prior divine act of forgiveness. Yet Paul does not use sanctification merely in the sense of a moral renewal following justification (I Cor. 6:11; I Cor. 1:30; Rom. 15:16). In Paul sanctification itself denotes God's gracious intervention in an individual's life, as the Holy One in Christ sets apart

⁵Supra, pp. 12f.

and purifies His chosen one by drawing the defiled sinner into the sanctifying atonement of Christ. In this connection the writer feels that the theological term, ordo salutis, while it has its legitimate use, has blurred somewhat the Pauline concept of sanctification by giving the impression of a cause-effect relation between God's justification and His sanctification. The writer regards this as a failure to recognize the full implication of Paul's concept of sanctification.⁶

Another misunderstanding describes sanctification quite exclusively as the end or final goal of justification. This view focuses on one aspect of sanctification, its final result (Rom. 6:19,22; I Thess. 5:23) but overlooks entirely Paul's message of forgiveness and cleansing as found in *σζιάζω* (Rom. 15:16; I Cor. 6:11; Eph. 5:26). By limiting sanctification to the state of perfection in the after-life one misses the dynamic force and motivation found in the sanctifying work of Christ. Sanctification looks not only to the return of our Lord, but above all

⁶J. K. S. Reid, "Sanctify, Sanctification," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Co., 1951), p. 218. discusses this point: It is tempting for the sake of logical neatness to make a clean division between the two; but the temptation must be resisted, if in fact the division is absent from Holy Scripture. The definition of terms at this point is eased if Justification be given a declaratory, imputed or forensic ("reputed," Luther) character. The way is then open to regarding s. as the real status thereby conferred

supplies power and strength for the everyday struggle of the Christian pilgrim. Sanctification, while setting the goal of consummated holiness, also denotes daily cleansing and renewal, as God continually lays claim to His own who turn in penitence to Him.

A third incorrect view of sanctification is to regard sanctification as the cause of justification, as if God makes one holy first and therefore can declare the sinner just. Paul does not establish such relationships. Both justification and sanctification describe God's will to save through Christ (Eph. 1:5-12) and one must avoid pitting these concepts against each another in an effort to fit everything into some theological system.

Some define sanctification as the preservation of justification. But this is a needless narrowing of Paul's concept. While holiness does involve the negative aspect of putting off evil and wickedness to keep oneself holy, Paul describes such a life positively too, in terms of acceptable service and thanksgiving (Rom. 15:16; I Tim. 4:5). Such holy living not only preserves an imputed righteousness and purity, but offers praise and thanks to God as well as love to the brother.

Finally, justification with its forensic characteristic dare not be stressed so exclusively that the sanctifying action of the divine will loses its redemptive implications. When objective justification becomes the exclusive way of

viewing and defining the atonement, "Christianity becomes inclined to verge into a meditation on sinfulness that evaporates into a comfortable feeling" since sin forgiven is no longer regarded as harmful.⁷ It seems that the temptation to "over-systematize" God's rich and varied description of His gracious condescension to man is especially alluring at this point, the relation between justification and sanctification. For the exegete justification and sanctification must be maintained side by side, each with its specific accents and characteristics. They are parallel concepts of God's great redemptive, saving act in Christ (I Cor. 6:11; 1:30; Eph. 5:26; Rom. 3:24,25). Both take place as a result of the death of Christ (Eph. 5:26; Rom. 4:25). Both express a present reality in the lives of God's saints (I Cor. 1:30). Both operate within the framework of God's choice, are channeled to the chosen by the means of grace and are effected ἐν Χριστῷ. Both result in the Christian life and do not remove human responsibility.

While justification and sanctification are parallel, each has its peculiarities which must also be preserved. Objective justification happens extra nos, while sanctification takes place in nobis. Justification is complete. "It is finished" underlines the objective reality of God's

⁷ A. Schlatter, quoted by Adolph Koeberle, The Quest for Holiness, translated by John C. Mattes from the 3rd German edition (Minneapolis, Minn.: Augsburg Publishing House, 1936), p. 90.

reconciliation of the world (II Cor. 5:18,19).⁸ Sanctification is incomplete, since it always looks to God's sanctifying act throughout the life of a believer. While expressive of God's gracious act of forgiveness and pardon in Christ, sanctification implies a living, active expression of one's holiness and seeks its final culmination only in the return of Christ (I Thess. 5:23; II Thess. 4:3-7; I Tim. 2:15). To the "living" aspect of sanctification we now turn.

The Living Expression of Sanctification

The paradox of sanctification becomes most apparent at this point, in the imperative of sanctification. To view only the indicative of God's sanctifying act by which He cleanses and purifies is to misunderstand much of sanctification's ethical instruction. To view only the imperative of sanctification, means the neglect of sanctification as God's free gift in Christ and thus sanctification may become mere moralism. Both the indicative as well as the imperative must be held in tension, if one is to understand Paul's concept of sanctification. In the last three sections we have surveyed God's reach to men through Christ and viewed God at work as He sanctifies the sinner. This section deals with the ethical implications of sanctification. However, even though we speak of man's response to God's command, one must never lose sight of the fact that

⁸Justification might be considered incomplete in the sense that we live by faith, and faith never bestows an absolute character.

we are discussing a gift of God, not something offered to God as a good deed or as an act meriting God's forgiveness. The believer's response of thankfulness and love is itself a "given" from God.

When one is sanctified by God through Christ, he enters a living fellowship with God, participates in God's holiness, receives a new quality, for he has become a new creature in Christ (II Cor. 5:17; I Cor. 6:11; Eph. 5:26,27). He is separated from the profane defilements of the world about him. Such a sacred relation with God has implications for his conduct and prompts the purified one to lay hold of what God has given. God wills that the sanctified one realize and express the holiness given him through Christ⁹ (I Thess. 4:3-7; Rom. 6:19,22; II Tim. 2:21). The problem lies in the fact that while God sanctified him, he still finds within his heart a source of evil and corruption, the old man (Rom. 7:17-20). He still lives by faith and must battle the bondage of corruption (8:21).

How is the life of sanctification to be viewed in the light of this paradox, sanctified yet under God's command to cast off this pollution that rises from one's own flesh? Is sanctification a process and growth or a state and condition? One must say both things simultaneously,

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Asting, op. cit., p. 234.

depending upon what aspect one is considering, Koeberle¹⁰ puts it this way:

The external picture may give the impression that we have to do here with a natural, gradual growth and progress, with a holding fast and a continuance in faith, but the inside view shows nothing else than a semper recurrere ad principium et a novo incipere. For it is only by such a continual return to the beginning, that is, to the appropriation of the atoning work of Christ, which both judges us and sustains us, that we come to an increasing renovation.

Thus the writer feels that "process" is not the most satisfactory term for sanctification. Rather, sanctification denotes living in the state or condition of one who has been sanctified by God. J. K. S. Reid¹¹ writes:

S. sanctification has ethical corollaries; but the relation of ethics to s. is not, according to Scripture, that of cause and effect, means and ends. S. that has Christ as grounds has no need of supplementary assurance or guarantee. If it really is conferred upon us, it is not something primarily achieved by us Thus s. is less an activity than a status If the idea of progress is to be linked to s. at all, it is a progress in s., not a progress toward s., of which we must speak.

The writer considers this "in sanctification" emphasis to be legitimate. This does not eliminate the idea of growth, but sets growth within a perspective of God's sanctification from which comes motivation and strength to perform God's will.

¹⁰ Koeberle, op. cit., p. 240.

¹¹ Reid, op. cit., p. 218.

The writer does not desire to minimize "growth" by this stress on the state of sanctification. The idea of growth cannot be ignored, because an imperative implies change, movement, within one's sanctified condition. Even though purified, the believer confronts the struggle against lust in all its manifestations. The believer does not know perfection in this life, but faces the assaults of the devil, the deception of the world, the deceit and pride of his own heart. Luther's distinction between the new and the old man is drawn directly from St. Paul. "Simul iustus et peccator" is no empty theological phrase but denotes this paradoxical element in our Christian faith: forgiven, yet needing forgiveness constantly; sanctified, yet finding impurity and defilement in one's own heart; justified, yet returning again and again to the Justifier for the covering of Christ's righteousness.

What, then, is the function of the commandment for the sanctified one who is in the state of sanctification? The imperative is both a gift of God and a warning from God. Koeberle¹² comments;

That the commandments become gifts to the spiritual man manifests the sole activity of God. That nevertheless the sinful, carnal will still receives and must receive warnings and commands shows clearly that it has the ability to hinder and corrupt the living work that God is carrying on with it.

The holy one is also the defiled one. Although separated and cleansed from sin, he finds evil rising from his own

¹²Koeberle, op. cit., p. 154.

desire. As sanctified, the child of God regards the commands as a blessing for they guide his service to God. As a sinner, he feels the breath of God's wrath and punishment, as the commandment condemns his defiled thought or action.

This tension shows itself also in the motivation or fulfillment of these imperatives. On the one hand, St. Paul speaks of thankfulness, of bringing one's life as an offering acceptable to God (Rom. 15:16). The great redemptive words, such as forgiven, made alive, redeemed, sanctified,¹³ describe a spiritual state which impels a grateful expression of what God has given. The sanctified believer who lives "ἐν Χριστῷ" looks to his crucified Savior not only for cleansing and sanctification but also for strength, will, and rule for a life-pleasing to God (Eph. 5:25-27; Rom. 6:19; 15:16).

Along with the motivation of the cross comes the compulsion of command and the fear of punishment. Paul himself, as he recognized the struggle within the believer's heart and life, used both. I.Thess. 4:3-7 is just one instance in which command and fear are found together. Sanctification is the will of God and the following

¹³ The writer uses "sanctified" in the sense of God's gracious setting apart as holy. A study of sanctification seems to underscore forcefully that the motivation for Christian living is the appeal, "be what you are."

infinitives describe this will with imperative force. Furthermore, "the Lord is an avenger in all these things," threatens punishment. Paul does not regard his Christian hearers so advanced in the faith that they no longer need admonition and even threat. This man of God saw clearly that the sanctified one still possessed in his own flesh the ability to corrupt his God-given blessedness and therefore needed all the divine equipment at his disposal to put down the rebellion of his own flesh. Threat and commandment served to make the child of God aware of his spiritual need, so that he would flee to his Sanctifier and receive forgiveness and strength to continue his fight toward sanctification in its fulness.

From motivation we turn to content. The content of this life of sanctification operates in two directions:

1. separation from the world and from all defilement;
2. transformation of the believer more and more into conformity with the goal of complete, perfect fellowship with God.

¹⁴ Sanctification under these two rubrics establishes the foundation for all Christian ethics. Since this paper does not deal specifically with ethics,

¹⁴A. Adam, "heilig--heiligen--Heiligung," Biblisches Theologisches Handwoerterbuch zur Lutherbibel und zu neuen Uebersetzungen, edited by E. Osterloh and H. Engelland (Goettingen: Vandenhoeck und Ruprecht, 1954), p. 239.

the writer will not elaborate this area except to point out that sanctification is a religious concept; therefore Christian ethics are neither born nor developed merely as rules for a society. Christian ethics remain a religious discipline, involve one's relation toward God as well as toward the neighbor, and are carried out within the framework of the Church (Rom. 6:19,22; 15:16; Eph. 4:26; II Tim. 2:21). Thus the content of one's sanctified life is finally a "given" from God. Ultimately each saint must reach his own ethical decisions of faith, love, holiness under the guidance of God's word and the power of the Spirit.¹⁵

Finally, while sanctification is a present reality, it remains paradoxically a goal after which to strive.

Asting¹⁶ writes:

Das zeigt sich auch darin, dass Paulus, wenn er darüber spricht, heilig zu werden und heilig zu sein, dies nicht also etwas einfach durch Gottes Heilstat und seine Mitteilung des heiligen Geistes an die Glaebigen Vollendetes hinstellt, sondern zugleich als ein Ideal und ein Ziel fuer die Christen.

Nor does the pursuit of this goal preserve one in faith. Because sanctification is the work of God in the justified sinner and because God does enable us to make progress in sanctification, one must avoid the idea that a second energy comes into play alongside God's, as though one could cooperate in producing the completion of salvation.¹⁷

¹⁵Infra, pp. 128-136.

¹⁶Asting, op. cit., pp. 217f.

¹⁷Koeberle, op. cit., p. 236.

Thus, sanctification is always sought in the certainty of redemption. The admonition of Paul to the Philippians, "work out your own salvation with fear and trembling" is given with the conviction that "God is at work in you, both to will and to work for his good pleasure" (Phil. 2:12-13). Our sanctification rests upon the fact of Christ's perfect sacrifice, by which he perfected for all time those that are being sanctified (Heb. 10:10,14). We are God's workmen created for good works, but always workmen cleansed by the sanctifying blood of Christ, workmen sustained by the continuous power and drive of the Spirit, workmen looking to Him Who is both the Author and the Finisher of our sanctification (Eph. 2:10; Heb. 10:29; Rom. 15:16; I Cor. 6:11; Heb. 12:2).

The Role of the Spirit

Any discussion of sanctification must necessarily include a statement on the work of the Holy Spirit since the Spirit not only makes possible faith in Christ, but also enables one to live the sanctified life. The natural division for this section then is the Spirit's role in the "indicative" of sanctification and, secondly, in the "imperative" of sanctification. The writer shall point up only the major implications of the Spirit's work in sanctification. A complete discussion of Paul's doctrine of the Spirit is beyond the scope of this study.

The Spirit enables one to believe (I Cor. 12:2). The Spirit makes the indicative of God's sanctifying act real and meaningful to God's chosen one (I Cor. 6:11; Rom. 15:16; Titus 3:5; cf. Eph. 5:26). The Spirit opens deaf ears and blind eyes to hear and see God's mercy in Christ. He makes dead men alive through the new covenant established by Christ (II Cor. 3:6).

the Spirit is the power which places men within the saving act of God in Jesus Christ, reveals it to him, discloses it to him as something which took place for him, in short, lets him believe.¹⁸

This pneumatic activity is no natural possession, but comes solely as the gift of God (Gal. 3:5).

To accomplish His purpose the Spirit opposes the corruption and defilement of the flesh (Gal. 5:17). All worldly wisdom and human learning although they claim priority over the Spirit, are judged as foolishness before God (I Cor. 2:10-12). The desire and aspiration of those who follow only the direction of sinful passions are stamped as destined for death (Rom. 8:5-7). Under the scrutiny of the Spirit man is stripped of all pretension and pride and shown to be a spiritual corpse condemned by God and headed for perdition.

But the Spirit's sanctifying activity does not stop with God's condemnation. The turning to God remains

¹⁸ Edward Schweizer, "The Spirit of Power," Interpretation, VI (July, 1952) 273.

intimately involved in this whole process called repentance (Mark 1:4; Luke 13:3; John 16:8ff; II Cor. 7:10). When the Spirit reveals the gracious message of the Gospel to the human heart and convinces it that God's redemptive work is "for me," that man is changed. The God of wrath becomes the heavenly Father of love (Eph. 2:18). The weak, foolish, despised ones according to this world's standard rise up as God's strong, wise, honored ones in Christ (I Cor. 1:26-28). Sanctified by the Spirit, the believer appears acceptable to God, cleansed, purified, a new creature (Rom. 15:16; I Cor. 6:11).

While sanctification begins at one specific point in the lives of God's saints, the work of the Spirit can never be limited to this initial act. The Spirit is continually at work to preserve one in faith and in his God-given holiness. "It is precisely this perpetual consummation which is given especial stress when Paul speaks of the working of the Spirit."¹⁹

As the Spirit continually sanctifies the believer and keeps him within the fellowship of God's holy people, He works both positively and negatively. Sanctification by the Spirit means both an opening of oneself toward God and one's neighbor as well as a denial of the flesh; in short, the sanctified life. The Spirit not only brings

¹⁹ Ibid.

to faith, but makes possible the fruits of faith. The Spirit not only brings one the cleansing sanctification of the Holy One, but also prompts a living expression of this holiness. By the Spirit those who belong to Christ crucify the flesh with its passions and lusts (Gal. 5:24). The former ways of immorality, idolatry, greed, selfishness are passed away (I Cor. 6:9,10; I Thess. 4:3-7). On the other hand, the sanctified believer produces the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22,23). While the believer has been freed from the law, the Spirit directs this newly received liberty in the direction of service toward God and the brother. The love of God has been poured into the heart, so that God's saint sees his purpose in life in terms of love to God and his neighbor (Rom. 5:5; 15:30).

At this point the sanctified life ἐν πνεύματι comes very close to the life ἐν Χριστῷ (I Cor. 6:11). The emphasis of ἐν πνεύματι leans more upon the inner experience of the believer, while ἐν Χριστῷ expresses the outward facts of the redemption as given in Christ. "The 'in the Spirit' formula lacks any suggestion of Christians being 'in the Spirit' with 'in' having a local sense, and as following from their connection to one

another."²⁰ The role of the Spirit is instrumental. He is the enabling and empowering agent in sanctification, whether one speaks of sanctification as God's setting apart as holy (I Cor. 6:11) or of sanctification as the living expression of God's gracious activity (I Thess. 4:3-7; Rom. 6:19,22).

The channels of the Spirit's activity are the Word and the sacraments. These are the tools of the Spirit whereby He converts and convinces one of God's gracious pardon and peace through Christ's cross and resurrection (Rom. 15:16; Eph. 2:20-22; Rom. 8:11). Because of the objective, historical reality of Christ's life and death the Spirit's activity never is mystical in the sense of a personal absorption into God. Christ and his Gospel find their eternal validity through the historic events of Christ's life and death. This historic Christ is the focus for the Spirit's work, as He brings the chosen ones into a saving relationship with Christ. The word witnesses Christ and holds forth his accomplished salvation. Baptism forgives sins, regenerates, and renews the former disobedient slave of passion and pleasure and assures of eternal life (Eph. 5:26; I Cor. 12:13; Acts 2:38; Titus 3:5;

²⁰ Ernest Best, One Body in Christ (London, SPCK Press, 1955), pp. 11f.

I Pet. 3:21). The sacrament of the altar is not directly referred to when Paul speaks of sanctification. However, the total message of the New Testament would certainly indicate that this sacrament too is one more vehicle for the sanctifying work of the Spirit (Luke 22:20; Heb. 10:29; 13:20).

The other part of the Spirit's role concerns the imperative of sanctification. Here the Spirit becomes the "norm" for sanctification. The admonition "walk in the Spirit" accompanies God's merciful gift of "life in the Spirit" (Gal. 5:25). Those set free from the law of sin and death "walk not according to the flesh, but according to the spirit" (Rom. 8:4). E. Schweizer²¹ has aptly described this dual role of the Spirit as "power" and "norm":

Expressed in the indicative, the Spirit is the power, above all the superhuman, divine power which is totally foreign to man, which bestows upon him the new life in faith in the work of God in his behalf. Expressed in the imperative, the Spirit is no less than the norm according to which this man will henceforth shape his life. In the indicative it is to be announced to him: you live not at all by your own power, but by the power of God. In the imperative it is to be told him: now really live in the power of God and no more by your own ability and capabilities. If the Spirit, therefore, is the power which unites men with the saving act of God, indeed reveals it to him, then he is likewise also the norm upon which the believer orientates himself.

²¹ Schweizer, op. cit., pp. 272f.

The Spirit is not only the power to come to faith, but also the power for the sanctified life. According to Paul the Holy Ghost is an ethical force in the highest degree.²² Only as the Spirit continually strengthens and fortifies the believer can this child of God hope to bring forth a sacrifice acceptable to God (Rom. 15:16). Only as this power and vitality of God Himself quickens dead bodies and enslaved minds can the sanctified sinner purify himself from what is profane and become a consecrated vessel, useful to His Lord and prepared to serve him (II Tim. 2:21). Only as this living breath of God clears away the miasma of lust and desire can the purified believer put off all immorality and uncleanness and covetousness (I Thess. 4:3-7). The fulfillment of God's imperative becomes possible. By this divine power and strength of the Spirit the sanctified man accepts God's imperative as a gift to guide him and as a warning to admonish him so that more and more his life may become a truer expression of the life of God given him in Christ.

Besides the power for the sanctified life, the Spirit actively guides and directs God's chosen one through the many difficult ethical decisions of life. The Christian may not always consciously stop to consider each act. He simply thinks, speaks, acts. However, as the consecrated

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Asting, op. cit., p. 214.

man of God seeks to follow his Lord's directives in love and faith and holiness, the Spirit is constantly with him, guiding and directing him (I Cor. 2:10ff.; Rom. 8:14). This does not always mean the same behavior for each individual. The Spirit gives different gifts and instructs each one in the use of his talents so that God's saints are truly edified (I Cor. 12). It is the Spirit that reveals, indwells, helps, guides, witnesses, works, enables each holy one of God to know and do of God's good pleasure (I Cor. 2:10ff.; 3:16; Rom. 8:16,26; Rom. 15:16; Gal. 3:3; I Thess. 1:6; Eph. 3:16).

Finally, we note that the Spirit grants certainty to faith. Although the sanctified believer in this life will always confront the power of the flesh, he nevertheless possesses the guarantee of the Spirit. Commenting on Rom. 12:2 Issel writes:²³

Der Zweck der Ausgiessung des Geistes ist also auch hier nicht die Heiligung im Sinne sittlicher Besserung, sondern die Gewissheit, durch Gottes Gnade aus dem Sundenverderben in Gottes Heilsgemeinschaft gerettet zu sein.

Sanctification itself promises eternal life as its final end (Rom. 6:22). Through Christ God puts His seal on the believer and gives the Spirit as a surety (Eph. 1:13; II Cor. 1:22; 5:5). The Spirit himself bears witness with

²³ E. Issel, Der Begriff der Heiligkeit im Neuen Testament (Leiden, Germany: E. J. Brill, 1887), pp. 58f.

our spirit that we are children of God (Rom. 8:16), and the sanctified man can confidently look in faith to Christ as his Redeemer and Preserver unto the end (I Cor. 15:57; II Tim. 1:12).

Consummation of Sanctification

While the apocalyptic emphasis strongly influenced rabbinic theology at this time, St. Paul transcends these nationalistic and utopian views to set sanctification solidly within the framework of New Testament eschatology. Three of the passages studied particularly point up aspects of this eschatological view: I Thess. 5:27; Rom. 6:22; II Thess. 2:15.

We note first of all that sanctification seeks its fulfillment in the return of Christ (I Thess. 5:23). Sanctification in this life remains an incompletely appropriated divine gift until the final consummation; therefore the sanctified believer constantly fights on in the hope of Christ's second coming. While his expression of sanctification remains tainted with the defilement of his own flesh, he knows that his God-given holiness finds its ultimate goal in the glory of Christ (II Thess. 2:14). Eternal life is the end of sanctification (Rom. 6:22).

The link between eschatology and sanctification is evident in several ways. The Gospel by which one is

sanctified includes the entire concept of the kingdom of God and of the last times (Mark 1:15; Matt. 6:9; Luke 11:2); therefore the holy one of God is bound up in both the "now" and the "not yet" of Christ's redemptive work. The deliverance of God, determined by God's choice and accomplished through His Son, carried out by the Spirit, means not only redemption and rescue from the powers of sin and death now, but above all the final victory over death and the power of the grave (II Thess. 2:13). The witness of the Spirit not only works sanctification in this present time, but seals our hearts and serves as guarantee of God's promised inheritance (Eph. 1:14; II Cor. 1:22; I Pet. 1:2-8).

The bodily resurrection might be hinted at, if not explicitly stated, in Paul's concept of sanctification (I Thess. 5:23). God's sanctifying work in the life of a believer does not limit itself to the soul or the spirit. The entire person is set apart as holy and blameless before the Lord so that the sanctified one need not fear the coming judgment. By God's cleansing he shall face Christ's judgment undefiled in body, soul, and spirit. This passage seems to indicate that we shall stand before Christ not just as souls or spirits, but just as we are now, concrete human beings with the physical as well as spiritual side.

In conclusion we would note the hope and conviction of sanctification found in I Thess. 5:23 and II Thess. 2:13. Paul's faith rests not upon sanctification as moral virtue or ethical achievement, but upon the fact that God shall keep His chosen ones in sanctification. The call of God is no faint whisper in the dark, but the effective, preserving promise of God's abiding faithfulness (I Thess. 5:24). He who has begun a good work in His people will continue it unto the end. The summons of the Gospel holds forth no empty hope, but invites one to share the very glory of Christ. And how is this possible? God is faithful! His word must stand! Thus from the beginning in God's choice to the final culmination in Christ's triumphant return God dominates Paul's concept of sanctification. Sanctification is God's gift throughout. The challenge and command to live this divine gift is accompanied by the very power to heed and obey. Thanks be to God which gives us such holiness through our Lord Jesus Christ.

CHAPTER VI

CONCLUSION

We find the roots of Paul's concept of sanctification deeply imbedded in the Old Testament. Sanctification cannot be understood without a study of the Holy God Who Himself gives sanctification. The Holy God determines and defines the concept of sanctification, for sanctification means sharing and partaking of divine holiness. Thus to know and experience the holiness of God implies to know and experience God's righteousness and glory, His judgment and love, His mercy and grace.

This sanctification depends solely upon the elective love of God. Man in no way influences or sways God's choice, even though man does have the terrible freedom to reject the divine gift. Parallel with justification and redemption, sanctification portrays God's gracious act of forgiving and saving as a setting-apart from everything profane and corrupt and as a participation on man's part in God's holiness and separateness. Sanctification, while primarily a religious concept, involves moral and ethical implications. The sanctified not only belongs to God as a holy one, but also is purified and cleansed, justified and redeemed.

While sanctification describes the sanctifying act of God, Paul uses sanctification to denote the entire Christian life. The imperative "be sanctified, be holy" is just as vital to this concept as God's activity. Man always has the freedom to corrupt and defile what God has given, for he continually confronts the power of the flesh in his own life. Thus sanctification is a call to arms, a summons to battle, and takes its place with faith and love as a concrete expression of the love God has shown to the sanctified one.

The role of the Spirit is crucial in sanctification. Not only does the Spirit enable man to believe and to be sanctified by the Holy One, but the Spirit also furnishes the power and strength to live one's sanctification. Without the Spirit the believer would immediately be overcome by the force of evil within and around him. But by God's grace the Spirit seals hearts and guarantees God's continuous help and aid.

The ultimate consummation of sanctification is Christ's return and the gift of eternal life. Sanctification, just as all the gifts of God's love and mercy, eventually has its fulfillment and completion in the life with God after physical death.

As the writer looks back over this attempt to present Paul's concept of *ἁγιασμός* and *ἁγιασμός*, one dominant fact strikes him ever more forcefully. Sanctification dare not be limited to the Christian life. The danger of moralism

and legalism is immediately present. Sanctification presents not only man's responsibility but also the full glory of God's redemptive act in Christ. This paradox presents a problem. Yet Paul in his concept of *ἀγιωσύνη* does not resolve the paradox. He simply proclaims it. The expression of one's faith and holiness must always find its source and content in God's condescension to man, so that man's response to God is an expression of a holiness given by God. Sanctification, the Christian life, does not start where God's forgiveness leaves off but is directly involved in God's act of setting one apart as holy. The admonition, "be what you are," seems most apt, as the followers of Christ by the guidance and strength of the Spirit witness and confess by word and deed, thought and desire, their living Lord.

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