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A STUDY OF
CERTAIN PAULINE PICTURES OF THE CHRISTIAN LIFE
AND THEIR CONTRIBUTION TO
AN UNDERSTANDING OF SANCTIFICATION

By-

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To
my wife,
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A STUDY OF
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INTRODUCTION

A. THE SUBJECT DEFINED

The Pauline pictures of the Christian life are pictures of God's personal activity in the lives of His children. In the New Testament the author understands sanctification to be used primarily of that activity of the holy God by which He seeks to make men partakers of His holiness. The initiative is always with God, but the believer is always dealt with as a responsible person and as such is exhorted to set himself apart unto sanctification. When a believer sets himself apart unto God, he grows in personal holiness - he participates in God's character.

Paul uses "picture parables" to describe the various aspects of this sanctification. In attempting to demonstrate to his "young" Christians that sanctification is a progressive process, he describes it in many ways, some of which are transformation, growth, bearing fruit, and putting off the old man and putting on the new man.

It will be the purpose of this study to discover what Paul meant by these pictures of the Christian life and to determine their contribution to an understanding of sanctification.

B. THE SUBJECT DELIMITED

The present study is limited, for one thing, to those Pauline pictures of the Christian life which are found most frequently in his epistles and which consequently appear to be crucial in Paul's thought. A second basis on which these particular pictures of the Christian life have been selected is that of unusualness, that is, they are those which contain a particular emphasis not found in other pictures. This emphasis is that the Christian life is both a change from the former life of evil and also an advance in personal holiness, the manifestation of which becomes more apparent as time goes by.

Having evaluated the various pictures Paul uses of the Christian life on the above two bases, the writer will then concern himself with these Pauline pictures - transformation, growth, bearing fruit, and putting off . . . putting on.

C. THE SUBJECT JUSTIFIED

The true character of sanctification in the life of the Christian believer has been a tight-rope for theol-

ogians and Christians down through the ages. There is the abyss on one side of justification being enlarged, or rather postponed, to include most of or all of sanctification, so that one is not justified until late in one's Christian life. The result in this case is all works and little or no faith. The other error is that justification is held to be an instantaneous declarative act of God, but it also is held to be the whole act in the experience of the Christian - sanctification shrivels up and there is all faith and little or no works.

In his churches Paul faced this problem of how the Christian believer should live. He used pictures such as "transformation", "growth," bearing fruit", and "putting off . . . putting on" to illustrate in a sort of parable form what he wished to teach the members of his congregations concerning what living the Christian life should really be.

It is for the reasons above that a study of certain Pauline pictures will be undertaken to aid the author in his own Christian life to arrive at a better understanding of what the Scripture teaches the Christian to do in order to draw closer to God in Christ-likeness and to become more effective in God's redemptive program. It is hoped that this study may also help others.

D. THE METHOD OF TREATMENT

Each of the selected Pauline pictures will be studied separately. In so doing a study will be made of all of the passages in Paul's epistles where each picture occurs.

In those passages involving a certain picture a search will be made for important aspects which are clarified in those passages. Such aspects are those which have to do with any study of the Biblical teaching concerning sanctification. For example, the agent and means of sanctification are aspects with which any study of sanctification has to concern itself, because of the very nature of sanctification.

The discussion will then proceed with a study of each passage in order to determine what Paul does teach therein concerning sanctification.

Finally a general summarization will be effected which seeks to tie together the contribution of each picture so as to present all the contributions which these pictures make.

E. THE SOURCES FOR THE STUDY

The epistles of Paul will be the primary sources of study. Greek lexicons will be used in the study of significant terms. In the consideration of the interpretive factors Bible dictionaries and commentaries will be used

where profitable so as to present also the interpretation of these pictures by others. The main endeavor of the study, however, will be the passages in the epistles of Paul which contain these pictures of the Christian life, and these passages will be the primary and basic sources for this study.

CHAPTER I

SANCTIFICATION PICTURED AS TRANSFORMATION

A. INTRODUCTION

This chapter will be concerned with a study of the Pauline picture of the Christian life as found in the term "transformation". The purpose will be to find the contribution of this picture to an understanding of sanctification. The method of treatment will be that which has already been outlined in the section by that designation in the introduction to this thesis.

An inductive study has been made of II Corinthians 3:18 - 4:6 and Romans 12:1,2, and it has been found that certain aspects of sanctification come to light as Paul uses the verb *μεταμορφώω*. These aspects are first, the definition of transformation, secondly, the means of transformation, thirdly, the purpose or goal of transformation, fourthly, the time of transformation, and finally, the agent of transformation. Each of these aspects will be studied separately.

In conclusion a summary will be made of the contribution of "transformation" to an understanding of sanctification.

B. THE DEFINITION OF TRANSFORMATION

Paul uses the verb *μεταμορφώω* in II Corinthians 3:18 and Romans 12:2. A good understanding of this verb is basic to any study of the Pauline picture of "transformation".

The study of the etymology of *μεταμορφώω* reveals that this verb is a compound of *μετά*¹ and *μορφώω*. The preposition *μετά* when used as a prefix to a verb denotes change or transfer. In all such cases the verb means "to make a change and adopt",² The omission of *εἰς* preceding *τὴν αὐτὴν εἰκόνα* supports this position.

The verb *μορφώω* occurs in the New Testament only in Galatians 4:19 where Paul writes, "I travail in birth . . . until Christ be formed in you." Cremer states that it is easily referred back to its primary meaning, "to mould into a form".³ The noun *μορφή* is used in contrast to *σχῆμα*. The former denotes the essence of a thing; the latter speaks of its accidents. Trench believes that the distinction between the two words comes

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1. Marvin R. Vincent: Word Studies in the New Testament, Vol. I, on Matthew 17:2
2. Alfred Plummer: A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians, p. 106
3. Hermann Cremer: Biblico-Theological Lexicon of New Testament Greek

out very clearly in the compound verbs.¹ If one were to change a Dutch garden into an Italian garden, this would be μετασχηματίζειν.² But if one were to transform a garden into something wholly different, say into a city, this would be μεταμορφῶν. Thus it is seen that μορφή denotes the form regarded as the distinctive nature and character of the object or person. A change in the inner life is described as a change of μορφή never of σχῆμα.

The extra-Biblical usage of μεταμορφῶω is primarily in regard to the bodily form and rarely of moral transformation. The New Testament usage of μεταμορφῶω is limited to four passages. In Matthew 17:2 ff. and Mark 9:2 ff. it is used of Jesus, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν. Thayer says that when used of Christ this verb denotes that His appearance was changed, i.e. was resplendent with a divine brightness.³ The use of μεταμορφῶω implies that His form was also changed. The only other usage of μεταμορφῶω is found in II Corinthians 3:18 and Romans 12:1,2 and in these two instances the verb is used of Christian believers - the Christian transformed into the same image (of consum-

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1. Richard C. Trench: Synonyms of the New Testament, Eighth Edition, p. 254
2. II Corinthians 11:14
3. Joseph H. Thayer: Thayer's Greek-English Lexicon of the New Testament

mate excellence that shines in Christ)¹ - his moral character² is changed for the better.

The Vulgate uses three different verbs to translate *μεταμορφώω* : transfigurari in the Gospels, transformari in II Corinthians 3:18, and reformari in Romans 12:2. Plummer implies that this is regrettable³ and feels "transformed" is the best translation. The contrasting of transfigure and transform is aided according to Trench by a contrasting of "deformed" and "disfigured". A hunchback is "deformed", a man that has been beaten about the face may be "disfigured"; the deformity is bound up in the very existence of the one; the disfigurement of the other may in a few days have quite passed away. Trench believes the same distinction is easily recognized in "transfigure" and "transform". The verb reformari when used of persons means "to amend or reform". Thus reformari is a poor translation of *μεταμορφώω* because it has the sense of taking the old form and improving it; whereas the real meaning of *μεταμορφώω* is "to change into another form". Thus "transform" is the best translation, for the preposition "trans" gives the thought of change "across into a new form".

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1. II Corinthians 3:18
2. Romans 12:1,2
3. Plummer, op. cit., p. 106

C. THE MEANS OF TRANSFORMATION

In II Corinthians 3:18 Paul clearly tells the "how" of transformation. The verb which he uses is *κατοπτρίζομενοι* and has been translated two ways: either "beholding as in a mirror" (R.V.), or "reflecting as a mirror" (R.V. margin). Chrysostom, Plummer, and Lenski are some commentators who adopt the latter translation.

The verb *κατοπτρίζω* in the active means "to shew as in a mirror" or "by reflexion, to cause to be reflected".¹ In the middle voice this verb means "to look into a mirror, behold oneself in a mirror".² Liddell and Scott believe that in II Corinthians 3:18 "beholding" as in a mirror may be a possible rendering, but they feel that it suits the context better to translate the verb as "reflecting" the glory. Vincent feels that "reflecting" seems to be preferred on internal grounds as better-suiting the comparison with the divine glory as mirrored in the unveiled face of Moses. However, Vincent does not think that usage supports such a translation. Thayer states that we behold the glory of Christ in the Gospel as in a mirror from which it is reflected.

Thus there are two renderings of this passage and the difference between the two is quite considerable:

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1. Henry G. Liddell and Robert Scott: A Greek-English Lexicon, Eighth Edition, ad. loc.
2. Ibid, loc. cit.

1. we . . . beholding as in a mirror the glory of the Lord are transformed;

2. we . . . reflecting as in a mirror . . . are transformed.

The danger is that one will take the first translation above and slip into the error of the Latins who translate

ΚΑΤΟΠΤΡΙΣΘΕΜΕΝΟΙ¹ as speculantes or just contem-
plantes, neither of which preserves the allusion to

ΚΑΤΟΠΤΡΟΝ, "a mirror". Speculantes seems to preserve it but does not, for speculari is "to see from a watch-
tower" (specula), not "see in a mirror" (speculum).²

Meyer states that Chrysostom and his successors, Luther, Calovius, Bengel, and others, think that

ΚΑΤΟΠΤΡΙΣΕΣΘΗΚΙ means "to reflect, to beam back the lustre", so that in parallel with Moses, the glory of Christ is beaming forth from the Christian believer.³ Paul's use of μεταμορφούμεθα proves that he considers the Christians as those in whom the glory of the Lord is displayed.⁴ The reflecting is not done in the Gospel; it is the Christian believer himself who reflects and is in that act transformed. The contrast here is not only between

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1. Vulgate, "Nos vero omnes, revelata facie gloriam Domini speculantes, in eandem imaginem transformamur a claritate in claritatem.."
2. Plummer, op. cit., p. 106
3. H.A.W. Meyer: Critical and Exegetical Handbook to the Epistles to the Corinthians, translated from the Fifth Edition, p. 487
4. Hermann Olshausen: Biblical Commentary on St. Paul's First and Second Epistles to the Corinthians, p. 304

the Jews, or the unconverted, and Christians as Hodge in-
sists, but also between Moses and the Christian.¹

The idea of beholding is perhaps not the primary one here, for ὁρατὶς ἑαυτοῦ, which is the proper word for "behold", has occurred twice already (in verses 7 and 13). Also the dative "with unveiled face" points not to the children of Israel but to Moses who faced God without a veil as the Christian believer does now. The setting of the Jehovah-Moses-Israelite relation is also preserved in the Christ-Christian believer-unbeliever relation. Moses and the Christian believer are mirrors, both receiving and sending. This is not a reflecting by the leaders of the church alone for Paul uses "we all" as he writes to the Corinthians. Thus the original Greek usage, as shown by Liddell and Scott, Plummer, and Lenski, and the context indicate that the "how" of transformation is primarily to "reflect as a mirror" the light and life of Christ. But to reflect necessitates a beholding, just as out-put demands an in-take, i.e. the Christian is not a Dead Sea.

Paul further enlightens one as to the means of transformation in I Corinthians 4:2 and 4:6. In 4:2 there is clearly the contrast between the reflection from the works of the false prophet and from Paul. Because the Judaizers could not survive if their works were to be re-

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1. Charles Hodge: An Exposition of the Second Epistle to the Corinthians, p.77

flected, they therefore "work the hidden things of shame". Paul openly walks "by the manifestation of the truth commending (himself) to every man's conscience in the sight of God." Transformation occurs by the manifestation of truth commending oneself to others. This is a reflecting as a mirror. It is receiving and showing the truth of Christ to all men in one's words and life.

In 4:6 Paul gives another look at the means of transformation. God said, "Light shall shine out of darkness." Darkness did not only behold the light. Rather, and more primary to Paul in 4:6, the light shone out of darkness. The creation of light in the beginning is a picture of regeneration in the life of any convert. At creation physical darkness lost its power and reflected God's light; in Paul's conversion spiritual darkness was conquered and God's light shined in his heart.

Paul continues, "πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ." In the series of three genitives which occur in 4:4 the first genitive is subjective, as it also is here in this series of three genitives. This subjective genitive is difficult to translate into good English, but it indicates that the "knowledge of the glory of God" causes the illumination to take place. This "knowledge" is in the Apostles and is imparted to them by God¹

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1. Plummer, op. cit., p. 121

with a view to (*πρός*) their employing it to illuminate others.

Calvin understands Paul to mean "that God has, by His Spirit, opened the eyes of our understanding, so as to make them capable of receiving the light of the gospel."¹ Thus *πρός φωτισμόν* means to give one the light. The end or design of God's shining into one's heart is that one should apprehend the glory of God in the face of Jesus Christ. Calvin is followed by Hodge in this interpretation; but Luther and almost all of the modern commentators interpret 4:6 in the other sense, which has been found in Plummer and is found in Galatians 1:16 where the Apostle says that God had revealed His Son in Paul that he might preach Christ among the Gentiles. In his account of his conversion which he gave to King Agrippa, Paul states that Christ told him from the beginning that He appeared unto him that he (Paul) might use this knowledge of Christ to illuminate others:

But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.²

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1. John Calvin: Commentary on the Epistles of Paul the Apostle to the Corinthians, p. 200
2. Acts 26:16-18

Thus it is seen that Luther understood the means of transformation as he wrote, "As a mirror catches an image, so our heart catches the knowledge of Christ."¹

In conclusion it is evident that the means of transformation as taught by Paul is first, that the Christian is transformed as he reflects as in a mirror the glory of the Lord. Secondly, in 4:2 Paul states that because he has this ministry, he manifests the truth, commending himself "to every man's conscience in the sight of God." This transformation takes place in a setting of "manifesting the truth and commending (oneself) to every man's conscience." Thirdly, in 4:6 Paul declares that the light has shined "in our hearts with a view to illumining men with the knowledge of the glory of God." In both verses 3 and 4 Paul clearly refers to those to whom he preached; so also here the hearers are included. It seems that Galatians 1:16 and Acts 26:16-18 support this view.

In Romans 12:1,2 Paul discusses several means of transformation. This is a transition paragraph in that it is the opening of the concluding portion of this epistle, which is devoted to the specific applications of the previous doctrinal discussion. This very noticeable division between the general doctrinal discussion and the specific portion is found also in Paul's other epistles: Galatians

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1. Quoted from Meyer, op. cit., p. 481

5:1,2, Ephesians 4, Colossians 3:1, I Thessalonians 4:1, and II Thessalonians 3:6. In Romans 12:1,2 the Apostle gives a general introduction on the character of the Christian life.

The "how" of transformation is $\tau\eta\ \acute{\alpha}\nu\alpha\kappa\alpha\iota\nu\acute{\omega}\sigma\epsilon\iota$ $\tau\omicron\upsilon\ \nu\omicron\acute{\omicron}\varsigma$, "by the renewing of your mind". This is not repentance as Barth holds in his commentary on this passage in which he states,

Repentance, as the 'primary' ethical action, is the act of rethinking. This transformation of thought is the key to the problem of ethics, for it is the place where the turning about takes place by which men are directed to a new behaviour.¹

It seems that Paul is here speaking of sanctification rather than repentance. Christians should remember that they already are children of God and that this fact has definite consequences for their manner of life.

In Romans 6:4 Paul tells how, through baptism, the Christian is incorporated into Christ and united with Him in participation in His death and resurrection. From this Paul at once draws the conclusion that the believer should "walk in the newness of life", $\acute{\epsilon}\nu\ \kappa\alpha\iota\nu\acute{\omicron}\tau\eta\tau\epsilon$ $\xi\omega\eta\varsigma\ \pi\epsilon\pi\lambda\alpha\tau\eta\sigma\omega\mu\epsilon\nu$. It will not do for the Christian to live on in the old nature just as if nothing had happened through Christ. In 6:2 Paul shows how contrary to common sense such a life is: "How can we who died to sin

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1. Karl Barth; The Epistle to the Romans, translated from the Sixth Edition, p. 436

still live in it?" The believer's mind must not remain in the old aeon and be conformed to it. This renewal in Romans 12:1,2 is more akin to regeneration even though the term "regeneration" regards the matter of change toward sin in one's life more as an act while "renewal" treats it more¹ as a consequence of this act.

In the renewing of one's mind one is no longer enslaved by the sins of the old nature, i.e. lust, pride, covetings, etc., but is transformed by accepting the will of Christ as the controlling principle of one's life and by allowing the continual indwelling of the Spirit of Christ as the dominating power of one's life. The means of transformation thus is not primarily repentance but is rather getting a new rider. Luther pictured man as a horse with either Satan or the Holy Spirit riding him. In baptism one is born again, but one must also shift riders and not relapse to the rule of Satan.

In Romans 12:2 the word "fashion", $\sigma\chi\eta\mu\alpha$, implies external resemblance, whereas "form", $\mu\omicron\rho\phi\eta$,² denotes the essential nature. From this it would seem that one is fashioned according to this-world mainly by outside influences which work into one's heart to turn it into evil, corrupting it. But, in contrast, if one is to

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1. Hermann Olshausen: Epistle to the Romans, p. 389
2. Philippians 2:6

be transformed, it must begin within and work out. The milieu in which this takes place is the discernment of the will of God. The believer's responsibility is to meet the conditions under which renewal takes place - yielding in order to know the will of God and obedience to the known will of God. Paul implies that the Roman Christians have a certainly known will of God by which they know they should not continue in sin.¹ It is on the basis of this fact that he reproves them. They should know better. It is as one discerns the will of God that one discovers and is able to follow that which is in accordance with God's will.

$\Delta \circ \kappa \lambda \mu \acute{\alpha} \varsigma \omega$ means "to test, examine, prove, scrutinize (to see whether a thing be genuine or not)".²

The editor of Calvin's commentary gives the following in a footnote:

'that ye may carefully search,' Jerome; 'that ye may experimentally know,' Doddridge; 'that ye may learn,' Stuart. The verb means chiefly three things, 1) to test, i.e. metals by fire, to try to prove, to examine, I Peter 1:7, Luke 14:19, II Corinthians 13:5; 2) to approve what is proved, Romans 14:22, I Corinthians 16:3; 3) to prove a thing so as to make a proper distinction, to discern, to understand, to distinguish, Luke 12:56, Romans 2:18. The last idea is the most suitable here 'in order that ye may understand what the will of God is..'³

It is in the area of this discerning of God's will that the Christian believer is transformed.

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1. Romans 6:2-4, 11, 12
2. Thayer, op. cit.
3. John Calvin: Commentaries on the Epistle of Paul the Apostle to the Romans, p. 454

A further means of transformation is indicated in an implied sense in these first two verses of Romans 12. Paul urges, "I beseech you . . . to present your bodies a living sacrifice, holy, acceptable to God." Then he goes on to exhort the Romans, "be ye transformed by the renewing of your mind that ye may prove what is the . . . will of God." The implication is that if the Christians in Rome present their bodies to God, then God will transform them. Thus dedication of one's life to God is a means of transformation. Paul regards the Christian's body as not his own to do with as he wills apart from the will of God. The Christian has entirely passed over so as to become the property of God, which cannot be except the Christian renounces himself and thus denies himself. Then by means of fully consecrating himself to God, the Christian is transformed. Paul teaches that presenting one's body as a living sacrifice to God is a necessary means through which God transforms. This definite act of self-dedication is not only the prerequisite but also the on-going means of transformation.

The "how" of transformation in Romans 12:2 is by the renewing of one's mind, that is by having the thoughts, desires, and ambitions which the Spirit leads one to have - it is by an inner regeneration and an indwelling of the Spirit such that He, not Satan, is the dominating influence of one's life. The milieu of this transformation is

the discernment of the will of God such that by discovering and obeying the will of God the Christian grows in sanctification, i.e. is transformed into the image of Christ. Another means of transformation is dedication to God. Paul implies that if the Christians at Rome present themselves as living sacrifices to God, He will transform them. Consecration of oneself to God is therefore a means of transformation.

D. THE PURPOSE OR GOAL OF TRANSFORMATION

In II Corinthians 3:18 Paul declares that the present and future goal of this transformation is that Christian believers "are transformed into the same image from glory to glory", *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν*. This transformation increases until the believer is transformed into the image of Christ.

Because *κατοπτρίζεσθαι* is here employed in the sense¹ of to reflect as from a mirror, i.e. to beam forth, Paul must consider *μεταμορφούμεθα* as describing Christians in whom the glory of the Lord is displayed; for, from the continual operation of this transformation, they are described as gradually becoming transformed into the image of Christ.² The Christian believer walks with an uncovered face because there is no diminishing or fading away of the

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1. R.C.H. Lenski: The Interpretation of St. Paul's First and Second Epistles to the Corinthians, p. 976.
2. Hermann Olshausen: Biblical Commentary of St. Paul's First and Second Epistles to the Corinthians, p. 304.

glory of the Lord, τὴν δόξαν κυρίου. As Moses showed his face before the glory of God began to fade from it, so should the Christian display the Christ-life in an ever-growing way - not a fading away. Here is the picture of the Christ-believer-others relation.

Christ said both, "I am the light of the world",¹ and "Let your light shine before men that they might see your good works and glorify your Father who is in heaven."² As the Christian walks reflecting the light of Christ, his glory steadily increases from one degree of glory to another, ἀπὸ δόξης εἰς δόξαν; and he is transformed into the image of Christ. The Christian's face remains unveiled, ἀνακεκαλυμμένῳ προσώπῳ, "with a face that has been and continues to be unveiled" (perfect participle), and, unlike Moses' face, is never veiled. Paul demonstrates here that in growing into the image of Christ from glory to glory the Christian needs no veil, for he is to increase in glory. The Christian is not to decrease in likeness to Christ; hence no veil.

Paul describes the goal as τὴν αὐτὴν εἰκόνα, "the same image". The αὐτὴν is held by some to refer to the preceding δόξαν κυρίου, "the glory of the Lord", which beams forth from the faithful and becomes the

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1. John 8:12
2. Matthew 5:16
3. Olshausen, op. cit., p. 304

image of Christ in them. Paul, however, seems to declare that the Christian is transformed "into that very image" which he sees in Christ and which he reflects in himself to others.¹ He becomes so transformed that the image of Christ shines forth from him so that he grows to become like the glorified Christ. This is a "putting on" Christ in the sense that others will see a transformation in the Christian; yet it is more truly a transformation from within, a shining forth from a heart indwelt by the Holy Spirit.

In Romans 12:1,2 Paul teaches that the purpose or goal of transformation is negatively that Christians are not to be "fashioned according to this world", and positively that the minds of the Christians are to be renewed "that (they) may prove what is the good and acceptable and perfect will of God." $\Sigma\chi\eta\mu\alpha$ (from $\acute{\epsilon}\chi\omega$, $\sigma\kappa\epsilon\iota\nu$) is the external semblance. To the Romans and to any group of Christians where faith in some cases was declared but little or no new life was demonstrated, this exhortation to "be not fashioned", $\sigma\upsilon\sigma\chi\eta\mu\alpha\tau\acute{\iota}\varsigma\epsilon\sigma\theta\alpha\iota$, was proper; for they said they were Christians but did not show the fruits thereof. Their "fashions", their outer visible selves and lives, were not Christ-like. They had not dedicated their lives to God as living sacrifices, and this was evident in their "fashions".

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1. Lenski, op. cit., p. 978

Paul always ties duty to doctrine; therefore, he goes on and exhorts, "Be ye transformed". ¹ *Μορφή* more fitly designates the real inward form, while ₂ *σχῆμα* denotes rather the external and accidental appearance. Therefore, whereas their external selves were obviously not Christ-like, this observation only led to the further one that their inner desires, thoughts, and love were not for Christ either. Thus Paul begins his positive message with an exhortation to clear up their inner selves first, and then they would come to know the will of God for them. The goal of transformation thus is to be renewed so as to be able to prove what is the will of God. This proving or discerning is the practice of the whole inner life transformed by the light of Christ. He who is transformed by this renewal not merely can do, but actually does, the *δοκίμασεν*.

Thus the goal is inwardly a transformation of heart, desires, and ambitions by a renewing of the mind and outwardly a discarding of the fashions of this world in order to let the Spirit shine forth into one's actions. In this way the Christian believer is a reflection of Christ, and the goal is to reflect more and more perfectly from glory to glory. This goal is expressed very clearly often in the New Testament as the following passages indicate:

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1. Cf. Philippians 2:6-8
2. J.P. Lange and F.R. Fay: The Epistle of Paul to the Romans, p. 382

"Christ liveth in me:" Galatians 2:20
"until Christ be formed in you - " Galatians 4:19
"That ye may become partakers of the divine nature,"
II Peter 1:4

E. THE TIME OF TRANSFORMATION

In II Corinthians 3:18 Paul uses the perfect participle in ἀνακεκαλυμμένῳ , "has been and remains unveiled"; the present participle in κατοπτριζόμενοι, "reflecting as a mirror"; and the present passive indicative in μεταμορφούμεθα , "are being transformed". The Greek perfect tense denotes the present state resultant upon a past action.¹ The present indicates action going on in the present - continuing now - as Machen defines the present tense as the tense which "represents the action as taking place in present time . . . continuance of the action."² From this it is evident that for Paul transformation was very much a present, continuing experience.

Paul's stress on the present progress in transformation is strengthened by his description ἀπὸ δόξης εἰς δόξαν . This is no sudden, completed change which might end in stagnation. It is a continual and gradual progress. This transformation begins in regeneration when the Holy Spirit enters to dwell in the Christian's heart and continues on through life and into eternity.³

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1. J.G. Machen: New Testament Greek for Beginners, p. 187
2. Ibid, p. 21
3. Plummer, op. cit., p. 107

In Romans 12:1,2 *μεταμορφοῦσθε* is present imperative passive, concerning which Machen states, "The present imperative refers to the action as continuing or as being repeated."¹ The *ἀνακκινῶσθαι τοῦ νοός* here denotes the progressively transforming operation in the believer.²

The sense of *εἰς δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ*, as has been shown previously, is that as one discerns the will of God, one is able to follow that which is in accordance with God's will. This is a growing process in which the Spirit will guide the Christian into more and more Christ-likeness such that others will see the image of Christ in him. This transformation and renewing of one's mind unto knowledge of God's will and obedience to it is a continuing process in the present life of the Christian.

F. THE AGENT OF TRANSFORMATION

There are a great number of possible translations of *καθάπερ ἀπὸ κυρίου πνεύματος* in II Corinthians 3:18 and there are many opinions to be read. Plummer straightforwardly states that the meaning of this short passage, like that of the first half of 3:17, is

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1. Machen, op. cit., p. 180
2. Olshausen, Epistle to the Romans, p. 388

in doubt and it is impossible to determine with certainty what the words mean.¹ However, he finally decides on "Even as from the Lord who is spirit" or "from the Lord, the Spirit," and Lenski similarly translates, "as from the Lord (who is) the Spirit."²

The Vulgate, Augustine, Calvin, and many others translate, "the Spirit of the Lord". But this inverts the order of the words as they occur in the Greek and says the same thing as verse 17, *τὸ πνεῦμα κυρίου*, Spirit of the Lord. Paul would hardly express the same idea in such different ways in the same breath.

Chrysostom, Theodoret, and some moderns render it as "the Spirit who is Lord". But this again reverses verse 17, where Paul says the Lord is the Spirit. Billroth, Olshausen, Meyer, and others translate "Lord of the Spirit", i.e. Christ may be said to be Lord of the Spirit as the Father is the God of Christ. But this again does not accord with verse 17, nor does it have any Scriptural authority or analogy.

Meyer states that here the relation of subordination in the divine Trinity is most distinctly expressed.³ In view of the numerous and varied translations of this passage, one wonders how Meyer can use the superlative

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1. Plummer, op. cit., p. 108
2. Lenski, op. cit., p. 978
3. Meyer, op. cit., p. 483

"most distinctly". Rather it is clouded.

Luther, Beza, and Hodge render ἀπὸ κυρίου πνεύματος as "the Lord who is the Spirit." Two facts which support this are the analogy of such expressions as ἀπὸ θεοῦ πατρός, "from God who is Father", Galatians 1:3, and the example given in verse 17. The former passage determines the meaning of the latter. In verse 17 Paul said, "The Lord is the Spirit" and in verse 18 he indicates that the transforming power by which one is made like Christ flows from "the Lord who is the Spirit."

Paul says that transformation is what one might expect from such a source or agent. This is the meaning of "as from the Lord who is the Spirit." καὶ ὡς περ means "even as" or "as one would expect", "as is natural".¹ Ἀπὸ indicates derivation, not agent as ὑπὸ would; thus the Lord is the source and fountain of the Christian's transformation.²

Plummer states, "the Lord Christ himself is the transforming power."³ Lenski holds that the Christian's "whole transformation is the work of the Lord, in and by and through the Spirit. In regard to that all Scripture agrees."⁴

This latter (Lenski's) is the best understanding

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1. Plummer, op. cit., p. 108
2. Lenski, op. cit., p. 978
3. Plummer, op. cit., p. 109
4. Lenski, op. cit., p. 979

of this difficult passage. Thus the source in this transformation is Christ Himself; for it is His light reflected in the Christian that transforms him. But this transformation is wrought in and by and through the Spirit.¹ Paul clearly teaches that Christians are transformed as they reflect "the glory of the Lord", and in the same breath he teaches that this transformation is "from the Lord who is the Spirit." The sense in which Paul means this is indicated in the context. The Christian is transformed as he reflects the glory of the Lord; but then Paul goes on to clarify with the statement, "as one would expect from the Lord who is the Spirit." This addition by Paul indicates that he considered such a transformation to be what one would expect from the Spirit, i.e. the transformation of Christians is His special work. The distinction between the agency of Christ and the Spirit here seems to be that the Spirit is the more immediate Person indwelling the Christian and using "the glory of the Lord" to effect the transformation of that Christian. Also Paul implies in his *καὶ θάπτεσθαι* that transformation of the Christian is the particular work of the Spirit - it is His special activity in Christians. For these two reasons, it is evident that Paul regards the Holy Spirit as the agent of transformation.

At first glance in Romans 12:1,2 Paul speaks of

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1. E. Andrews: The Meaning of Christ for Paul, p. 147-150

no agent in transformation. But he exhorts the Romans
 ὁ δὲ τῶν οἰκτιρμῶν τοῦ θεοῦ , "by the mercies of God", to
 present their bodies a living sacrifice. The ὁ δὲ (by)
 gives the reader to understand that the divine mercies are
 the power by means of which this exhortation should take
 possession of his will.¹

As has been noted, the Epistle to the Romans is
 divided into two great sections. The Old Testament wor-
 ship was also divided into four kinds of sacrifice which
 might be reduced to two:

1. sin-offering and trespass-offering offered before
 reconciliation in order to obtain it;
2. whole burnt-offering and peace-offering offered
after reconciliation had been accomplished and serving to
 celebrate that reconciliation.

In Romans 1-11 Paul has been speaking of God's
 sacrifice which He offered for the sin and transgression of
 all men.² These are the mercies of God to which Paul appeals
 in Romans 12:1.

In Romans 12-16 Paul speaks of the second kind
 of sacrifice, which was the symbol of consecration to God
 after He had forgiven the offerer. Paul introduces this
 practical division by pointing to the source of power for
 this consecration, "the mercies of God". "The mercies of
 God" are the theme of the first 11 chapters and they con-

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1. F. Godet: Commentary on St. Paul's Epistle to the
 Romans, Vol. II, p. 279
2. Romans 3:25,26

tinue in 12-16. They work salvation in 1-11 and empower consecration in 12-16. For Paul conduct requires a power behind it. Morality needs a dynamic.

Paul declares that "the mercies of God" constitute this power. The Christian should always be discerning "what is that good, acceptable, and perfect will of God" because he knows that he can appropriate without reserve the infinite resources of "the mercies of God".

Paul regards God Himself as the agent of transformation. To the Romans he writes, "I beseech you . . . to present your bodies a living sacrifice, holy, acceptable to God." The implication is that if the Christian believer does dedicate himself to God as Paul urges, then God will transform him.

G. SUMMARY

The etymology of μεταμορφόω reveals that this verb is a compound of the preposition μετὰ and the verb μορφόω. When used as a prefix, μετὰ has the force of "change into". The omission of εἰς preceding τὴν αὐτὴν εἰκόνα supports this position. The verb μορφόω means to form, and its real sense is revealed best in the contrast between the nouns μορφή and ὄχημα. The former denotes the essence of a thing and the latter speaks of its accidents. Thus the etymology of μεταμορφόω indicates that it means "to change

into another form". The extra-Biblical usage of *μεταμορφόω* is generally in regard to the bodily form and rarely of moral transformation.

The usage of *μεταμορφόω* in the New Testament is limited to four instances two of which speak of Jesus' transfiguration. In the other two occurrences Paul employs this verb to denote the change which takes place in the Christian believer as he is transformed into the image of Christ as in II Corinthians 3:18 or is transformed by the renewing of his mind such that he will be able to discern the will of God as in Romans 12:1,2. The translations of *μεταμορφόω* into English have been more fortunate than those in the Vulgate where three different Latin verbs are used: transfigurari in the Gospels, transformari in II Corinthians 3:18, and reformari in Romans 12:2. Transfigurari is not the best translation because it has to do more with the change of the accidents as the verb "disfigured" helps to indicate. The verb reformari also is inadequate because it means to amend but not to change into another form, which is the proper meaning of transform; thus transform is the best translation of *μεταμορφόω* because it means to change into another form.

The means of transformation in II Corinthians 3:18 - 4:6 consists first in reflecting as in a mirror the glory of the Lord. The verb *κατοπτρίζω* has been

translated "beholding as in a mirror" and "reflecting as a mirror." Plummer, Lenski, and Luther are a few who have chosen the latter rendering not only because the context requires it but also because in the middle this verb does mean to reflect. The Christian is transformed as he reflects the glory of Christ unto others in good works.

Secondly, Paul tells of another means of transformation in his own life, for he has been given his ministry; therefore he manifests the truth, commending himself "to every man's conscience in the sight of God." Thirdly, in 4:6 Paul states that the light has shined in his life "with a view to illumining men with the knowledge of the glory of God in the face of Jesus Christ." Paul implies that he has been transformed because he was obedient to God and witnessed to the Gentiles. Galatians 1:16 and Acts 26:16-18 support this view.

In Romans 12:1,2 Paul declares that the means of transformation are three-fold. First, one is transformed by the renewing of one's mind so that one is no longer enslaved by lust, pride, coveting, etc. Rather by rejecting such sins and living in love as the several members of Christ's body is the Christian transformed. Secondly, the Christian is transformed by means of discerning the will of God. The verb δοκιμάζω means "to test, examine, discern". It is as one discerns the will of God that one discovers and is able to follow that which is in accordance

with God's will. Lastly, Paul implies that a means of transformation is self-dedication to God. In 12:1 he exhorts the Christians at Rome to present their bodies as a living sacrifice to God, and the implication is that God will then transform them.

The purpose or goal of transformation as stated in II Corinthians 3:18 - 4:6 is that Christian believers "are transformed into the same image from glory to glory." From the verb *κατοπτρίζομενοι* it is seen that this goal will be one of greater and greater reflection of Christ in one's life such that others see Christ more and more clearly in one's life. In Romans 12:1,2 Paul gives as the goal of transformation that one is to be renewed in mind so as to be able to prove what is the will of God. It is complete self-dedication to God.

The time of transformation as Paul presents it indicates that transformation is a continuous process beginning at the moment of regeneration and continuing "from glory unto glory", unto complete self-dedication to God.

In II Corinthians 3:18 - 4:6 the agent of transformation is the Spirit. Christ is the source of transformation, for it is His light reflected in the Christian that transforms him. Paul clearly teaches that Christians are transformed as they reflect "the glory of the Lord", and in the same breath he teaches that this transformation is "from the Lord who is the Spirit." Thus Christ is the

source, but the transformation is wrought in and by and through the Holy Spirit. In Romans 12:1,2 Paul regards "the mercies of God" as the source of power for the transformation of the Christian. Paul speaks of "the mercies of God" which work salvation in Romans 1-11. In Romans 12-16 Paul tells of "the mercies of God" as empowering consecration. Paul also implies that if the Christians in Rome dedicate themselves to God, i.e. present their bodies as living sacrifices to God, then God will transform them.

CHAPTER II

SANCTIFICATION PICTURED AS GROWTH

A. INTRODUCTION

In his epistles the Apostle Paul speaks of growth in the Christian life. He often writes at length on doctrine, and then he exhorts the members of his young churches to grow to be $\pi\upsilon\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{o}\varsigma$,¹ to "grow up in all things into him, who is the head, even Christ",² to grow "in the knowledge of God",³ and to increase "with the increase of God."⁴

Paul's pictures of growth in the Christian life have been studied, and it has been found that the factors which he stresses are the following: the definition of growth, the persons in whom growth occurs, the means of growth, and the goal of growth. Therefore, these four approaches will be used in discussing Paul's picture of growth.

The procedure of exposition will be that outlined in the introduction to this thesis.

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1. I Corinthians 3:1
2. Ephesians 4:15
3. Colossians 1:10
4. Colossians 2:19

B. THE DEFINITION OF GROWTH

In the passages where Paul's concept of growth in the Christian life is found, he uses the verb $\alpha\upsilon\gamma\acute{\alpha}\nu\omega$ to express the picture of growth. The etymology of this verb indicates that $\alpha\acute{\epsilon}\xi\omega$ was the old, poetic form.¹ In the active voice $\alpha\acute{\epsilon}\xi\omega$ meant "to increase, enlarge, strengthen, or to exalt by one's deeds, to glorify, to magnify." The passive voice is translated by the verbs "to increase, to grow".

The verb $\alpha\upsilon\gamma\acute{\alpha}\nu\omega$ is used by Paul to express the action "to grow, to increase", although he twice uses $\alpha\acute{\epsilon}\xi\omega$ to express the same meaning as $\alpha\upsilon\gamma\acute{\alpha}\nu\omega$.² There does not appear to be any distinction in meaning between these two verbs, although $\alpha\acute{\epsilon}\xi\omega$ is an intermediate term between $\alpha\acute{\epsilon}\xi\omega$ and $\alpha\upsilon\gamma\acute{\alpha}\nu\omega$. The noun $\alpha\upsilon\gamma\etaσις$ is simply the noun "growth, increase". In the active voice $\alpha\upsilon\gamma\acute{\alpha}\nu\omega$ means "to cause to grow, to increase";³ it is used in this way in I Corinthians 3:6. All the lexicons are agreed that in the passive $\alpha\upsilon\gamma\acute{\alpha}\nu\omega$ expresses the action "to grow, to increase, or to become greater".

The usage of $\alpha\upsilon\gamma\acute{\alpha}\nu\omega$ is extensive in extra-Biblical literature as its meaning would naturally indi-

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1. Liddell and Scott, op. cit.
2. Ephesians 2:21 and Colossians 2:19
3. Thayer, op. cit.

cate. In later Attic Greek and often in late Greek the active is used intransitively like the passive.¹ Thayer states that the intransitive is found in later usage, that is, from Aristotle on but never in the Septuagint, and that $\alpha\upsilon\gamma\acute{\alpha}\lambda\lambda\omega$ in the intransitive means "to grow, to increase". In the New Testament the intransitive is used of plants,² of infants,³ of a multitude of people,⁴ of the growing authority of a teacher and the number of his adherents,⁵ of the external increase of the Gospel,⁶ and of the inward Christian growth in reference to Christ.⁷ It is evident from the preceding account of the New Testament usage that $\alpha\upsilon\gamma\acute{\alpha}\lambda\lambda\omega$ is employed to express the growth of many varied things. This is understandable in view of the almost ever-present manifestation of growth in that which is vital.

In the American Standard Version and in the Authorized Version $\alpha\upsilon\gamma\acute{\alpha}\lambda\lambda\omega$ is translated as "increase" in every passage where it occurs except in Ephesians 2:21 and 4:15 where it is rendered as "grow". The Revised Standard Version of 1946 employs "grow" instead of "increase" in three more instances than the Authorized and American

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1. Liddell and Scott, op. cit.
2. Matthew 6:28; Mark 4:8; Luke 12:27
3. Luke 1:80; 2:40
4. Acts 7:17
5. John 3:30
6. Acts 6:7; 12:24; 19:20
7. Ephesians 4:15

Standard Versions, namely, I Corinthians 3:6,7, Ephesians 4:16, and Colossians 2:19. Phillips in Letters to Young Churches translates $\alpha\upsilon\gamma\lambda\acute{\iota}\omega$ as "grow" in every passage where it occurs.

C. THE PERSONS IN WHOM GROWTH OCCURS

It is evident in chapters one and two of I Corinthians that the Corinthian Christians had attacked Paul for not having taught in a higher strain and for not having preached the "wisdom of God" referred to in I Corinthians 2:6 ff. Paul replies that he also ($\kappa\alpha\gamma\acute{\omega}$) could have spoken wisdom, but it was his practice to do so only to "them that are fullgrown". In his answer Paul describes the status of growth of the Corinthian Christians in the words:

And I, brethren, could not speak unto you as unto spiritual ($\piνευματικοί$) but as unto carnal ($\σαρκικοί$), as unto babes in Christ ($\νηπιόλοι ἐν Χριστῷ$).

Paul considered the members of the Corinthian church to be regenerate, as $\νηπιόλοι ἐν Χριστῷ$. Nevertheless, he calls them $\σαρκικοί$. This seeming contradiction constitutes a sharp thrust at the Corinthian Christians, who prided themselves on their spiritual gifts and attainments. In I Corinthians 12 Paul has to warn the Corinthians that spiritual gifts are not ends in themselves, and that it is wrong to display them for the pride and gratification of their possessors. This childish showing-off was

resulting in vanity, envy, and divisions. The σαρκικός is one who has received the Holy Spirit and experiences His influence but is not led by His enlightening and sanctifying efficacy in such a measure as to have overcome the power of sin, and still thinks, judges, is minded, and acts¹ κατὰ σάρκα .

The phrase νηπίοι ἐν Χριστῷ describes those who are mere beginners in Christ, having just experienced the new birth and just commencing the growth for which the phrase τέλειοι ἐν Χριστῷ describes the end.²

The Corinthians to whom Paul writes are for the most part Christians, regenerate men. Paul states that Christ, the true foundation, has been laid in them.³

Thus Paul addresses the members of the Corinthian church as Christian believers. He does not imply that there is any disgrace in being νηπίοι ἐν Χριστῷ, but prolonged infancy is regrettable. Regeneration does not denote immediate moral perfection, but the Holy Spirit⁴ is given to empower a new life. The Corinthian believers should have been growing from νηπίοι ἐν Χριστῷ to τέλειοι ἐν Χριστῷ. Thus Paul expected growth only in the Christians. I Corinthians 3:6,7 reveals that Paul believed that there had been growth, but he was writ-

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1. Meyer, op. cit., p. 65
2. Colossians 1:28
3. I Corinthians 3:10,11
4. I Corinthians 2:13

ing to tell them that there should have been more.

In Ephesians 4:11-16 Paul is addressing Christian believers also, for he writes:

There is one body, and one Spirit, even as ye also were called in one hope of your calling . . . but unto each one of us was the grace given according to the measure of the gift of Christ.¹

In 1:1 Paul addresses his epistle "to the saints that are at Ephesus, and the faithful in Christ Jesus." Ephesians 2:1,5, and 13 also indicate the fact that Paul speaks to Christian believers.

In Ephesians 4:13 in his use of "we all" Paul looks back to 4:11, where he speaks of Christ's having given different offices to various servants in the Church "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

The "all" here mentioned is not all men, but all the people of Christ.² The ministry is to continue until,

κατακτησώμεν , "we all shall have attained unto the unity of faith."

The οἱ πᾶντες thus refers only to all Christian believers, among whom Paul includes himself, even though he was the founder of many churches and surely had grown up greatly "in all things into him, who is the head even Christ". Jerome and a few others understand πᾶντες

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1. Ephesians 4:4 ff.

2. Charles Hodge: A Commentary on the Epistle to the Ephesians, p. 165

to denote all men, but the context shows this to be incorrect. It is also contrary to the $\tau\omega\nu \acute{\alpha}\gamma\iota\omega\nu$ of verse 12. Thus Paul is expecting growth in sanctification¹ only in the Ephesian Christian believers, not in all men.

Paul addresses his Epistle to the Colossians to "the saints and faithful brethren in Christ".² In 1:3 he states that he has "heard of (their) faith in Christ Jesus". In the paragraph 1:3-8 Paul lists the reasons why he gives thanks to God for the Colossian Christians. Then he continues:

For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of His will . . . to walk worthily of the Lord . . . bearing fruit in every good work, and increasing in the knowledge of God.

Paul never ceases to speak only to the Colossian Christians here; thus those who are to increase "in the knowledge of God" are only the Christian believers.

D. THE MEANS OF GROWTH

In I Corinthians 3:2 Paul writes, " $\gamma\acute{\alpha}\lambda\alpha \upsilon\mu\acute{\omega}\varsigma \acute{\epsilon}\pi\acute{o}\tau\iota\tau\alpha, \acute{o}\upsilon \beta\rho\acute{\omega}\mu\alpha$ ", I fed you with milk, not with meat." In the verses 3:1-22 Paul makes use of degrees in describing the progress of the Christian life.³ When the believer was only newly born in Christ, Paul fed him "milk".

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1. Cf. I Corinthians 10:17; Romans 11:32; Philippians 2:21
2. Colossians 1:1
3. Cf. I John 2:13

This "milk" was at once the food to keep the "babes in Christ" alive and also to supply the nourishment for growth. This "milk" then was the means of growth; but Paul would have liked to have given them "meat" which he implies is a more advanced means of growth.

Paul reveals what this "milk" was. He had taught them the more simple truths of the Gospel.¹ In 2:2 he states, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Having experienced a new birth, they would grow in Christ only by receiving that food which would cause the growth Paul looked for. This "milk" consisted of the elementary forms and simpler applications of the Gospel, which, if the Corinthians had appreciated them, lived by them, and applied them to their every need, would have caused them to grow spiritually and to have been able to receive, understand, and trust the more advanced forms of the Christian teaching.

"Milk", the preaching of Christ-crucified, is a means of growth because "the word of the cross . . . is the power of God."² "The word of the cross" is not only "the power of God" to justify but also, as Paul implies in 3:1-6, it will change or rather sanctify the new Christian's life if he will only hear and accept it. When Christ is pro-

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1. Charles R. Erdman: The First Epistle of Paul to the Corinthians, p.37
2. I Corinthians 1:18

claimed, God then is seeking to save as Paul writes, "It was God's good pleasure through the foolishness of the preaching to save them that believe."¹ The condition which God asks is "belief" in Christ, belief that what He has done will save one. Paul implies that as one hears the preaching of the Gospel, one will grow in trust and also in likeness to one's righteous Savior. It is in this area of becoming like Christ that Paul judges the Corinthians. He speaks of "jealousy and strife" occurring among them and concludes that they are still "carnal". The Corinthians had not acted fully upon the Gospel of God's love for them. If they had obeyed even as they had believed, they would have acted toward others as God in Christ acted toward them. Thus hearing the Gospel will sanctify the Christian's life if he obeys the command to live this Gospel toward others. It is as he obeys that he is sanctified. That the Christian is sanctified by hearing and believing the Gospel is revealed in the salutation of this letter in which Paul addresses himself to "them that are sanctified in Christ Jesus."

As the Christian grows in Christ, he will also have a change in "diet". Instead of "milk" he should have *βρωμα*. This *βρωμα* is food for one who has advanced in the Christian life. Because meat is more properly the

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1. I Corinthians 1:21

diet of a man than is milk and also because meat contributes to more rapid growth than does milk, Paul implies by his analogy that he would rather teach other implications of the cross of Christ than just the ethical ones and that they would then grow faster in their Christian lives.

However, the Corinthians failed to grow because they did not accept the "milk" as they should have. They wanted to hear difficult teachings,¹ and Christ-crucified was a stumbling-block. The proof of this immature, worldly state of things was found in their envying, strife, and contentions.² The "milk" which Paul intended for their growth in Christ was spurned in their pride and the result was stagnation in spiritual growth.

As noted previously, Paul writes to the Ephesians that Christ appointed some Christians to be apostles, some prophets, some evangelists, and some pastors and teachers "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."³ In verse 11 Paul states the fact of Christ's action; verse 12 tells the purpose for Christ's action in verse 11; and verse 13 states the goal, "till we attain . . . unto a fullgrown man, unto the measure of the stature of the fullness of Christ." In verse 14 Paul tells the purpose for

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1. I Corinthians 1:18,22
2. I Corinthians 1:10-13
3. Ephesians 4:11, 12

this becoming "a fullgrown man", and it is that one should not be upset by false doctrine, "but speaking truth in love, may grow up in all things into him, who is the head, even Christ". There are two references here to the means of growth. One is "speaking truth in love", and the other is in verse 16, "Christ; from whom, all the body . . . maketh (for itself) the growth of the body unto the building up of itself in love."

The words ἀληθεύοντες δὲ ἐν ἀγάπῃ mean not only speaking the truth but also, and more rightly, "living the truth in love", as the Vulgate renders it, veritatem facientes. For the δὲ means "on the other hand" and contrasts verse 14 with verse 15. Not being any longer children, tossed, wandering, and misguided, let Christians be living the truth in love. The verb ἀληθεύειν cannot be separated from ἀληθεία¹. Verbs in —εύω express the doing of the action which is signified by the corresponding substantive in —εία. In verse 14 there are two examples of this: κυβεία, which is the action of κυβεύειν, and μεθοδεία, the action of μεθοδεύειν. Furthermore, in the New Testament ἀληθεία² is not limited to spoken truth as is indicated by the following quotations from this epistle:

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1. T.K. Abbott: A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians, p.123
2. Hodge, op. cit., p.172

. . . if so be that ye heard him, and were taught in him, even as truth is in Jesus; Ephesians 4:21

. . . put on the new man, that after God hath been created in righteousness and holiness of truth; Ephesians 4:24

. . . for the fruit of the light is in all goodness and righteousness and truth. Ephesians 5:9

Also one could compare the expressions "walking in truth",¹ "the way of truth",² "not obeying the truth, but obeying unrighteousness".³ In Ephesians 4 the warning is not to the false teachers but to those who might be misled by the false teachers, and thus this growth in Christ will occur not only by "speaking truth in love" but also by "living the truth in love". The context seems to prefer the latter. Here again, as in I Corinthians 3:2, Paul states that it is only by receiving the truth and making it part of one that growth will occur. The Corinthians seemed to spurn the truth of the cross. The Ephesians are exhorted to unity of faith through "living the truth in love" that growth might occur. It is by living the truth openly and uprightly that one grows in Christ. The Christian is to profess and to live by the truth of the Gospel. This is a missionary action toward others such that factions do not arise, for one's words and actions are constantly true in character. Thus living the truth is a means of growth in the Christian life.

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1. II John 4; III John 3,4; cf. Galatians 2:14
2. II Peter 2:2
3. Romans 2:8

Secondly, Paul stresses union with the mystical body of Christ as a means of growth. This growth occurs $\xi\xi \sigma\upsilon$, "from whom" (from Christ) as the source of all vital energy.¹ The $\xi\xi \sigma\upsilon$ goes with $\alpha\upsilon\{\eta\sigma\iota\nu$ ² $\pi\omicron\iota\epsilon\tau\alpha\iota$. Christ is the head, and His body is the Church. It is His body which grows. In verse 16 Paul says of this growth:

1. it is from Him, $\xi\xi \sigma\upsilon$, (He is the causal source of growth);
2. it depends on the intimate union of all parts of the body with the head by means of the necessary joints;
3. it is balanced growth;
4. it is a growth in love.

The body grows first as it is rightly related to Christ, as each member receives life and grace from Christ. The $\xi\pi\chi\omicron\rho\eta\gamma\iota\alpha$, the nourishing and sustaining influence, is that which flows from Christ and is the means of growth. Secondly, the body grows as it is rightly related in itself-- as each member harmoniously and helpfully contributes to each other member and thus the whole Church is built up. Luther translates it, "Durch alle Gelenke, dadurch eins dem andern Handreichung thut."³ Thirdly, this growth is a balanced growth in that each member grows in proportion with all the others. There is symmetry in this growth. It is as this balance is kept that growth is possible. This

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1. B.F. Westcott: St. Paul's Epistle to the Ephesians, p. 64
2. Abbott, op. cit., p. 125
3. By every joint whereby one member aids another. As given in Hodge, op. cit., p. 174

growth is according to the working of every part, i.e. according to its capacity and function,¹ so that the living influence of Christ keeps an harmonious symmetry in the body. Thus growth is dependent upon this symmetrical relation between parts so that the body is healthy. Fourthly, it is a growth which occurs in the milieu of love. Through the work of the several parts, the building up of the whole is accomplished by means of love.² It is love which conduces to growth.

Paul regards Christ as the causal source of growth, but in his use of the middle voice in τὴν αὐξήσιν τοῦ σώματος ποιεῖται he indicates that the body actively participates as a living organism in promoting its own growth. The body grows of itself according to the vital energy which is measured out to each member by the source, i.e. Christ. As in the human body so in the body of Christ no one member can grow and live unless in union with the mystical body of Christ, for this is the indispensable condition of growth in every individual believer. It is by vital contact with Christ that spiritual life is sustained and "increase" is given to the body.³

In summary, Paul has declared two means of growth

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1. Ibid, p. 175
2. Abbott, op. cit., p. 127
3. Charles Erdman: The Epistle of Paul to the Ephesians, p. 84

in the Christian life: first, "living truth in love", and second, union with the mystical body of Christ. It is noted also that it is the growth of the whole which is dwelt upon, not that of the individual parts.

In Colossians 1:3-8 Paul declares to the Colossian Christians that he and his companions give thanks to God because they have heard of the faith and love of the Colossian Christians and of the fact that the Gospel is bearing fruit and increasing in them. In verse 9 Paul writes:

For this cause we . . . pray . . . that ye may be filled with the knowledge of his will . . . to walk worthily of the Lord . . . bearing fruit in every good work, and growing by the knowledge of God; strengthened with all power . . . giving thanks unto the Father.

It is seen that Paul has six requests which he prays may occur in the Christian life of the Colossians. The request which is primary is the first, for it is characteristic of Paul ever to unite doctrine and duty, knowing and doing.

The first petition of Paul's prayer is primary because the infinitive $\pi\epsilon\rho\iota\pi\alpha\tau\eta\sigma\alpha\iota$ is dependent upon and expresses the consequence and proof¹ of $\pi\lambda\eta\rho\omega\theta\eta\nu\alpha\iota$. The² rest of the quotation given above consists of three definitions of this walk.³ In this Epistle to the Colossians the

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1. Abbott, op. cit., ad. loc.
2. Colossians 1:10b-12
3. John P. Lange: A Commentary on the Holy Scriptures: Galatians, Ephesians, Philipppians, and Colossians, Vol. VII, ad. loc.

chief petition of Paul is for spiritual knowledge¹ because the Colossian church was being disturbed by false teachers who were making boasts of possessing superior wisdom and of sharing secret mysteries and revelations. The purpose in filling the Colossian Christians with "the knowledge of his will" is that the following requests for which Paul prays might result. He seems to be confident that when the Colossian Christians are filled with a knowledge of God's will, they will realize and comprehend the error and vanity of the false teachers.

This ἐπίγνωσις, the knowledge with which they should be filled, is a favorite word of Paul in his later epistles² and is used in the opening prayers of all the four epistles of the first Roman captivity.³ It is a stronger word than γινώσις and implies a more active exercise of a faculty; it hence lends itself better to the expression of practical knowledge. However, in the later epistles it is always used in reference to spiritual knowledge.⁴ Thus here it is fully to know the will of God as to right conduct, which should issue in spiritual growth.

This knowledge of God's will results in walking

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1. Charles Erdman: The Epistles of Paul to the Colossians and to Philemon, ad. loc.
2. J.B. Lightfoot: St. Paul's Epistles to the Colossians and to Philemon, Sixth Edition, p. 137
3. Philippians 1:9; Ephesians 1:17; Philemon 6; Colossians 1:9
4. Abbott, op. cit., p. 202

"worthily of the Lord unto all pleasing". It also results in "bearing fruit in every good work, and growing by the knowledge of God". In order to strengthen his stress on the means of growth, Paul repeats $\tau\eta\ \epsilon\pi\iota\gamma\nu\acute{\omega}\sigma\epsilon\iota\varsigma$ $\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$. Westcott, Abbott, and Robertson agree that the instrumental dative is used and that $\epsilon\acute{\nu}$ and $\epsilon\iota\varsigma$ are incorrect. Fruitfulness and growth result through the $\epsilon\pi\iota\gamma\nu\omega\sigma\iota\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$. Thus the knowledge of God is the rain which nurtures the growth of the plant, i.e. is the means by which the Christian grows. It is in this sense that Paul says of the Gospel in Colossians 1:6, "Bearing fruit and increasing, as it doth in you also since the day ye heard." The knowledge of God is then, according to Paul, the means of growth.

In Colossians 2:19 Paul stresses that the means of growth in the Christian life is by a vital connection with the Head. In Ephesians 4:16 he also emphasized this matter of being bound to the Head;¹ and he uses $\sigma\upsilon\nu\beta\epsilon\beta\alpha\acute{\epsilon}\delta\omicron\mu\epsilon\nu\omicron\nu$ in both passages. In Ephesians Paul was speaking of the unity in diversity among the members. Here in Colossians 2:19 he is resisting the error of the Judaistic mystics who were disrupting the Colossian church. Their error was "not holding fast the Head"; thus Paul again makes this connection to Christ the means of growth.

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1. Lightfoot, op. cit., p. 200

Paul is resisting false teachers in Colossians 2, and the purpose of this picture of holding fast to the Head and of being knit together is to express the complete dependence of the church as a whole and of all its members as an organized body on Christ directly. The ξ^2 is causal, "from whom as the source".¹ The present participles $\xi\pi\lambda\chi\omicron\rho\eta\gamma\acute{o}\upsilon\mu\epsilon\nu\omicron\nu$ καὶ $\sigma\upsilon\mu\beta\iota\beta\alpha\varsigma\acute{o}\mu\epsilon\nu\omicron\nu$ indicate that this dependence upon Christ for growth is continuing now. Neither ritual observances nor worshipping of angels (2:18) is a means of growth, because one loses one's trust in Christ, one is severed from Him as the Head, and one withers as a result. Thus the means of growth is by "holding fast the Head", and in this relation the whole body is supplied with sustenance and "increases with the increase of God."

E. THE GOAL OF GROWTH

In his First Epistle to the Corinthians, Paul states:

I . . . could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it . . . for whereas there is among you jealousy and strife, are ye not carnal?

Paul here implies that the goal of Christian growth is that one should become $\pi\nu\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{o}\varsigma$. This condition

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1. Abbott, op. cit., p. 271

will manifest itself in the absence of jealousy and strife.

Σαρκικός means adapted to, fitted for the flesh, one who lives according to the flesh.¹ Σαρκινός² properly signifies "fleshly, of flesh" made of flesh. Both these words describe the unspiritual nature of the Corinthians - a nature ruled by the σάρξ, not yet changed much by the Holy Spirit. On the other hand, the πνευματικός is he who follows the guiding influence of the indwelling Spirit, lives in fellowship with God, and exhibits the love of Christ toward all men, especially toward those who are in the Christian family.

Another mark of the πνευματικός is the ability to be fed with βρώμα, which is the higher instruction in the Christian faith. An example of this is found in I Corinthians 15, where Paul rises above the elementary teachings concerning the resurrection from the dead.

He who is τέλειος ἐν Χριστῷ is one who has reached the τέλος or goal. The context determines that this goal is characterized by those things which Paul expected the Corinthian Christians to have been showing in their lives at the time when he wrote. The Christian who is "fullgrown in Christ" will be "spiritual", that is not "carnal". He will be able to hear, understand, and grow

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1. A.T. Robertson: Word Pictures in the New Testament, Vol. IV, p. 93
2. Olshausen, Biblical Commentary on St. Paul's First and Second Epistles to the Corinthians, p. 62

in the faith by receiving "meat", which is the truths of the Gospel applied to life without the continual instruction regarding such sinful acts as fornication, jealousy, and strife. There are many sins such as these which are obviously out of place in the life of one who is supposed to be growing to be just like the sinless Christ. It is evident then that holiness is another mark of the fullgrown man in Christ. Paul says that they are "babes in Christ" because they still "walk after the manner of men", which is indicated by their factious clinging to one preacher such as Apollos as over against the other ministers who had served them as the Lord sent them. It seems then that in these verses Paul pictures the "fullgrown man in Christ" as being primarily one who loves others even as Christ loved and who can be effectively used of God in His service.

In Ephesians 4:11-16 Paul describes the goal of Christian growth in a three-fold manner:

1. unity of the faith and of the knowledge of the Son of God;
2. personal maturity;
3. the measure of the stature of the fulness of Christ.

First the Christian is to attain εἰς τὴν ἐνότητά τῆς πίστεως καὶ ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ.

He is to attain equally to faith and knowledge. The genitive τοῦ Θεοῦ belongs equally to trust and knowledge. To preserve the meaning of the Greek and to clarify the distinction between πίστις and ἐπίγνωσις ,

it is better to translate the former as "trust".¹ Trust in its distinctive sense is not knowledge. Trust is the leap, the grasping of certain objective facts and seizing them within one's heart with the greatest passion of inwardness. Knowledge is the awareness and understanding, as much as possible, of these objective facts. But in addition to factual knowledge there is experiential knowledge.

Ἐπίγνωσις always has a moral value and is used in the New Testament exclusively in reference to facts of the religious order and especially in reference to the knowledge which one is enabled to gain of God and of His purpose for man's salvation.² John gives a view of this knowledge of the Son of God in his words, "He that loveth is begotten of God and knoweth (γινώσκει) God."³ The goal is unto oneness of trust in the Son of God and unto oneness of knowledge of the Son of God.

Ephesians 4:13 pictures such a glorious and ideal goal that Christians have wondered whether Paul intended that the Christian could attain it. Theodoret and Calvin regarded this goal as unattainable in this life. Chrysostom, Jerome, Aquinas, Luther, Meyer, Delitzsch, and others held that such perfection is attainable. It appears that Paul implies that the goal is attainable, though the

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1. Robertson, op. cit., p. 537
2. Westcott, op. cit., p. 23
3. I John 4:7

force of his language seems to carry him beyond what has ever been reached by the Christian believer. Paul speaks of an ideal which may be approximated.¹ He definitely tells Christians to aim at this ideal, and this supposes that its attainment is not held to be impossible.

Paul further defines the goal in the phrase *εἰς ἄνδρα τέλειον*. This means, when applied to the Christian, that he has reached the goal of development as a Christian.² Mature Christians will not manifest lack of unity or instability of belief. Individual Christians who are factious and contentious show themselves to be in a state of not only spiritual but also emotional infancy. Paul, therefore, exhorts the Ephesian Christians to personal maturity.

The words *εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ* further define the goal of Christian growth as the standard of perfection of Christ Himself. To be Christian is to be Christ-like, and the goal is becoming identical unto Christ. To be *τέλειος* and no longer *νήπιος* is defined by Paul in verse 14 as being doctrinally stable so that Gnostics or others cannot shake one's trust in Christ. It is to live the truth so strongly that one not only remains firm but also grows up "in all things into him, who is the Head, even Christ". The be-

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1. Abbott, op. cit., p. 121
2. Hebrews 12:23

liever is to grow in all those things in which a Christian should advance. It should be the earnest desire of the Christian to rid himself of all those things in which he is different from Christ. Paul first lays down the means of growth, $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\upsilon\omicron\nu\tau\epsilon\varsigma$; then he describes the setting in which this growth is secured and accelerated, $-\acute{\epsilon}\nu\acute{\alpha}\gamma\acute{\alpha}\pi\eta$; and lastly he declares the goal, $-\acute{\epsilon}\iota\varsigma\kappa\acute{\upsilon}\tau\omicron\nu\tau\acute{\alpha}\pi\acute{\alpha}\nu\tau\alpha$. To become like Christ, the Christian's Model, in every thought and action of life is the goal Paul gives for growth in the Christian life.

In Colossians 1:10 Paul says only $\acute{\alpha}\upsilon\chi\kappa\acute{\nu}\omicron\mu\epsilon\nu\omicron\iota$ $\tau\eta\epsilon\pi\iota\chi\nu\acute{\omega}\sigma\epsilon\iota\tau\omicron\upsilon\theta\epsilon\omicron\upsilon$, but the context shows Paul's concept of the goal of Christian growth. The Apostle states various aspects of this goal:

1. to walk worthily of the Lord;
2. to bear fruit in every good work;
3. to be strengthened with all power; and
4. to give thanks unto the Father.

These are elements which constitute the goal. In the endeavor to reach this goal "knowledge of his will" is the means by which the Christian is able to walk worthily of the Lord. The end of all knowledge is conduct. The infinitive $\pi\epsilon\rho\iota\pi\alpha\tau\eta\sigma\alpha\iota$ ¹ denotes consequence. The goal is to walk $\acute{\epsilon}\iota\varsigma\pi\acute{\alpha}\sigma\alpha\nu\acute{\alpha}\rho\epsilon\sigma\kappa\acute{\epsilon}\iota\alpha\nu$, i.e. so as to please the Lord in all things. It is to perform deeds which are good and which will bear fruit in the lives

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1. Lightfoot, op. cit., p. 139

of others so that as they see one's good works, they will glorify God.¹ As Paul continues he speaks of being "empowered with all power", *ἐν πάντῃ δυνάμει δυνάμει*. This being empowered will result from being filled with the knowledge of His will. God not only instructs but empowers so that the instruction may be heeded. The Christian is to grow so that he may become more fully filled with power to resist sin and witness for Christ. If little faith will move mountains, a strong faith will make it possible for God to give one far greater power in one's Christian life. Paul implies that the Christian is to strive for this goal.

Lastly, Paul mentions "giving thanks unto the Father" as the crowning result of knowledge of His will. It, too, is a characteristic of the life of the Christian who is seeking to reach the goal of the Christian life. It is to realize that God gives "every good and perfect gift", even though one is a mature Christian who would seemingly have justifiable cause for pride, and that it is God "who made us meet to be partakers of the inheritance of the saints in light".

The goal of the Christian life for Paul here is to walk in life so as to please the Lord by word and deed. It is to live so that one's good works bear fruit constantly

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1. Matthew 5:16

in one's own life to strengthen one in Christ and, in relation to non-believers, to win them to Christ. This Christian growth will manifest itself by one's being "empowered with all power" such that even as God "delivered us out of the power of darkness and translated us into the kingdom of the Son" so might He also do for others through Christians. Lastly, the goal is characterized by complete lack of pride, "giving thanks unto the Father".

In summary, to the Corinthians Paul wrote that the goal of the Christian life is to become $\piνευματικός$, that is, ruled by the Holy Spirit in all things so that envyings, factions, and sin never rule one. Paul urged the Ephesians to grow up to "the fulness of Christ", that is, to become like their Model in all things. To the Colossians Paul declared that their goal was to walk worthily of Christ and to live in such a manner that their lives are a witness to the power of God. In short, for Paul, the goal of the Christian life is to become like Christ in word and deed.

F. SUMMARY

A study of the definition of "growth" indicates that the original Greek form was $\alpha\epsilon\zeta\omega$, which in the active meant to increase or to enlarge. In the passive it is translated as "to grow, to increase". Paul uses the two later forms $\alpha\upsilon\zeta\omega$ and $\alpha\upsilon\{\acute{\alpha}\nu\omega$, which have like

meanings. In the active these verbs mean "to cause to grow, to increase". In the passive they express the action "to grow, to increase, or to become greater".

The extra-Biblical usage of αὐξάνω is extensive. In later Attic Greek and often in late Greek the active voice is used intransitively like the passive; however, this intransitive use of the active is never found in the Septuagint. The New Testament uses αὐξάνω in many passages of the growth of many things such as plants, infants, the Christian in Christ, etc.

A study of the translations of αὐξάνω into English in the New Testament reveals that "grow" is being employed more often in the recent versions than "increase".

The persons in whom growth occurs are clearly and uniquely Christians, according to Paul. Even if he does call the Corinthians ἀποκρίοι, he still calls them ἡπιότοι ἐν Χριστῷ. In writing to the Ephesians Paul addresses them as "the saints that are in Ephesus, and the faithful in Christ Jesus". In 4:13 he includes them all in the Kingdom with the words "we all". To the Colossians Paul's greeting is "to the saints and faithful brethren in Christ." Thus Paul expects growth in Christ only in Christians.

The means of growth in the Christian life as outlined by Paul in I Corinthians 3:1-7 indicates that he had fed "milk" to the Corinthian Christians expecting them

to grow up on it so that they could eat "meat". This "milk" is defined by Paul in 2:2 as "Jesus Christ and him crucified", that is, the elementary foundational teachings of the Gospel. A more advanced means of growth would be "meat" which is those teachings of the Christian faith which are a little more advanced and which have to do with things other than the problems of fornication, jealousy, and strife. For the Ephesians, Paul urges, as a means of growth, "living truth in love", 4:15. It is by living the truth of the Gospel openly and uprightly that one grows in Christ. A study of Ephesians 4:11-16 reveals that Paul tells also of another means of growth, namely, a union with "Christ, from whom, all the body . . . maketh (for itself) the growth of the body unto the building up of itself in love."

In Colossians 1:9,10 Paul reveals that "knowledge of his (God's) will" is the means of growth which results in walking "worthily of the Lord unto all pleasing" and "bearing fruit in every good work, and growing by the knowledge of God". In order to strengthen his stress on the means of growth, Paul repeats $\tau\eta\ \epsilon\pi\iota\gamma\nu\acute{\omega}\sigma\epsilon\iota\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$. Thus "the knowledge of God" is the rain which nurtures the young plant, i.e. is the means of growth in Christ. In Colossians 2:19 Paul declares that the means of growth in the Christian life is by a vital connection with the Head, that is, by being completely dependent upon and also drawing one's nurture from the Head.

The goal of growth is defined by Paul in I Corinthians 3:1 as becoming *πνευματικός* in which state of growth the Christian will be able to eat *βρώμα*, that is, to understand and be strengthened in Christ by such teachings as found in I Corinthians 15. One will no longer be ruled by the *σάρξ* but will rather follow Paul's teaching on love in I Corinthians 13 so that one is filled with love and acts toward others in such a manner that factions and divisions in the church never occur. In Ephesians 4:11-16 Paul describes the goal of the growth of the Christian as unity of the faith and of the knowledge of the Son of God, personal maturity, and the measure of the stature of the fulness of Christ. Christians are to attain a oneness of faith in the Son of God and a oneness of knowledge of the Son of God. It does seem that Paul implies that this goal is attainable. He urges the Christians at Ephesus to push on, and he describes the goal as though it can be attained. For Paul there was no compromise with the "old man".

To the Colossians Paul describes the goal of Christian growth as walking "worthily of the Lord . . . bearing fruit in every good work . . . strengthened with all power . . . giving thanks unto the Father." These are elements which reveal the character of the goal.

Thus the Pauline concept of growth contributes to the Christian's understanding of sanctification in that

it pictures sanctification as a continuous process, for continuity is inherent in the concept of growth. This process is growth by means of intake of such as "milk" in the early life of any Christian and of "meat" later on. Throughout life Christ is the causal source of growth; and by intake from Him as the Head, the members of the body grow. Output also is necessary in the Christian's life, and in Colossians 1:10 Paul calls this "walking worthily of the Lord, bearing fruit in every good work." To the Ephesians he describes this output as "living truth in love". The result of this process of intake and output is growth. Growth is dependent on intake and conditioned on output. Paul's picture of growth is Christocentric throughout, for the Model for the Christian's growth is Christ, and the source of power is Christ.

CHAPTER III
SANCTIFICATION PICTURED AS BEARING FRUIT

A. INTRODUCTION

Paul speaks in his epistles of the "fruit unto sanctification",¹ "the fruits of (the Corinthians') righteousness",² "the fruit of the Spirit",³ "the fruit of the light",⁴ "the fruits of righteousness (the Philippians')",⁵ and "bearing fruit in every good work".⁶ This chapter will be concerned with a study of these passages in an attempt to discover and to present Paul's picture of bearing fruit. An inductive study has been made of all these passages, and it is felt that the important aspects of this picture are to be found in the following subjects: the definition of bearing fruit, the possessor of fruit and its manifestations, the causes of bearing fruit, the description of fruit, and the goal of bearing fruit. This study will concern itself with these five aspects, each of which will be considered separately.

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1. Romans 6:22
2. II Corinthians 9:10
3. Galatians 5:22
4. Ephesians 5:9
5. Philippians 1:11
6. Colossians 1:10

B. THE DEFINITION OF BEARING FRUIT

The word used in Greek for the English noun "fruit" is generally *καρπός*. In all the passages which shall be considered in the Pauline letters another word, *γενήματα*, occurs once, in II Corinthians 9:10. The etymology of *καρπός* indicates that this word has denoted fruit from the time of the most ancient Greek literature. In early times, that is from Homer and down, it meant the fruit of trees, of vines, and of the fields.

The derivation of the phrase "to bear fruit", using *πολλῶν*¹, comes through the Septuagint from the Hebrew *לַעֲשׂוֹת פֵּרוֹת*, literally "to make fruit"; and this idiom occurs in four instances in the Hebrew Old Testament.² The rise of the metaphorical meaning of "fruit" is also indicated in the derivation of the expression "the fruit of the lip" which is also from a strong Hebrew idiom and which was accepted into Biblical Greek through the Septuagint rendering of Isaiah 57:19, Hosea 14:2, etc.³

The term *καρποφορέω* is found about four times in the Pauline epistles. It is a compound of the noun *καρπός* and the verb *φορέω*. Both *φορέω* and the related verb *φέρω* mean "to bear". The difference in their meanings is in this that the former

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1. Matthew 3:10; 7:17-19; 13:26; Luke 3:9; 6:43; 8:8; 13:9
2. II Kings 19:30; Isaiah 97:31; Ezekial 17:23; Hosea 9:16
3. Hastings: A Dictionary of the Bible, Vol. II, p. 69

denotes a continuous or habitual bearing while the latter has to do with a simple and transient act of bearing. Even the best Greek authors do not hold to this distinction constantly. It is, therefore, the more noticeable that the New Testament writers are true to this distinction. On the six occasions¹ in which *φορεῖν* occurs in the New Testament it invariably expresses an habitual and continuous bearing.² Thus *καρποφορέω* means "to bear fruit constantly".

The extra-Biblical usage of *καρπός* is very extensive. It appears that there are three senses in which the word is used. First, it designates the fruits of the earth. Secondly, it is used of produce, such as honey and wool, and profits. Thirdly, it is employed in regard to the result of actions. Aeschylus wrote, "If his oracles shall bear fruit," i.e. be fulfilled.

The Biblical usage of *καρπός* is considerable, for the word occurs thirty-five times in the New Testament with eleven of these occurrences in the Pauline Epistles. In the New Testament *καρπός* is used in two ways according to Thayer and Robinson. First, it refers to the fruit of trees and the earth. Secondly, it is used metaphorically to denote that which originates or comes from something, an effect or result.

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1. Matthew 11:8; John 19:5; Romans 13:4; I Corinthians 15:49; James 2:3
2. Trench, op. cit., p. 205

Philologically the comparison of *καρπός* with the equivalent word in other languages is interesting. The Latin carpo, the Lithuanian kirp-u, and the Anglo-Saxon hearf-est (harvest) are all related and have the same meaning, i.e. the ingathering of crops.

C. THE POSSESSOR OF FRUIT AND ITS MANIFESTATIONS

Paul speaks of good fruit as being manifested only in the lives of Christians. Christians alone are possessors of this fruit, but it is manifested sometimes in the lives of other Christians and sometimes in the lives of the possessors of the fruit. Paul tells of the fruit which he hopes to bear himself. To the Romans he writes, "Often-times I purposed to come unto you . . . that I might have some fruit in you also, even as in the rest of the Gentiles."¹ He regarded his obedience to Christ's charge² to preach the Gospel to the Gentiles as resulting in the bearing of fruit. In this passage in his Epistle to the Romans Paul speaks of the fruit as his, but it occurs in the lives of the Roman Christians.

To the Philippians Paul writes that he would like to die and be with Christ. But he states, "If to live in the flesh . . . if this shall bring fruit from my

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1. Romans 1:13
2. Acts 26:12-20

work, then what I shall choose I know not."¹ The fruit will be found in the lives of the Philippian Christians, but it will be the result of his work. The fruit will be Paul's. Paul implies that if they desire to bear fruit, they must proclaim the Gospel to others even as he has preached it to them.

Paul continues speaking concerning "fruit" in his Epistle to the Philippians, "Not that I seek for the gift, but I seek for the fruit that increaseth to your account."² Here the fruit is not Paul's; it is the Philippian Christians'. The fruit occurs in Paul's life as he accepts thankfully the gift which the Christians at Philippi have sent him in love. But the fruit is theirs even as it was his in 1:22.

In certain passages Paul speaks of the "fruit" he expects Christians to bear in their own lives. In Romans 6:21,22 Paul contrasts two ways of life with their two fruits; the end of one is "death", and the end of the other is "eternal life". Paul speaks to all the Christians at Rome as he uses the second person plural, *ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν*. He goes on in 7:1 to write, "Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long as he liveth?" From this it is clear

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1. Philippians 1:22
2. Philippians 4:17

that Paul is speaking to Christians who have a knowledge of the law and who should be showing the fruits of sanctification. He states in 6:19,20 that they used to be "servants of sin", δούλολ ἦτε τῆς ἁμαρτίας. Now he addresses them in the words, "But now being made free from sin and become servants to God, you have your fruit unto sanctification, and the end eternal life." The verbs here are ἐλευθερωθέντες and δουλωθέντες and both are aorist passive participles, indicating that the action of being set free and becoming servants to God is past, because the main verb is ἔχετε, present tense. As the tense of the participle is relative to the time of the leading verb, the aorist participle denotes action prior to the action denoted by the leading verb.¹ Thus Paul speaks to Romans who have already become Christians, and they are expected to continue to bear fruit unto sanctification.

In his Second Epistle to the Corinthians, Paul also speaks of "fruit" as being found in their lives and being their possession. He writes to the Christians in Corinth thanking them for their zeal in collecting an offering to be given to the saints in Jerusalem. Paul urges the Corinthian Christians in these words, "Increase the fruits of your righteousness." He seems to indicate

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1. Machen, op. cit., p. 116

that the offering which they have taken and are about to complete is one of the fruits of their righteousness. In verse 7 he speaks of the fact that God loves a cheerful giver, and again in verse 12 he writes, "For the ministration of this service not only filleth up the measure of the wants of the saints but aboundeth also through many thanksgivings unto God." The expression "fruits of your righteousness" thus surely refers to the offering. Therefore, Paul thinks of these fruits as being the possession of the Corinthian Christians and as being found in their lives even though they will give the offering to the saints in Jerusalem. The verb "increase" implies that there is already some fruit. The growth of these fruits in their lives is Paul's desire.

To the Philippian Christians Paul writes, "And this I pray . . . that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness." The possessors of the "fruits of righteousness" are obviously Christians. Paul addresses his epistle "to all the saints in Christ Jesus that are at Philippi" and continues in 1:6, "He who began a good work in you will perfect it until the day of Jesus Christ." Thus Paul speaks to Christians and expects "the fruits of righteousness" in the lives of the Philippian Christians. He gives no indication of expecting these fruits in the lives of non-Christians. The possessors of "the fruits of

righteousness" are therefore Christians only, and those fruits are already in their lives as is implied by the participle *πεπληρωμένοι*, "being filled".

Thus it is evident that Paul considers Christians as the only ones who bear "fruits of righteousness", and that to do this is their proper Christian duty as "servants to God". In certain instances one's fruit is manifest in the lives of others as one serves them. In other instances Paul urges that this fruit be manifested in the life of the possessor.

D. THE CAUSES OF BEARING FRUIT

To the Romans Paul writes in chapter six of the difference of the two stations under the law and under grace. Man formerly stood under the dominion of sin; now since "the righteousness of God" has been revealed through Christ, man has, through faith in Him, been received into the kingdom of righteousness. And since Christ is the Christian's Lord (*κύριος*), the Christian no longer stands under the dominion (*κυριότης*) of sin. Because the Christian belongs to Christ he is free from sin. In regard to the Christian's relation to sin there seem to be two threads of thought running through the sixth chapter; namely, the Christian is free from sin, and the Christian's life is a constant battle with sin. These two thoughts are inseparable. Paul's meaning in this chapter has resulted

in misunderstandings which have come about because sin has not been understood as Paul saw it, a power of destruction which holds man in bondage until Christ comes and sets him free.¹ Only he who through Christ has been freed from sin can enter the battle against it, and he, having become a slave of righteousness, is obligated to join in that battle. In order to contrast life under sin and life under Christ even more clearly, Paul points to the final result of their development. This is designated by Paul as *καρπός*. This Pauline picture is therefore most highly significant because it comes most powerfully in opposition to all Pelagian thinking.² The natural man without the knowledge of himself, of God, and of sin fancies that he is able to produce fruit which will be worthy of God's favor, but he does not know that he is capable of bearing only evil fruit, the end of which is death according to Romans 6:21. The natural man is able to produce only evil fruit because he is a servant of sin. Paul's logic is that the contrary of this should be true also, as he implies in Romans 6:16:

Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

The determining factor here is not oneself alone, but it is rather one's relation to a ruling power. Thus the first

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1. Anders Nygren: Commentary on Romans, p. 262
2. Olshausen, Epistle to the Romans, p. 22

factor mentioned by Paul which contributes to bearing good fruit is being ruled by God. Paul speaks of a change in lordship and states in Romans 6:17 that this change has taken place in the lives of the Roman Christians.

Paul describes this new relation first as "obedience unto righteousness", which is contrasted with "sin unto death". These two clauses are not strictly correspondent. If they were to be, the former clause would have to read "or of righteousness unto life". But Romans 5:19 indicates that the very nature of ἁμαρτία is παρακοή, and thus its contrast may be said to be ὑπακοή. In verses 21 and 22 Paul enlarges on the contrast between θάνατος and δικαιοσύνη of verse 16. The outcome of δικαιοσύνη is ζωὴ αἰώνιος, which is not merely hoped for hereafter but which begins already. Righteousness so inherently results in eternal life that Paul uses that term as a synonym for eternal life. Thus this change to a new lord, which contributes to bearing fruit, is first described as one which also demands obedience from the Romans. They will be obedient to a lord in either case. They are not free to do as they please, i.e. to sin, "under grace". This new lordship is also one which demands obedience to the wishes of the new lord.

Secondly, this change in lordship is one in which the Roman Christians "became obedient from the heart to that form of teaching whereunto (they) were delivered."

Paul declares first that man's state is one of obedience to one of two possible masters. This new obedience which the Christians at Rome have entered into is now described as an obedience to the Gospel. Such obedience is an entrance of the whole being ἐκ καρδίας into the Gospel. The τύπος δαξῆς is not only God's act of redemption in Christ; it is also the pattern or type in keeping with¹ which the whole life of the Christian is to be shaped. In Romans 12:1,2 it has been seen that Paul tells the Roman Christians that because God has done this work in Christ and has offered it to them as a free gift of grace, therefore they should present their bodies unto God and be transformed by the renewing of their minds. This is also the "obedience to the faith" which he speaks of in 1:5. They have given hearty obedience to that standard of life and conduct in which they have been instructed and thus their obedience to this teaching contributes to their bearing of fruit.

Thirdly, Paul describes this new relation to one's new Lord as that of "servants to righteousness". This relation contributes to bearing good fruit because

δικαιοσύνη is that which comes from without and is apprehended by faith. It is received by becoming a servant to the righteousness which God gives the Christian in

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1. Nygren, op. cit., p. 256

Christ and which the Holy Spirit creates in the Christian.¹
Because this $\delta\iota\kappa\alpha\lambda\omicron\sigma\tau\acute{\omicron}\nu\eta$ is the work of God in the life
of the new man, it behooves the Christian to devote himself
to that work so that the Holy Spirit will make real in his
life all that he professes as a follower of Christ. It is
in this sense that $\delta\iota\kappa\alpha\lambda\omicron\sigma\tau\acute{\omicron}\nu\eta$ can be said to be per-
sonified.² Not only is Christ the righteousness of the
Christian unto justification, but also, when the Holy Spirit
works renewal within him, this creative work in the Chris-
tian is righteousness unto sanctification. Thus one is a
servant to righteousness in such a way that one yields to
the Holy Spirit's work more and more with the result that
His work dominates and is all important in one's life. By
being such a servant to the work of the Holy Spirit, one
contributes to the bearing of good fruit in one's Christian
life.

The last description of this new relation is
that the Roman Christians have become "servants to God".
This is the climax of Paul's progression in describing the
Christian's new relation. This progression involves being
a servant of obedience, a servant to the Christian teaching,
a servant to righteousness, and finally a servant to God.
It is in this last area that Paul shows that this change,

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1. Olshausen, Epistle to the Romans, p. 223
2. Calvin, Commentaries on the Epistle of Paul the Apostle
to the Romans, p. 235, footnote

which is to take place upon conversion, is really a change in lordship. As a servant to God the Christian will bear fruit if he will only allow God to give him His righteousness and holiness. Paul states, "Ye have your fruit unto sanctification." The verb is present ($\epsilon\chi\epsilon\tau\epsilon$), and the implication from the relation of the two clauses is that the fruit is a result of "being made free from sin" and having "become servants to God". Thus it is in the relation of servitude to God that fruit results. This servant relation is one of obedience, of being obedient to the Christian teachings, and of being a servant to righteousness. In summary, it is being a servant to God; that is, the Holy Spirit, not Satan, is riding the horse, according to Luther's familiar picture.

In II Corinthians 9:10-15 Paul tells the Christians at Corinth that what they already possess is the gift of God; and if they use it according to His will, He will multiply their possessions and increase the fruits of their righteousness. Paul is continuing the argument that in the long run giving an offering to help the Christians in Jerusalem is not a ruinous practice. In verse 8 he states, "God loveth a cheerful giver," and in verse 9 he quotes from Psalm 112:9 to demonstrate the action of the righteous man. What God has done in the domain of nature, He will do in the domain of grace. That which contributes to the Christian's bearing fruits of righteousness is his

willingness to give to others. Paul's argument, though, speaks of something deeper than a love which merely motivates one to give to others. By his stress on what God has done in the past and on what God has done in the domain of nature, Paul is dwelling on the fact that the Christian will give in so far as he trusts God to continue to give to him. Therefore, Paul carefully assures the Corinthian Christians in verses 8 and 9 that God is not only "able to make all grace abound" unto them, but that they will have "always all sufficiency in everything", as promised in Psalm 112:9. Thus the possessions of the Corinthians are given by God, and He augments¹ them with a view to their being employed benevolently. Their fruit will result from a love for the Christians in Jerusalem and also from a strong, abiding trust in God to continue giving them "everything" as He has in the past. The fruits of the Christian's life will increase, then, as his trust in God grows and as his relation to God is manifested in love toward others.

In Galatians 5:22 Paul declares that the fruit is "of the Spirit". This indicates that the fruit is the product of the Spirit's activity. But the question which immediately arises is whether *πνεῦμα* denotes man's spirit or the Holy Spirit. Lenski is one who prefers the

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1. Plummer, op. cit., p. 263

former and gives his reason that in verses 16-25 "spirit" and "flesh" are contrasted, i.e. the new and the old nature. He states that "flesh" and the "Holy Spirit" are not a contrast, but "flesh" and "spirit" are. Lightfoot states that $\piνευμα$ is evidently the Holy Spirit, for the human spirit in itself and unaided does not stand in direct antagonism to the flesh. The English versions and most of the commentators agree that Paul speaks of the Holy Spirit in these verses; therefore this study will simply adopt their opinion as it does not fall within the scope of this thesis to attempt to support one or the other.

In verses 16 and 18 Paul exhorts the Galatian Christians to "walk by the Spirit" and to allow themselves to be "led by the Spirit". The implication is that if they will do this, then they will bear the fruits which he lists in verse 22. Thus walking by the Spirit and being led by the Spirit contribute to bearing fruit in the Christian's life.

To the Ephesians in 5:8,9 Paul writes that "light" contributes to the bearing of fruit. He begins by saying, "Ye were once darkness, but are now light in the Lord." Paul considers darkness and light as real powers. Darkness stands for ignorance, which produces sin, which in turn produces death. Light, on the other hand, stands for knowledge. And knowledge of God's will rightly results in

bearing fruit,¹ which results in holiness, which in turn results in life. The Ephesian Christians are now enlightened, sanctified, and blessed. *Ἐκ κυρίου* indicates that this light comes from Christ, and the enlightenment is sustained in connection with Him whose presence creates and² diffuses radiance. It demands a union with Christ.

Paul's exhortation, "Walk as children of light", is followed by the parenthetical and illustrative confirmation, "For the fruit of the light is in all goodness and righteousness and truth." The Ephesian Christians should walk in a manner consistent with their enlightened character, which is illuminated and sanctified by their union with Christ. The light of Christ is that which contributes to the Christian's bearing of fruit. This light has power because it comes from Christ.

In his Epistle to the Philippians, Paul clearly states that "the fruits of righteousness" are "through Jesus Christ". Lightfoot writes that *καρπὸν δικαιοσύνης* has *τὸν διὰ Ἰησοῦ* added to guard against misunderstanding, because the Apostle means "righteousness in Christ" as contrasted with "righteousness by law". In 3:9 Paul clearly reveals that this is his meaning when he writes:

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1. Colossians 1:9, 10
2. John Eadie: A Commentary on the Greek Text of the Epistle of Paul to the Ephesians, p. 365

Not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.

Thus bearing fruit is intimately bound up with the life in Christ. As the life of the believer becomes absorbed in the life of Christ, the righteousness of Christ becomes his own. This relation in its very nature must be fruitful, for it is the condition for bearing fruit. Paul prays that God will fill the Philippians, but the fruit that passes the test at Christ's day (verse 10) is such as develops and ripens only through the mediation (*See*)¹ of Jesus Christ. He enables its production.

E. THE DESCRIPTION OF FRUIT

Paul writes to the Corinthians in his second epistle asking that they give an offering to the saints in Jerusalem, where there was a considerable degree of unemployment. Also the Jewish Jerusalem church questioned the Christianity of Paul's Gentile churches; thus Paul wished them to show their love for the Jewish Christians in Jerusalem. In chapter nine Paul expresses his appreciation for all that the Corinthian Christians have done and thanks them before he asks for more. He asks them to have their offerings ready. Then in verse 6 he warns that those who

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1. R.C.H. Lenski: The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians, and to the Philippians, p. 720

have sown sparingly will also reap sparingly. He goes on to say that because God loves a cheerful giver, they should not give grudgingly or of necessity. For the blessings God has given in the past He will continue to give in the future; and the bountiful supply He has given in the domain of nature is a promise and assurance of similar blessings in the spiritual life under grace. Paul assures the Corinthian Christians that God will supply and multiply their seed for sowing and increase the fruits of their righteousness. The seed intimates the possession of outward wealth, but certainly in conjunction with the charitable disposition to employ it to good purposes. The fruits of righteousness are the individual and collective acts of charity which they practice not only because God has given them the financial resources but also because He has filled them with His love.

There are two possible interpretations of "the fruits of your righteousness". These are that God will increase their means of doing good, or He will increase the reward of their righteousness. It seems, however, that Paul stays with his image all the way through.¹ Just as God causes *ἐκ τῆς ἐλπίδος βρωσις* to grow from the natural seed, so He also does from the *σπέρμα*, which the beneficent scatters through his gifts of love. He like-

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1. Meyer, op. cit., p. 608

wise will cause the fruits (blessings) to grow. Because this σπόρος is sown by the beneficent man in virtue of his Christian righteousness, the fruits produced are "fruits of (his) righteousness". Paul assures the Corinthian Christians that if they will give cheerfully from a righteous heart, then God will not only increase those fruits (gifts), but He will also bless the righteous so that they will always have the means of bearing fruit¹ (being beneficent).

In Galatians 5:22 Paul lists that which is the fruit of the Spirit. Love comes first, because it is the root of all other graces; for "God is love." Ἀγάπη² is little used in pagan Greek. The Septuagint employs it to denote meanings all the way down to erotic love, but in the New Testament it reaches its height in John's statement, "God is love." As distinguished from φιλία, the love of mere liking and affection, ἀγάπη is the love of intelligent comprehension united with corresponding blessed purpose. It is not erotic love. Nor is it the kind of love denoted in φιλία, which is the attachment between good friends, i.e. two men. Ἀγάπη speaks of more than just a brotherly love for a friend. It includes love for an enemy, one who is quite unworthy of such love.

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1. Hodge, An Exposition of the Second Epistle to the Corinthians, p. 223
2. Lenski, op. cit., ad. loc.

It is the word Paul uses in Romans 5:5,8, where he states that God loved men while they were yet weak, sinners, and enemies. It is such love, when manifested by Christians, which Paul calls the fruit of the Spirit.

Χαρά is joy. It speaks of the spiritual gladness which acceptance with God and the hope of eternal life produce. It is joy which the Holy Spirit gives even in the midst of tribulations and which Moffatt calls "the paradox of experience". It is the sunshine which ever beams from the man who knows that he is "of Christ Jesus".¹
Ἐιρήνη is the equivalent of the Hebrew \square is ψ ,² which is the condition of well-being when God is one's friend and all is well.

Μακροθυμία is long-suffering and is opposed to shortness of temper. It enables the Christian to bear injury, wrong, slander, etc. without giving in to an avenging spirit. Paul praises this spirit in I Corinthians 13, where he is speaking of the long-suffering quality of love. He says that it bears all things and endures all things; it never fails. It makes possible patient endurance under continual provocation, which so clearly describes God's forbearance with the children of Israel while they were playing the harlot again and again.

Χρηστότης and ἀγαθωσύνη are

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1. Galatians 5:24

2. Lenski, op. cit., p. 27

synonyms and occur in the New Testament only in Paul's writings. Trench states that the best English translation of the former is benignity. It is a grace which pervades and penetrates the whole nature, mellowing all that which has been harsh and severe. Christ's yoke¹ is *χρηστός*, for it has nothing harsh or galling about it. A man may display his *ἡθαλωσύνη*, his zeal for goodness and truth, in rebuking, correcting, and chastising. Christ exhibited this when He drove the buyers and sellers out of the temple² and when He spoke those terrible words against the scribes and Pharisees.³ But Christ showed *χρηστότης*⁴ in His reception of the penitent woman. Lightfoot believes *χρηστότης* is more neutral in that it is a kindly disposition toward one's neighbors which does not necessarily take a practical form. But *ἡθαλωσύνη* is active in that it is goodness and beneficence as an energetic principle which does good to others.

πίστις here is not the saving faith in its theological sense, "belief in God". All the commentators feel that it is "trustworthiness, fidelity, honesty". It denotes the quality of a heart which insures loyalty to others and obedience to God.

πραύτης is meekness. It is disciplined

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1. Matthew 11:30
2. Matthew 21:13
3. Matthew 23
4. Luke 7:37-50

strength. *πραεὺς* means tamed, i.e. a donkey broken to harness. It is strength brought under control and directed unto service. Meekness is not weakness, nor does it necessarily denote a low conception of one's own abilities; it is the state of mind which is submissive to the will of God and is unselfish in view of the needs and claims of others.

ἐγκράτεια is holding all passions and appetites in check. It is self-control which guards against all sins of personal excess and maintains self-discipline even in irritating circumstances.

It is customary to divide these nine graces into three groups. The first trio, consisting of love, joy, and peace, refers more to one's relation to God. These virtues have their source in Him, and it is as one looks to Him as God and Savior that one is able to experience these graces. The second trio, which includes long-suffering, kindness, and goodness, directs one's attention toward one's fellow men. They need to appear in the Christian's contact with his neighbors. The third trio consists of faithfulness, meekness, and self-control and refers more particularly to oneself. Thus Paul has named nine graces which are all fruit of the Spirit. As the Christian walks by the Spirit, he will grow in each of these nine graces; and as he so grows, he will bear the fruit of the Spirit.

These graces are "the fruit of the Spirit" be-

cause they are the natural expression in character of the divine life which is within. There was a strong tendency in Paul's time to associate the Spirit's working merely with extraordinary manifestations of activity and power. This is evident in I Corinthians 12-14, and it especially comes out in 14:23 where Paul illustrates what would happen if unbelievers should enter a church when all the members of the congregation were speaking in tongues. The unbelievers would say that the believers were "mad". Such gifts, *Χαρίσματα*, are powers or capacities with which the Holy Spirit endows men for special service, and they naturally would differ in different men. All believers, then, must not insist on having the most sensational gifts. But "the fruit of the Spirit", in contrast to the "gifts", must be demonstrated by all Christians as the expression of the new life within. It is the expression of the divine life within because it manifests the character of God. Therefore Paul says, "If we live by the Spirit, by the Spirit let us also walk." If the Spirit is within the Christian according to promise and, together with the Christian, calls God "Father", then the Christian must manifest the character of God in his conduct.

That these nine graces can be ascribed to God or that they are His desires for men is quite evident in Scripture. John wrote, "God is love;"¹ and Jesus said, "A

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1. I John 4:8,16

new commandment I give unto you, that ye love one another."¹
 In regard to "joy" in His high priestly prayer Jesus prayed,
 "And these things I speak in the world, that they may have
 my joy made full in themselves."² In regard to "peace" the
 angels sang on the night of Jesus' birth, "On earth peace,
 good will toward men."³ In Romans 2:4 both "goodness" and
 "long-suffering" are applied to God by Paul:

Or despisest thou the riches of his goodness
 (Χρηστότης) and forbearance and long-suffering,
 not knowing that the goodness of God leadeth thee to
 repentance?

And in II Thessalonians 11 Paul prays that God may "ful-
 fill every desire of goodness (ἀγαθωσύνη)" in the
 Thessalonians. In regard to πίστις Jesus exhorted
 His disciples in Mark 11:22, "Have faith in God." As for
 "meekness", Jesus said of Himself, "I am meek and lowly
 in heart"⁴ and of those in the Kingdom, "Blessed are the
 meek."⁵ In regard to "self-control" Luke writes that
 Paul told Felix "concerning the faith in Christ Jesus,"
 and that Paul "reasoned of righteousness, and of self-con-
 trol."⁶ Thus it is evident that every grace which Paul
 lists as "the fruit of the Spirit" either describes the Fat-
 her and Christ or their desire for men.

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1. John 13:34
2. John 17:13
3. Luke 2:14
4. Matthew 11:29
5. Matthew 5:5
6. Acts 24:25

These graces become the expression of the Christian as he obeys the Gospel and seeks to be like Christ in every way, that is, to act toward others as God in Christ has acted toward him. Thus if the Spirit is within, then the Christian must "walk by the Spirit", that is, obey His calls in the conscience to be like Christ and live the Gospel toward others.

In Ephesians 5:9 Paul describes the "fruit of the light" as being "in all goodness and righteousness and truth". The ξ^{ν} indicates the great sphere, and $\pi\acute{\alpha}\sigma\eta$ the whole of this sphere. $\kappa\alpha\rho\pi\acute{o}\varsigma$ is a collective and summarizes all that "walking" means.¹ $\alpha\gamma\alpha\theta\omega\sigma\acute{\upsilon}\nu\eta$ was used by Paul in Galatians 5:22 to describe the fruit of the Spirit. It is kindness, beneficence, or goodness in action. Goodness is that quality which adapts a thing to the end for which it was designed and renders it serviceable.

$\Delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta$ is that which makes a man $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$. It is that which manifests an agreement with the divine norm of right ($\delta\acute{\iota}\kappa\eta$) as it is applied by God. It has to do with proper social dealings. Thayer says that it denotes the state of him who is such as he ought to be, the condition acceptable to God.

In the word $\alpha\lambda\eta\theta\epsilon\acute{\iota}\alpha$ Paul is describing the

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1. Lenski, op. cit., p. 605

character of the child of light who is "light in the Lord". It is a personal excellence, a sincerity of mind, and an integrity of character, according to Thayer. For the Christian ἀληθεία is a mode of life in harmony with divine truth and is the habit of thinking and acting in congruity with truth.

In Philippians 1:11 Paul describes καρπός by calling it "of righteousness". It is that product of the Christian's life which is a manifestation of the righteousness within. The Philippian Christians were righteous in God's sight because Christ's righteousness had been given to them. Paul prays that this inner righteousness toward God may blossom forth and manifest itself in their actions toward one another and toward unbelievers. As this δικαιοσύνη is διὰ Ἰησοῦ Χριστοῦ, Paul can also say that the καρπός of this righteousness is διὰ Ἰησοῦ Χριστοῦ.

In Colossians 1:10 Paul does not describe what the fruit is except in that he prays that they will continue "bearing fruit in every good work". Fruit is the product of every good work. He does not seem to imply that it is the good work itself. Fruit is the good resulting from something. The good work may be an act of kindness toward an unbeliever; the fruit would then be the thankfulness rising up in his heart or maybe even his conversion. Abbott states that ἐν παντὶ ἔργῳ ἀγαθῷ qualifies

καρποφοροῦντες , that is, one's fruit is to be found in good works, not in evil deeds.

F. THE GOAL OF BEARING FRUIT

To the Roman Christians in 6:21 Paul pictures a twofold end of sin. In this life sin brings the torments of an accusing conscience, and the end of that sin is eternal death in the next life. The goal of becoming the servants to God is also twofold. The Christian now in this life has his "fruit unto sanctification" and the end of such is eternal life. Sanday implies that the Christian has this twofold goal now. He writes in his paraphrasing of Romans 6:22:

But now that, as Christians, you are emancipated from Sin and enslaved to God, you have something to show for your service - closer and fuller consecration, and your goal, eternal Life!¹

This is borne out by the Greek. The objects of ἔχετε are καρπὸν and τέλος ζωῆς αἰώνιον , because they are both in the accusative; thus each is the present possession of the Christian.

The end, τέλος , of becoming a servant to God is described by Paul as being "eternal life". τέλος is not taken in the same sense as καρπός , but it rather is to be understood as denoting the final use of the fruit which proceeds from its nature.² "Death" therefore

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1. Sanday, W. and Headlam A.C.: A Critical and Exegetical Commentary on the Epistle to the Romans, p. 107
2. Olshausen, Epistle to the Romans, p. 225

signifies here that one is rejected as of no use and worthless; "eternal life" is then that one is acknowledged as useful, essentially answering one's end.

Paul states that the immediate goal of "fruit" is *εἰς ἁγιασμόν*. *ἁγιασμός* is the noun for the adjective *ἅγιος*, which in the New Testament finds its root meaning in the Hebrew *וְיָדָר*; for it is of rarest use in Attic Greek and never occurs in the writings of the tragic poets.¹ *וְיָדָר* is used extensively² in the Old Testament, where it means "to be separate", and where it is one of the primary assertions about God. He who is set apart from the world and to God should separate himself from the world's defilements and should share in God's purity; thus this term quickly acquires a moral significance. The noun *ἁγιασμός* is used only by Biblical and ecclesiastical writers, and its distinction seems to be that it stresses the effect of consecration, according to Thayer. It is used to denote the agency of the Holy Spirit³ in the divine separating activity. In I Thessalonians 4:3-7 and Romans 6:19 Paul emphasizes the believer's responsibility to set himself apart from uncleanness. Thus it is seen that *ἁγιασμός* speaks of a personal holiness which is the result of the decision of

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1. Trench, op. cit., p. 319
2. G. Ernest Wright: The Challenge of Israel's Faith, p. 56
3. II Thessalonians 2:13; I Peter 1:2

the believer and the activity of the Holy Spirit in the believer's life.

In Romans 6:19 Paul contrasts εἰς ἁγιασμόν with εἰς τὴν ἀνομίαν . This sanctification is the opposite of the way of sin, which is from "iniquity unto iniquity". It is a fight against sin so that one is becoming gradually more rid of evil in one's life. The result is ἁγιασμός . The end is eternal life with God in the life to come.

The purpose or goal of bearing fruit on the part of the Corinthian Christians in II Corinthians 9:10-15 is pictured by Paul as being twofold. First, it will result in great joy in the hearts of the Christians in Jerusalem and will cause them to thank God not only for the gift but also for the "exceeding grace of God" in the Corinthian Christians. Secondly, the purpose of giving this offering is to prove the faith of the Corinthian Christians.

The creation of joy and thanksgiving in the hearts of the Jerusalem Christians is part of the purpose in bearing fruit. This is a fruit of the righteousness of the Corinthians, but it is also a goal or purpose which directs their giving. In verse 12 Paul states that the result will not only be that "the measure of the wants of the saints" will be filled, but also that "many thanksgivings unto God" will be made because of the gift. Christians in Jerusalem will glorify God because the Corinthians have

obeyed "the gospel of Christ". Paul assures the Corinthians, "With supplication on your behalf, (the Jerusalem saints) long after you by reason of the exceeding grace of God in you." Paul dwells so lovingly on what will happen because of the generosity of the Corinthians that he makes the thanksgiving in Jerusalem a major purpose in giving the gift. In 9:3 Paul asks them to have everything prepared for his coming. Then in verses 8-15 he seeks to picture what will happen because of their gift. He paints a goal which consists of joy in Jerusalem and continued blessings in Corinth.

Secondly, a purpose in the Corinthians' bearing fruit will be to prove their faith, as Paul writes:

Seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ.

The word *δοκιμή* means a proved, tried character, or a specimen of tried worth, according to Thayer, who believes that here in II Corinthians 9:13 Paul intends the second meaning just given. That is, the tried character of the faith of the Corinthians was exhibited in the gift which they were giving. Affliction tested the reality of the Macedonians' Christianity;¹ benevolence will be a proof in the case of the Corinthians.² This testing of the obedience of their confession to the Gospel is one of the

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1. II Corinthians 8:2
2. Plummer, op. cit., p. 266

purposes of their bearing fruit.

The goal which Paul has in mind for the Galatians would seem to be perfection in each of the nine graces in 5:22,23 which are "the fruit of the Spirit". In verses 19-21 Paul lists "the works of the flesh" and warns, "They who practise such things shall not inherit the kingdom of God." He contrasts the two ways of life, and the implication is that one can increase in one's practice of either way of life. The law is against "the works of the flesh" and seeks to curtail them even to the extent of telling one not to sin at all. Ellicott comments:

St. Paul draws a contrast between the legal judgment under which the former class lay, and the freedom from it which those who are led by the Spirit enjoy.¹

Those who manifest the fruit of the Spirit are free to grow in each grace; there is no law to curtail their efforts. To grow freely to the fullest in each grace is Paul's goal for all Christians.

In Ephesians 5:9 Paul clearly states the goal of bearing fruit as being "in all goodness and righteousness and truth". $\epsilonν παντι$ ₂ means in all forms and instances of these three virtues. The goal is that each and every action or thought be good, righteous, and true. One's

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1. Charles J. Ellicott: Ellicott's Commentaries, Critical and Grammatical, on the Epistles of St. Paul, American Edition, Vol. I, p. 136
2. Ibid, p. 122

entire personality and all its activities will consist in that which is good, right, and true.

In Philippians 1:11 Paul implies that the purpose or goal of being "filled with the fruits of righteousness" is that this would be "unto the glory and praise of God." Ellicott calls *εἰς δόξαν καὶ ἑπαινον Θεοῦ* the finis primarius of the *πεπληρωμένοι καρπὸν δικαιοσύνης*.¹ It is the only true aim of all human endeavors.² The Philippian Christians are to be fruitful in good works for the glory of God.³ Paul thanks God for his good remembrances of the Philippians and is confident of their future. He writes, "He who began a good work in you will perfect it until the day of Jesus Christ."⁴ Not only is their redemption of God, but also the perfecting of the Philippian Christians; therefore, Paul prays that they may be filled with the fruits of righteousness⁵ that God's glory may be both manifested and recognized - this is the goal, for all righteousness is of God, and this fact must be manifested that the Philippians might continue⁶ to proclaim the Gospel as they have. In Colossians 1:10

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1. Charles J. Ellicott: St. Paul's Epistles to the Philippians, the Colossians, and Philemon, Third Edition, p. 14
2. J.B. Lightfoot: Saint Paul's Epistle to the Philippians, Fourth Edition, p. 87
3. John Calvin: Commentaries on the Epistles of Paul the Apostle to the Philippians, Colossians, and Thessalonians, p. 33
4. Philippians 1:6
5. Vincent, op. cit., Vol. III, p. 418
6. Philippians 1:5

Paul prays that the Colossians will bear "fruit in every good work". Thus the goal of bearing fruit is to live and act in such a way that every good work one performs will bear fruit. As for the question of how many good works one is to perform, Paul prays simply that they be filled with the knowledge of God's will in order that they will "walk worthily of the Lord unto all pleasing". Thus at all times one will be doing good works, and the goal is that all these good works will bear fruit.

G. SUMMARY

Καρπός is widely used in both Biblical and extra-Biblical passages. Its etymology indicates that the fruit of trees and of the earth is the original meaning, but that in time it came to refer to produce and profits. This noun also took on a metaphorical meaning as it came to denote the fruit of oracles, the fruit of deeds, etc.

The use of *Καρπός* in the Greek Bible is strongly influenced by the Hebrew idioms. The occurrence of "bear fruit" is traced to the Hebrew *וְיָבִיט וְיִשְׂרָאֵל*, as is also the phrase "the fruit of the lip".

Καρπός is used in the New Testament primarily in two ways: first, the fruit of trees and of the earth; and secondly, to denote that which originates or comes from something, i.e. an effect or result. Paul uses

the word entirely in the latter sense except in I Corinthians 9:7 and II Timothy 2:6.

Paul speaks of only Christians as being the possessors of good fruit. He writes to "saints in Christ" in his epistles and gives no indication of expecting unbelievers to bear good fruit. In the manner in which the fruit is manifested, however, there is a twofold view in the Pauline epistles. First, Paul regards the fruit as being manifested in the lives of others. He desired to have fruit in the lives of the Romans. In Philippians 1:22 Paul implies that the fruit of his work is in the lives of the Philippians. Then in 4:17 he accepts their gift because he seeks "for the fruit that increaseth to (their) account." Secondly, Paul teaches that one's fruit will be manifested in one's own Christian life. The Romans have their fruit "unto sanctification".¹

That which contributes to bearing fruit, according to Paul in Romans 6:22, is being a servant to God; but this thought begins in 6:16-20, where Paul states that one should be a servant of obedience, of the Christian teaching, and to righteousness. It is in the relation of servitude to God that fruit results. In II Corinthians 9:10-15 Paul pictures trust in God to continue His blessings as that which will contribute to their bearing fruit. In Galatians 5:22 the implication is that if the Galatians will "walk by the

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1. Romans 6:22

Spirit", they will bear the fruits listed in verse 22. To the Ephesians¹ Paul writes that if they walk as children of light, the light will cause them to bear fruit. In Philip-
pians 1:11 Paul states that the fruits of righteousness are through Christ; thus by being rightly related to Him the Christian will bear fruit.

Paul describes the fruit in II Corinthians 9:10-15 as being primarily the gift they are giving to the needy Jerusalem saints. In Galatians 5:22 Paul lists nine virtues as being the fruit of the Spirit. They are love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control. In Ephesians 5:9 Paul describes the fruit of the light as being "in all goodness and righteousness and truth". In Philippians 1:11 Paul describes καρπός by calling it "of righteousness". It is the manifestation without of Christ's righteousness within. In Colossians 1:10 Paul describes fruit by saying it should be the product of every good work.

The goal of bearing fruit in Romans 6:22 is in this life holiness and in the next eternal life.

Ἀγιασμός speaks of personal holiness because of separation from all that is sin. This is the result of the decision of the believer and the activity of the Holy Spirit in the believer's life. To the Corinthians Paul

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1. Ephesians 5:8,9

speaks of two purposes or goals for their bearing fruit. First, the saints in Jerusalem will rejoice and thank God greatly. Secondly, it will prove the Christian faith of the Corinthians. In Galatians 5:22 Paul implies that the goal is to reach perfection in each of the nine graces which he names. In Ephesians 5:9 the goal is that one's entire personality in all its thoughts and actions will consist in that which is good, right, and true. In Philippians 1:11 the end is that the fruits of righteousness should glorify and praise God. In Colossians 1:10 the goal is that all of one's good works should bear fruit.

CHAPTER IV

SANCTIFICATION PICTURED AS "PUTTING OFF . . . PUTTING ON"

A. INTRODUCTION

In his epistles Paul exhorts Christians to "put off the old man" and to "put on the new man". To the Colossian Christians, for example, he writes that as they have already "put off the old man", they should now "put to death" the lusts of the flesh, which are so out of place in the Christian who has died and has been raised with Christ.

An inductive study has been made of the four passages¹ where this picture occurs, and it is felt that its important aspects are to be found in the following subjects: the definition of "putting off . . . putting on", the objects of "putting off . . . putting on" and their manifestations, the time of "putting off . . . putting on", and the reasons for "putting off . . . putting on". This study will concern itself with each of these aspects, and they will be studied in the order given.

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1. Romans 13:12-14; Ephesians 4:22 - 5:14; Colossians 3:5-14; Galatians 3:27

B. THE DEFINITION OF "PUTTING OFF . . . PUTTING ON"

The verb ἀποτίθημι is composed of the preposition ἀπό and the verb τίθημι. Ἀπό occurs in the Greek language from Homer down. It takes the genitive and signifies sometimes separation, sometimes origin. In composition, according to Thayer, ἀπό indicates separation, liberation, cessation, departure, as in ἀποβάλλω, ἀπέρχομαι; finishing and completion, as in ἀπαρτίζω, ἀποτελέω; the pattern from which a copy is taken, as in ἀπογράφειν; or the one from whom the action proceeds, as in ἀποδείκνυμι. Ἀπό in ἀποτίθημι has the first of these meanings, namely, separation. The verb τίθημι occurs from the time of Homer and means to put, make (Latin constituo), or establish (Latin status).¹

Liddell and Scott give the meaning of ἀποτίθημι as being "to put away". This verb was used to describe the action of killing an unwanted child by exposure out in the woods, thus meaning "to expose" a child. It is in this sense that Paul uses ἀποτίθημι in relation to the old man.

In the New Testament ἀποτίθημι occurs only in the middle and means to put off from one's self. Those things are said to be put off or to be put away which

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1. Thayer, op. cit.

any one gives up or renounces. Peter uses this verb in exhorting Christians to put away all wickedness, all guile,¹ etc. James tells the Christian to put away all filthiness and overflowing of wickedness.² The author of Hebrews uses ἀποτίθῃμι in 12:1 in regard to laying aside every weight and sin. In addition to these occurrences of ἀποτίθῃμι in the New Testament, Paul uses this verb in four passages in which it means "to cast off",³ "to put away".⁴

In describing the action of putting away the old man in his Epistle to the Colossians, Paul uses two other verbs, ἀπεκδύομαι⁵ and νεκρῶ.⁶ The first verb means to put off or to strip oneself as was done in preparing for single combat.⁷ It is composed of ἀπό, denoting separation from that which is put off, and ἐκδύω, which means "to put off" in the opposite sense of putting on a garment (ἐνδύω). Thus ἀπεκδύομαι is a thorough putting off from oneself. The other verb that Paul uses is νεκρῶ, which comes from the adjective νεκρός, meaning "dead". Thus νεκρῶ is simply "to make dead, to put to death".

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1. I Peter 2:1
2. James 1:21
3. Romans 13:12
4. Ephesians 4:22,25
5. Colossians 3:9
6. Colossians 3:5
7. Liddell and Scott, op. cit.

In Romans 13:14 Paul uses a phrase to express the action of putting away the lusts of the flesh. He writes, "πρόνοιαν μὴ ποιεῖσθε." The noun πρόνοια means forethought or provident care and is related to the verb προνοέω, which is a compound of πρό, "before", and νοέω, "to perceive with the mind". Thus in the active προνοέω means "to foresee, to provide", and in the middle with an accusative of a thing, "to take thought for, to care for".¹ The verb which Paul uses is ποιεέω, which basically means "to make or to do".² Concerning the verb in Romans 13:14, Thayer classifies it under the meaning "to make" and states that the middle ποιεῖσθε, when joined to accusatives of abstract nouns, forms a periphrasis for the verb cognate to the substantive, and then ποιεῖσθε denotes an action which pertains in some way to the actor (for oneself). Thus Paul's phrase means "to have no regard for, not care for, make no provision for" the lusts of one's own flesh.

The second action which Paul exhorts the members of his churches to perform is "put on the new man". Paul uses the verb ἐνδύω to describe this action. This verb is employed primarily to denote the action of going into a garment or putting on one's clothes. It is composed of the preposition ἐν meaning "in" and the verb δύω

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1. Thayer, op. cit.
2. Ibid

meaning "to go into, to enter". This verb occurs as either $\xi\upsilon\delta\acute{\upsilon}\omega$ or $\xi\upsilon\delta\acute{\upsilon}\nu\omega$, and, according to Robinson, the latter is simply a secondary present form of the former. For Paul $\xi\upsilon\delta\acute{\upsilon}\omega$ means to assume a new life, a new character, and implies the closest spiritual union and likeness.

C. THE OBJECTS OF "PUTTING OFF . . . PUTTING ON" AND THEIR MANIFESTATIONS

1. Put Off the Works of Darkness . . . Put On the Armour of Light

In Romans 13:12-14 Paul seems to borrow his figures of speech from the actions of the Roman soldier who, as the dawn of day approached, awoke from slumber, laid aside the garments in which he had been sleeping, put on his gleaming armour, and stepped forth gladly to greet the day because he was properly clothed for it. The first object of the Christian's action is "the works of darkness" - to cast them off. These works of darkness are the uncomely garments of the night and are the same as those which Paul¹ calls "the works of the flesh" in Galatians 5:19. Here in Romans 13:13 Paul mentions three kinds of vices and gives two vices under each. The first kind of vice is that consisting of $\kappa\acute{\omega}\mu\omicron\varsigma$ and $\mu\acute{\epsilon}\theta\upsilon$. The former is properly² roving about in villages, ($\kappa\acute{\omega}\mu\eta$ is village). It was

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1. Nygren, op. cit., ad. loc.

2. Olshausen, The Epistle to the Romans, ad. loc.

used generally to describe feasting and attending drinking-parties which were protracted till late at night and at which the villagers indulged in revelry.¹ Μέθη is the drunkenness which would be the natural result and accompaniment of such revelry.

The second kind of vice consists of κόιταις καὶ ἀσελγείας. Κόιτη is a place for lying down, a bed. It also came to mean cohabitation, whether lawful or unlawful.² Here Paul uses Κόιτη euphemistically for unchastity. Ἀσελγεία denotes unbridled lust, licentiousness, or shamelessness.³ It is best described as wanton insolence, according to Trench, for it often does not include lasciviousness.

The third kind of vice is ἔριδος καὶ ζηλώ . Ἔρις is contention, strife, or wrangling, and ζηλος is envy. Both of these words are capable of noble usage in which ἔρις would be competition, and ζηλος would be emulation.⁴ But it is all too easy for these to degenerate into meaner passions which are sinful.

All these vices are "works of darkness" and must be cast off, according to Paul, because they are wrong and out of place in the new day.

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1. Thayer, op. cit.

2. Ibid

3. Ibid

4. Trench, op. cit., p. 84

In verse 14 Paul exhorts, "Make not provision for the flesh, to fulfill the lust thereof". The Christian once lived in the flesh, and in 7:5 Paul speaks of that time, "when we were in the flesh", and how "the sinful passions" brought forth fruit unto death. Here in 13:14 he describes the new day as one in which sensual desires and appetites, which formerly ruled, no longer either rule or are gratified. Calvin states that as long as the Christian carries about him his flesh, he cannot cast away every care for it; and though his conversation is in heaven, he yet sojourns on earth. But Paul desires that the Christian's action be one which rids him of all the encroachments of the flesh with all its lusts. Because of the connection with what follows, it is clear that Paul censures not the care of the body as such but only the excess when it ex-¹ cites the lusts of the flesh.

The objects of "put on" are "the armour of light" and "the Lord Jesus Christ". The metaphor of Christian² armour is a favorite one with Paul. Sanday states that though it may have been originally suggested by the Jewish conception of the last great fight against the armies of³ Antichrist, the conception in Paul has become completely spiritualized. The armour of light is considered by Ols-

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1. Olshausen, op. cit., ad. loc.
2. I Thessalonians 5:8; II Corinthians 6:7; Romans 6:13; Ephesians 6:13 ff.
3. Daniel 11

hausen to be the armour of the Spirit and by Calvin to be good, temperate, and holy actions such as are suitable to the day. It would seem better to combine the two and define the armour of the light as being those good, temperate, and holy actions which the Holy Spirit empowers and guides the Christian in performing.

A second way of describing the object of the Christian's action is the Lord Jesus Christ - the Christian is to put Him on. Meyer paraphrases this as:

Unite yourselves in the closest fellowship of life with Christ, so that you may wholly present the mind and life of Christ in your conduct.¹

This Meyer supports by stating that in classical Greek

ἐνδύεσθαι τινος denotes "to adopt anyone's mode of sentiment and action". There are those who interpret Paul to be speaking of justification here, but Calvin holds that putting on Christ means to be on every side fortified by the power of His Spirit and thereby to be prepared to discharge all the duties of holiness; for thus is the image of God renewed in the Christian. Following through the picture of the verb "to go into", it seems that the Christian is to put on Christ such that others see Christ and not the old man in him. It means to be so endued with His spirit and love that His conduct and example become one's

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1. H.A.W. Meyer: Critical and Exegetical Handbook to The Epistle to the Romans, translated from the Fifth Edition, ad. loc.

own. It is so to live that with gladness one could greet one's returning Lord.

2. Put Off Vanity, Falsehood, and Fornication . . . Put On Righteousness

In Ephesians 4:22 Paul exhorts, "Put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit." From 4:17 to 5:14 Paul describes the characteristic actions of the old man and contrasts with them the actions of the new man in Christ. The objects of the action "put away" are all those sins which are the nature and expression of the old man. Paul names many sins but seems to be striking at three main iniquitous acts. The first is in verses 17-19 and may be described as the downward progression of the Gentiles from vanity of mind to a darkened understanding and hardened heart with the result being lasciviousness and a greedy working of uncleanness. In contrast to this way of sin in the old man, Paul says to the Ephesian Christians, "But ye did not so learn Christ". The phrase "learn Christ" is unique in Scripture, but it is similar to "to preach Christ"; thus it is to learn Christ as the Savior from sin, whom to know is holiness and life. Then Paul goes on to present the positive part of sanctification, which is expressed by being "renewed in the spirit of (one's) mind" and "put on the new man". The verb $\lambda\upsilon\alpha\lambda\epsilon\theta\epsilon\upsilon\sigma\theta\alpha\iota$ "to be made new", is passive, and thus this renewal is the work of God. $\pi\alpha\lambda\acute{\iota}$

implies simply change¹ and not a return to a former state. Thus Paul urges the Ephesians to become νεότ², "young", new as to origin. By "in the spirit of your mind" Paul means the interior life,³ that of which the νοῦς, καρδία, and ψυχή are the modes of manifestation. It is the higher principle of life⁴ which, when its power is changed, radically alters the entire sphere and operation of the interior life.

The new man has been created "after God", that is, after His righteousness and holiness of truth. Colossians 3:10 and Genesis 1:27, κατ' εἰκόνα, indicate that God Himself is the image after which the new man is created. Here in verse 24 Paul contrasts ἀληθεῖα with the ἁπάρτη of verse 22. The indwelling sin is there personified as ἁπάρτη, "deceit", producing and exercising those lusts which lead to destruction. In verse 24 the principle of spiritual life is personified as ἀληθεῖα⁵, which produces righteousness and holiness. Thus the image of God, in which man was originally created, and the new man, which the Christian is to put on, do not consist merely in immortality or in dominion over the earth, but especially in righteousness and holiness produced by a

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1. Abbott, op. cit., ad. loc.
2. Hodge, A Commentary on the Epistle to the Ephesians, ad. loc.
3. Ibid
4. Abbott, op. cit., ad. loc.
5. Hodge, op. cit., ad. loc.

true knowledge of God.

The second kind of sin Paul exhorts the Ephesians to put away is falsehood. The new man has been created in truth; therefore Paul continues, "Putting away falsehood . . . steal no more . . . let no corrupt speech proceed out of your mouth." Paul bases his declarations against these specific sins on the ground (*δὲ* in verse 25) of the general obligation to show forth the image of God. This is also the basis for the positive teachings he gives to the Ephesians when he says:

Speak ye truth . . . working with (your) hands the thing that is good . . . edifying . . . and be ye kind forgiving each other, even as God also in Christ forgave you.

It seems that Paul sums up all his teaching concerning truth as it should be manifested in the lives of Christians in the last words of this passage.¹ To put on the new man created after the image of God is to be toward others as God has been toward the Christian, i.e. forgiving. To put on the new man is to be "imitators of God . . . and to walk in love even as Christ loved (the Ephesians)."

The third kind of sin which Paul strikes at in Ephesians 4:17 - 5:14² is fornication. In verse 3 he states that the inconsistency of all such sins with the character of the Christians as saints is such as should for-

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1. Ephesians 4:32
2. Ephesians 5:3-14

bid the very mention of those sins in a Christian society. He goes on to say that no fornicators or covetous persons have an inheritance in the Kingdom of Christ. The Christian¹ is not to participate in such sins but rather to withdraw from fellowship with and to reprove those who commit them. Paul states as his reason for advising against fellowship, "The things which are done by them in secret it is a shame even to speak of." Interlaced with his warnings against fornication and related sins of the old man, Paul presents the actions of the new man. As saints the Ephesians will² rather give thanks than speak foolish or filthy talk. They who have put on the new man are "now light in the Lord" and should "walk as children of light, proving what is well-pleasing unto the Lord." Having become light in Christ, the believer walks as a child of the light, manifesting goodness, righteousness, and truth as the fruit of the light because a change has taken place: the new man has been put on and there is a change from the former walk as a child of darkness. Faith does manifest itself in life. The drag of the old nature is downward into sin, but Paul exhorts the Ephesians to live as they now believe. The duty of Christians in reference to the works of darkness is twofold. First, they should "have no fellowship" with them. In the verb συγκαλινῶ νέω, as with συμμέτοχος

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1. Ephesians 5:7
2. Ephesians 5:4

in verse 7, the idea of personal fellowship prevails.¹ It means to have things in common with those who have the same feelings and interests. Secondly, the Christian's duty is to reprove. *Ἐλέγχω* is not simply "to admonish". It means "to convince by evidence", i.e. to expose or bring to light.² In his use of this verb in I Corinthians 14:24, Paul teaches that the effect of intelligible preaching of the Gospel is conviction, which he explains by saying, "The secrets of the heart are revealed". Thus Paul urges the Christian not only to have no fellowship but also to expose and bring to light the works of darkness. The works of darkness, when reproved by light, are manifest; and, when manifest, they are light, that is, they are changed into light, i.e. are corrected. The penetration of spiritual light, God's truth, has such power that it illuminates and sanctifies all in whom it dwells. Wherefore, because the light has this transforming power, the light of Christ has power to awaken even the sleeping dead and make them light. Thus the new man is created in the righteousness and holiness produced by truth not only for his own salvation but also that he might reprove and enlighten those who are still in darkness. As the new man performs this mission, the new man is manifested and is strengthened.

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1. Westcott, op. cit., ad. loc.
2. Abbott, op. cit., ad. loc.

3. Put Off Impure Affections and Uncharitableness . . . Put On Love

In Colossians 3:5-14 Paul exhorts, "Put to death therefore your members which are upon the earth: fornication, uncleanness." The objects of this action of putting to death are all those sins which characterize the old man. Paul has just finished the so-called ¹ doctrinal ² and polemical ³ sections of this epistle. In 3:1-4 he has been saying that if believers have risen with Christ, they should meet their temptations by fixing their aims and thoughts upon the things of the higher spiritual realm where Christ is supreme. As by faith they share His death, so by faith they share His life, hidden with Him in God. In fact, He is their life; and when He shall again be manifested, they will be manifested with Him in glory. The connective in verse 5 is *οὕτως* and implies action which must be taken consequent upon their having died and having been raised together with Christ. It is emphatic and links all the preceding doctrine to the following exhortations. The object of the verb "put to death" is "your members which are upon the earth". There is a difference of opinion as to just what *τὰ μέλη* are. Meyer understands them to be the actual hand or foot and uses the words of Jesus in Matthew 5:29 as support. But this, according to Abbott,

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1. Lightfoot, op. cit., p. 126
2. Colossians 1:13 - 2:13
3. Colossians 2:4 - 3:4

is too strong a figure, for there the precept is not, as here, unqualified and absolute; and the whole precept there is symbolical, but the words have their natural sense. Also, this interpretation of μέλη would make the connection with the following difficult. Abbott and Lightfoot consider μέλη to be used here, as ἡνθρώπος¹ is in verse 9, in a moral sense. The members are the vices which belong to the body as the instrument of the carnal mind, and the qualification τὰ ἐπὶ τῆς γῆς indicates their worldly character by its relation to verse 2, where Paul tells the Colossians to set their minds "not upon the things that are upon the earth".

The members which are to be put to death are those which Paul lists in the concluding portion of verse 5. He first gives πορνεία, which is specifically "fornication". Paul's list progresses consecutively from the less comprehensive to the more comprehensive. Ἀκαθαρσία is uncleanness in any form. It is the lustful, luxurious, profligate living by which lascivious persons pollute themselves. Πάθος and ἐπιθυμία occur together and Lightfoot comments that the same vice may be viewed as a πάθος from its passive side and an ἐπιθυμία from its active side. Trench states that the former word

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1. John Calvin: Commentaries on the Epistles of Paul the Apostle to the Philippians, Colossians, and Thessalonians, ad. loc.

had the larger meaning in the Greek schools, but in the New Testament *ἐπιθυμία* is the larger word, including the whole world of active lusts and desires.¹ *πλθος*, on the other hand, is not so much the soul's disease as the diseased condition out of which these evil acts spring. *πλθος* includes all ungovernable affections while *ἐπιθυμία κακή*² reaches to all evil longings. Paul adds *κακή*, because *ἐπιθυμία* is capable of a good sense even as "lust" was in early English.

The final sin which the Christian is to put to death is *πλεονεξία*, "covetousness". This word originally meant only advantage over another, e.g. superiority in battle. From that it passed to the idea of unfair advantage and then to that of the desire to take unfair advantage.³ *πλεονεξία*⁴ does not mean impurity here; rather covetousness is a secondary desire seeking as an end in itself that which was originally desired only as a means. Covetousness is described by Paul as "idolatry", which is putting anything in the place of God as the supreme object of trust and devotion. Covetousness is the last sin on this list of vices which the Christian is to put to death. According to Paul, these vices will bring the wrath of God upon him

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1. Trench, op. cit., p. 312
2. Lightfoot, op. cit., ad. loc.
3. Abbott, op. cit., p. 133
4. Ibid

who commits them. Those who habitually live in defiance of God and in opposition to His holiness are defined as "sons of disobedience", and God's wrath will judge them.

The Colossian Christians formerly walked in all the sins Paul has mentioned, i.e. they lived in sin and walked in (practiced) sin also. Paul argues that because they have given up the cause, the life under the power of sin, for Christ, so they should give up the effect, the sins themselves. In verse 7 Paul has compared the Colossian Christians with the heathen society from which they had separated, so in verse 8 he compares them with the Christian society which they had now joined. "But now," that is, after having ceased to live in the flesh, they must put all the sins of the old man away. These sins which Paul proceeds to list are of a wholly different type from those already mentioned in verse 5. These sins are sins of uncharitableness. *ὀργή* and *θυμός* head the list. These flow from bitterness of spirit,¹ *πικρία*. *θυμός* expresses the temporary excitement of passion; *ὀργή*² speaks of the more settled anger. *θυμός* is more the turbulent commotion, the boiling agitation of the feelings; but it settles down into *ὀργή*, wherein is more of an abiding and settled habit of mind with the spirit of revenge.³

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1. Ephesians 4:31
2. Abbott, op. cit., p. 144
3. Trench, op. cit., p. 126

κακία¹ is more the evil habit of mind, the vicious nature which is bent on doing harm to others and rejoices in evil to others. βλασφημία is slanderous speech injurious to another's good name. ῥατσρολογία, which occurs only here in the New Testament, generally indicates all foul-mouthed abusiveness of every kind. Last in the list comes μὴ ψεύδεσθε, "lie not". This exhortation belongs in this list, for lying is usually due to lack of love and is commonly an instrument of malice and hatred. Thus Paul condemns "the old man" with all these sins which the old nature causes one to do.

Paul has given two lists of sins which are to be "put to death" and "put away". The first began with acts (fornication) and moved forward to motives (covetousness). The second begins with motives (anger, wrath) and then goes on to specify the actions (railing, lying) in which evil emotions result. The first list had to do with impure affection; the latter concerns lack of love toward one's neighbor. All these sins are to be the objects of purposeful and resolute action on the part of the "new" Christian. The "old man" manifests himself in these sins; thus the Christian is able to put off the "old man" by refusing to yield to these sins.

The constructive action which Paul exhorts the Christian to take is based upon the past action καὶ ἐνδυσάμενοι τὸν νέον. This "new man" is the

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1. Lightfoot, op. cit., ad. loc.

regenerate man formed after Christ¹ and manifests himself in "being renewed unto knowledge after the image of him that created him." God is the creator of this new man because the passage in Genesis is alluded to.² The Christian is being renewed unto the full knowledge which was included in God's gracious purpose when He gave to the believer a new life through faith in Christ. As the Christian grows in knowledge of God's will for him, he will manifest it by putting on the Christian graces Paul mentions in verses 12-14. Because the Colossian Christians have already put on the new man, Paul exhorts:

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any other; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness.

The first of the virtues that Paul mentions which are to be cultivated is *σπλάγχνον ὀκτισμῶν*, which is one of the most prominent descriptions of Christ as given by the Gospel writers. It describes His feeling for the multitudes, for the poor, and for the widow of Nain. It is an earnest affection with yearnings which can be easily stifled by selfishness. *Χρηστότης* and *ταπεινοφροσύνη* describe the Christian temper of mind generally. The first is kindness in one's relation to others; the second is hum-

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1. Lightfoot, op. cit., ad. loc.
2. Abbott, op. cit., ad. loc.

ility in one's estimate of oneself.¹ The latter was not admired by the ancients but was praised by Christ. In fact, Trench states that no Greek writer employed *ταπεινοφροσύνη* before the Christian era, nor, apart from the influence of Christian writings, after. Abbott says Chrysostom is correct in stating that a man is humble who knows himself greater in relation to others, but who is contented to be treated as if he were less.² Such a one surely was Christ. The next two virtues which the Christian is to cultivate are *πραύτης* and *μακροθυμία*, which have been discussed in regard to "the fruit of the Spirit" mentioned in Galatians 5:22.³ Paul goes on to add, "Forbearing one another and forgiving each other". *Ἀνεχόμενοι ἀλλήλων* is the expression in action of *μακροθυμία* and involves bearing with one another's weaknesses, not ceasing to love one's neighbor or friend because of those faults in him which perhaps offend or displease one.⁴ It denotes mutual self-control when two persons are inclined to injure one another. *Χαριζόμενοι ἑαυτοῖς* includes the taking out of their hearts all resentment and ill will. The reason for such forgiveness and the supreme example of it is found in Christ: "Even as the Lord forgave you, so also do ye."

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1. Lightfoot, op. cit., ad. loc.
2. Abbott, op. cit., p. 105
3. Intra, Chap. III
4. Abbott, op. cit., p. 105

But Paul exhorts that, above all these virtues already mentioned, the Christian should "put on love, which is the bond of perfectness." Ἐπὶ πάντων δὲ τούτοις¹ does not mean most of all, but rather "over all these",¹ for the figure of clothing "put on" is still carried on. Love is pictured as an outer garment which holds the others in their places. It is "the bond of perfectness", the power which unites and holds together all those graces and forms them into an harmonious whole.² All are fastened together by the girdle of love.

In these verses Paul has given the constructive program of action for the Colossian Christians. They have put on the new man; therefore, they must now put on those graces which are the proper Christian expression of the new life within. The "object" which the Christian believer "puts on" in regeneration is "the new man". That this "new man" is "put on" will and must be manifested in those Christian expressions toward others which Christ showed in His life here on earth.

D. THE TIME OF PUTTING OFF . . . PUTTING ON

In Romans 13:12-14 Paul indicates that the time for the actions which he urges is now in the present. The verbs ἀποθώμεθα and ἐνδύσασθε are both

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1. Ibid, p. 287

2. Abbott, op. cit., ad. loc.

aorist middle subjunctive (volitive).¹ In the subjunctive mood there involves no distinction of time between the tenses, according to Dana and Mantey who state, "The fundamental significance of the aorist is to denote action simply as occurring . . . the aorist signifies nothing as to completeness, but simply presents the action as attained."² The aorist subjunctive denotes simple occurrence at any time.³ Dana and Mantey also state that though the aorist views an action as a single whole, it may contemplate it from different angles. They call one of these angles the ingressive aorist which they define in this way: "The action may be regarded from the viewpoint of its initiation . . . e.g., ἔπεθλεν , he died."⁴ They state that this use of the aorist can be used to denote entrance into a state or condition. For example the verb βαλεῖν in this ingressive aorist would be "let fly",⁵ that is, "put into the state or condition of flight." Thus Paul is exhorting the Romans to an immediate entrance into the condition of putting off and putting on. The force of his words indicates that the Romans were to do these actions as soon as they read his letter. The context also indicates this because Paul states, "The night is far spent, and the day is at hand." The implication of the metaphor is that the Chris-

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1. Robertson, op. cit., p. 410
2. H.E. Dana and Julius R. Mantey: A Manual Grammar of the Greek New Testament, p. 193
3. Machen, op. cit., p. 131
4. Dana and Mantey, op. cit., p. 195
5. Ibid, p. 196

tian should "cast off the works of darkness" immediately and "put on the armour of light . . . the Lord Jesus Christ" so as to be dressed for the new day. Nygren interprets it in the following manner, "According to Paul, the entire Christian life can be described as a constant putting off and putting on." Both the aorist subjunctive tense of the verbs and the context imply that this "putting off . . . putting on" is action which the Christian must do at once in preparation for the coming day and that he must maintain this condition of constant endeavor in his life, that is, to be always clothed in "the armour of light" because the day is at hand.

In Ephesians 4:22,24 the verbs that Paul uses are ἀποθέσθαι and ἐνδύσασθαι, which are inflected in the aorist middle infinitive.¹ Machen states, "In the infinitive . . . the distinction (of time) is the same as that which prevails in the subjunctive."² Again in verse 25 there is the aorist in ἀποθέμενοι. Thus again Paul urges that immediate action be taken which will be a constant endeavor in the Christian's life. He views this action from its beginning as an entrance into the condition of having put off and having put on. That this is an entrance into constant activity is indicated in Hodge's comment, "This original principle of evil is not destroyed

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1. Robertson, op. cit., p. 540
2. Machen, op. cit., p. 137

in regeneration, but is to be daily mortified, in the conflicts of a whole life."¹

In Colossians 3:5 the verb is *νεκρώσατε*,² which is the first aorist active imperative form. In 3:9,10 the verbs are *ἄπεκδυσάμενοι* and *ἐνδυσάμενοι*, which are both first aorist middle participles. These are both in the causal sense³ related to "lie not to one another", which is the present middle imperative form. Robertson states that the main verb means either "stop lying" or "do not have the habit of lying", because "the ancient man" of sin has already been put off. The Christian is no longer in the condition in which lying would be a matter of indifference. This demand for an immediate action as an entrance into a new state of constant endeavor in this regard is also indicated by *ἐνδυσάσθε*, which is the first aorist middle imperative form.

In Galatians 3:27 Paul simply states in regard to the time of putting on Christ that it was at baptism. This is not conversion but rather the actual act of water baptism. The verb *ἐνεδυσάσθε* is the first aorist middle indicative form and represents the act "as having taken place". That the Galatians are continuing in the state of having put on Christ is indicated in the fact that Paul calls

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1. Hodge, op. cit., p. 188
2. Robertson, op. cit., p. 501
3. Ibid, p. 502
4. H.A.W. Meyer: Critical and Exegetical Handbook to the Epistle to the Ephesians, translated from the Fourth Edition, ad. loc.

them "sons of God".

E. THE REASONS FOR PUTTING OFF . . . PUTTING ON

Paul writes to the Romans, "The night is far spent and the day is at hand: let us therefore cast off . . . and put on".¹ Paul's reference to "the night" is variously interpreted here. Olshausen believes that it is "the time before Christ" in any man's life, and the day is "the time since Christ . . . since which the true consciousness has become awake in men." He feels that the only difficulty here is with the words "for now is salvation nearer to us than when we first believed," which he interprets as intending to mean not that Paul expected the second coming of Christ during his lifetime but simply that the Apostle² believed that the time of the Parousia had advanced nearer. It appears that Olshausen is trying to excuse Paul's apparent anticipation of an almost immediate Parousia. Paul does not say that the night is past but only that it is "far spent". The day has not yet come; it is only "at hand" or "has drawn nigh", as Robertson translates this perfect active indicative while commenting that this is a "vivid picture for day break".³ Most of the commentators⁴ believe that Paul is referring to the second coming of the

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1. Romans 13:12

2. Olshausen, The Epistle to the Romans, ad. loc.

3. Robertson, op. cit., p. 410

4. Calvin, Meyer, Nygren, Hodge, Erdman are a few

Lord. The language indicates this expectancy, as Sanday comments:

The language is that befitting those who expect the actual coming of Christ almost immediately, but it will fit the circumstances of any Christian for whom death brings the day.¹

Thus it seems that both *τῷ τῆς* in verse 11 and *ἡμεῖς* in verse 12 refer to the Parousia or to the death of Christians, whichever comes first. It is because of the imminence of the "day" that Paul exhorts them, "Let us therefore cast off the works of darkness, and let us put on the armour of light." The nearness of eternity should operate on all Christians as a motive to purity and devotedness to God.² Thus the purpose for putting off and putting on, according to Paul here, is that the Christian will then be able to greet his returning Lord with gladness, not with discomfiture, sorrow, and condemnation.

In Ephesians 4:22 - 5:14 Paul gives various reasons why the Ephesians should "put away . . . the old man . . . and put on the new man." First, the old man represents a former manner of life, and it is out of place in the new relation to a holy God. Paul indicates this in 4:22, where he speaks of the old man as not only belonging to their former manner of life but also that it "waxeth corrupt after the lusts of deceit." The old man must be

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1. Sanday, op. cit., ad. loc.
2. Charles Hodge: A Commentary on the Epistle to the Romans, ad. loc.

put off or it will rot and corrupt the whole person. This stress on the need for acting toward others in a manner consonant with one's beliefs is emphasized in verse 25, where Paul states that the Ephesian Christians must not lie to one another, because all Christians "are members one of another". And Paul continues to name sins, such as stealing, which are utterly out of place in this new relation which Christians have toward one another as members of the body of Christ. Further, Christians are to walk in love because Christ loved them and gave Himself up for them. Also, Christians are to walk as the children of light now that they are light in the Lord. This walk will be in all goodness and righteousness and truth. In this walk they will prove what is well pleasing unto their new Lord. Thus one reason for "putting off and putting on" is that the old man and his corrupting influence are out of place in the Christian, who has been loved by Christ so infinitely, who in Him has been made a child of light, and who through Him is together with all Christians a member of the body of Christ.

A second reason why the Christian should "put off . . . and put on" is that he is sealed in the Holy Spirit unto the day of redemption, and he should not grieve Him whose indwelling certifies that the Christian is a child of God. There is a twofold purpose here for "putting off . . . and putting on". One purpose is not to grieve the

Spirit and the other looks forward to "the day of redemption". Paul vividly expresses the offence done to the Spirit by such sins of the tongue as the "corrupt speech" which he mentions in verse 29. Paul says that to indicate his true Lord, the Christian has been sealed in the Spirit. A seal is a mark of ownership and of security. It may be a stamp of likeness. As Christians thus belong to God and are becoming more and more holy, they are being kept by His Spirit until the day when Christ is to appear, when redemption will be complete. Thus not grieving the Spirit constitutes a purpose for the Christian's actions as well as the anticipation of the day of redemption.

A third reason for the Christian's prompt action in regard to the old man and the new is that "the wrath of God" is to come "upon the sons of disobedience" for their fornication and covetousness. Paul informs the Ephesian Christians that uncleanness, fornication, and covetousness are utterly out of place in the lives of "saints". He goes on to assure them that fornicators and covetous men do not have "any inheritance in the kingdom of Christ and God." All specious arguments and all false reasoning to the contrary, the fact is that "because of these things cometh the wrath of God upon the sons of disobedience."

In Colossians 3:5-14 Paul again warns that Christians must put to death the sins in their lives, for the wrath of God is to come upon the sons of disobedience

because of their sins. The present consequences of impurity and selfishness are everywhere evident. They are as bitter and terrible as they are familiar, and they are a prophetic and solemn warning of a greater judgment of God yet to come. Therefore, Paul exhorts Christians to "put to death" sin in their lives.

Paul considers that the Colossian action of "putting off . . . and putting on" is past. This is indicated in 3:9 by the aorist participles. But Paul still exhorts, "Put to death . . . fornication . . .", in verse 5; and in verse 12 he urges them to "put on therefore, as God's elect . . . a heart of compassion." The action in verse 5 is urged because of the fact stated in verse 1, "If then ye were raised together with Christ, seek the things that are above." Sin in the Christian's life is out of place because of what has taken place in justification. The Christian died, and his life is "hid with Christ in God" who is holy and hates sin. As God's elect, who are holy and beloved, Christians should rather put on a heart of compassion, kindness, and "love, over and above all these graces, which is the bond of perfectness." It is in doing this that the Christian is able to obey the command of God, "Walk before me; and be thou perfect."¹ The character of God demands that those who say they are His child-

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1. Genesis 17:1

ren, His holy and beloved elect, must be perfect even as He is perfect. Thus the Christian is urged by Paul to "put to death . . . and put on" because these actions will make him to be consonant with his new relation to God.

F. SUMMARY

The verb ἀποτίθῃς is composed of the preposition ἀπό, which signifies separation or origin, and the verb τίθῃς, which means "to put, make, or establish". Thus ἀποτίθῃς means "to put away, to put off". This verb has also been employed to describe the action of killing an unwanted child by exposure, thus "to expose" a child. Paul uses this verb in this last sense in relation to the old man.

Paul also uses two other verbs, ἀπεκδύομαι and νεκρώω. The first verb means "to put off" or "to strip oneself" as was done in preparing for single combat. The second verb means "to make dead, to put to death", and is related to the adjective νεκρός, meaning "dead".

In Romans 13:14 Paul uses the phrase πρόνοιαν μὴ ποιεῖσθε, which means "have no regard for, do not care for, make no provision for" the lusts of one's flesh.

The second action which Paul exhorts the members of his churches to perform is to "put on the new man". He uses the verb ἐνδύω to describe this action. It is employed primarily to denote the action of going into or

putting on one's clothing. It is composed of the preposition $\epsilon\iota\upsilon$, "in", and the verb $\delta\iota\upsilon\omega$, "to go into, to enter". For Paul $\epsilon\iota\upsilon\delta\iota\upsilon\omega$ speaks of assuming a new life, a new character, and implies the closest spiritual union and likeness.

The first object which one is to act upon is the old man with all his sins. In Romans 13:12-14 Paul seems to borrow his figures of speech from the actions of the Roman soldier who, as day broke, awoke from slumber, laid aside the garments in which he had been sleeping, put on his gleaming armour, and stepped forth gladly to greet the day because he was properly clothed for it. The first thing the Christian is to do is to "cast off the works of darkness" which are revelling, drunkenness, chambering, wantonness, strife, and jealousy. In verse 14 Paul in conclusion states that the lusts of the flesh are not to be provided for.

The objects of "put on" are "the armour of light" and "the Lord Jesus Christ". The armour of light is the good, temperate, and holy actions which are pleasing to the coming Christ. To "put on the Lord Jesus" is to act in such a way that others see Christ in one because one is so endued with His spirit and love that His conduct and example become one's own.

In Ephesians 4:22 Paul exhorts, "Put away . . . the old man". In 4:17-24 he describes the downward pro-

gression of the Gentiles from vanity of mind to a darkened understanding and hardened heart, with the result being lasciviousness and a greedy working of uncleanness. In contrast to this way of sin in the old man, the Ephesians did "learn Christ" and should "be renewed in the spirit of (their) mind, and put on the new man", that has been created in the image of God in the righteousness and holiness produced by truth. In Ephesians 4:25 - 5:2 Paul tells the Ephesians to put away falsehood, stealing, and corrupt speech. In the new life Christians are to forgive each other as Christ forgave them and to be imitators of God. The third kind of sin Paul strikes at is fornication, which is unfit even to be named among saints. Rather as the Ephesians are now light in the Lord, they are to walk as children of light and to reprove evil-doers.

In Colossians 3:5-14 Paul exhorts, "Put to death . . . fornication, uncleanness . . ." Paul bases this exhortation on the fact that the Christian has been raised together with Christ. Paul argues that because the Colossians have given up the cause, the life under the power of sin, for Christ, so they should give up the effect, the sins themselves. The list of sins given in 3:5 notes sins of impure affection; the sins listed in 3:8 are sins of uncharitableness. The constructive action which the Christian is to take is based on the past action of having "put on the new man". Thus the Christian is urged to "put on

therefore, as God's elect . . . a heart of compassion, kindness . . . and above all these things love". The object which the Christian believer puts on in regeneration is "the new man". That this "new man" is put on must be manifested in those Christian expressions toward others which Christ showed in His life here on earth.

The time of "putting off . . . putting on" is now in the present as indicated in Romans 13:12-14, where the verbs are both aorist subjunctive, which does not denote a repetitive act but rather an immediate entrance upon a constant action. The context also indicates that the action must be taken now in preparation for the day which is "at hand". In Ephesians 4:22,24 the verbs are aorist infinitives and in verse 25 ἀποθέμενοι is also aorist. Thus an immediate act is again indicated. In Colossians 3:5,9, and 10 the verbs are all aorist and teach that "putting off . . . putting on" should be an immediate act which will be the initial step into a new condition.

The reason for "putting off . . . putting on" as given in Romans 13:13,14 is that "the day is at hand". Most commentators believe Paul refers to the Parousia and also to the death of any Christian. In Ephesians 4:22 - 5:14 one reason Paul gives for "putting off . . . putting on" is that the Christian has a new relation to God, and the old man and his corrupting influence are out of place. Christ has given Himself up for men and has made Christians

children of light. A second reason is that the Christian is sealed in the Holy Spirit until "the day of redemption". The Christian should not grieve the Holy Spirit; therefore, he should "put off . . . put on". The Christian looks forward to the day of redemption; therefore, he should "put off . . . put on" in order to be ready for that day. A third reason is that "the wrath of God" is to come "upon the sons of disobedience" and the Christian should "put off . . . put on" so that he will not be among those sons. Again in Colossians 3:5-14 Paul warns that "the wrath of God" is to come "upon the sons of disobedience"; therefore Christians should "put to death" all sin in their lives. Paul regards "putting off . . . putting on" as in the past in Colossians 3:5-14, therefore he exhorts that they "put to death" sin and "put on . . . as God's elect . . . love". Doing this will make the Christian to be consonant with his new relation to God.

CHAPTER V

FINAL SUMMARY OF THE CONTRIBUTIONS OF THE SELECTED PAULINE PICTURES TO AN UNDERSTANDING OF SANCTIFICATION

A. INTRODUCTION

It shall be the purpose of this final summary to present first an abridgement of each of the preceding chapters so as to review all the findings. Secondly, an attempt shall be made to correlate these findings in terms of Paul's concept of sanctification. In this correlation similar findings, which occur in these four pictures, will be grouped together, and the attempt will be made to determine Paul's teaching on sanctification as he presents it in each of these groups.

B. A SUMMARY OF EACH OF THESE PICTURES OF SANCTIFICATION

In attempting to portray the experience of sanctification to the members of the early Christian churches, Paul used the term *μεταμορφώω*, which in its etymology is a compound of the preposition *μετά* and the verb *μορφώω*. *Μετά* when used as a prefix to a verb denotes change or transfer. *Μορφώω* means "to form, to mould into a form". The meaning of this verb is best seen in the noun *μορφή*, which denotes the essence of a thing as over against *σχῆμα*, which speaks of its accidents. Thus the etymology of *μεταμορφώω* indicates that it means

"to change into another form". The extra-Biblical usage of this verb is generally in regard to the bodily form and rarely of moral transformation. In the New Testament *μεταμορφῶ* is used in only four passages. Two of these speak of Jesus' transfiguration. In the other two occurrences Paul employs this verb to denote the change which takes place in the Christian believer as he is transformed into the image of Christ, as in II Corinthians 3:18, or is transformed by the renewing of his mind such that he will be able to discern the will of God, as in Romans 12:1,2.

The means of transformation in II Corinthians 3:18 - 4:6 consists first in reflecting as in a mirror the glory of the Lord. The verb *κατοπτρίζω* has been translated "beholding as in a mirror" and "reflecting as a mirror". Plummer, Lenski, and Luther are a few who prefer the second reading not only because the context requires it but also because in the middle it does mean to reflect. The Christian is transformed as he reflects the glory of Christ unto others in good works. Secondly, manifesting the truth and commending oneself to every man's conscience in the sight of God is a means of transformation. A third means is that the light, which Paul speaks of in II Corinthians 4:6, shines in the lives of Christians "with a view to illuminating men with the knowledge of the glory of God in the face of Jesus Christ." Paul implies that he has been transformed

because he obeyed God and witnessed to the Gentiles. The means of transformation as presented in Romans 12:1,2 are that one is transformed by the renewing of one's mind, by discerning the will of God, and by self-dedication to God.

The purpose or goal of transformation as stated in II Corinthians 3:18 - 4:6 is that Christians "are transformed into the same image" as the Lord. In Romans 12:1,2 the goal is that one is to be renewed in mind so as to be able to prove what is the will of God.

The time of transformation in II Corinthians 3:18 - 4:6 is indicated in the present participle *κατοπτριζόμενοι* , "reflecting as a mirror" and in the present passive *μεταμορφούμεθα* , "are being transformed". The Greek present tense denotes that the action of transformation is taking place in the present time, i.e. continuing now. Also Paul stresses that transformation is "from glory to glory"; therefore it is continuing now and into the future. Again in Romans 12:1,2 Paul indicates that transformation is a continuous process in the present by his use of the present tense in

μεταμορφούσθε and by the words *ἐν ἀκτινῷ τοῦ νοός* , which denote the progressive transforming operation in the believer.

The agent of transformation, according to II Corinthians 3:18 - 4:6, is the Spirit. Since it is the light of Christ reflected by the Christian which transforms him,

Christ is therefore the source of transformation. But Paul also states that this transformation is "from the Lord who is the Spirit". Thus Christ is the source, but the transformation is wrought in and by and through the Holy Spirit. In Romans 12:1,2 Paul regards "the mercies of God" as the source of power for transformation. In Romans 1 - 11 Paul speaks of "the mercies of God" which work salvation. In Romans 12 - 16 Paul tells of "the mercies of God" as empowering dedication. Also Paul implies that if the Roman Christians will present their bodies as living sacrifices to God, i.e. dedicate themselves to God, then God will transform them.

In the picture of "growth" in relation to the Christian life Paul employs the Greek verb $\alpha\upsilon\gamma\acute{\alpha}\lambda\lambda\omega$, which came from the old poetic form $\alpha\acute{\epsilon}\xi\omega$. The latter meant "to increase, to enlarge, to strengthen", and in the passive "to grow, to increase". Paul uses the two later forms $\alpha\upsilon\gamma\omega$ and $\alpha\upsilon\gamma\acute{\alpha}\lambda\lambda\omega$, which have similar meanings. In the passive they mean "to grow, to increase, or to become greater". In later Attic Greek and often in late Greek the active voice is used intransitively like the passive. The New Testament employs $\alpha\upsilon\gamma\acute{\alpha}\lambda\lambda\omega$ in many passages of the growth of many things, such as plants, infants, and the Christian in Christ.

Growth in Christ occurs only in Christians, according to Paul. He calls the Corinthians $\nu\eta\pi\acute{\omicron}\iota$

ἐν Χριστῷ . He addresses the Ephesians and Colossians as "saints . . . and faithful in Christ."

The means of growth in the Christian life as presented by Paul in I Corinthians 3:1-7 are "milk" and "meat." He had fed them "milk", that is, proclaimed Christ crucified, but there was still strife and jealousy among them. They had failed to obey the elementary teachings of the Christian faith concerning love. "Meat" consists in those more advanced teachings such as the resurrection in I Corinthians 15. To the Ephesians in 4:11-16 Paul declares "living truth in love" and union with the mystical body of Christ as two means of growth. In Colossians 1:9,10 Paul reveals that "knowledge of his (God's) will" is the means of growth which results in walking "worthily of the Lord unto all pleasing" and "bearing fruit in every good work, and growing by the knowledge of God". In Colossians 2:19 Paul declares that the means of growth in the Christian life is by a vital connection with the Head, Jesus Christ.

The goal of growth as defined by Paul in I Corinthians 3:1 is to become πνευματικός, that is, spiritual. In this state Christians will not be factious or jealous or commit fornication. They will grow by hearing and incorporating into their lives the more advanced teachings of the Christian faith. In Ephesians 4:11-16 the goal is presented as the unity of the faith and of the know-

ledge of the Son of God, personal maturity, and the measure of the stature of the fulness of Christ. To the Colossians in 1:9,10 Paul states that the Christian grows by the knowledge of God, and he speaks of walking "worthily of the Lord . . . bearing fruit in every good work . . . strengthened with all power . . . giving thanks unto the Father." He implies that this is the goal of growth.

Paul uses the noun *καρπός* and the verb *καρποφορέω* in picturing sanctification as bearing fruit. *καρπός* is widely used in and outside the Bible. Its etymology indicates that its original meaning had to do with the fruit of trees and of the earth, but later it came to refer to produce and profits. This noun also took on a metaphorical meaning as it came to denote the fruit of oracles or the fruit of deeds. The use of *καρπός* in the Bible is strongly influenced by the Hebrew idiom

וְיָצַח מִן הַפֶּה, "to bear fruit".

Paul uses *καρπός* almost entirely to denote that which originates or comes from something, i.e. an effect or result. His use of *καρποφορέω*, "to bear fruit", is also in this metaphorical sense. The verb *φορέω* is related to *φέρω*, but they differ in that the former denotes an habitual and continuous bearing while the latter expresses a simple and transient act of bearing. Thus *φορέω* becomes in the compound *καρποφορέω*, an habitual and continuous bearing

of fruit.

Only Christians can bear fruit which is pleasing to God, according to Paul. He writes to "saints in Christ" in his epistles and gives no indication of expecting unbelievers to bear good fruit. The Christian's fruit is manifested in the lives of others, as in Romans 1:13 and in Philippians 1:22 and 4:17. Then also his fruit will be manifested in his own life. The Romans have their fruit¹ "unto sanctification".

That which contributes to bearing fruit, according to Paul in Romans 6:22, is being a servant to God; but this thought begins in 6:16-20, where Paul states that one should be a servant of obedience, of the Christian teaching, and to righteousness. It is in this relation of servitude to God that fruit results. In the second letter to the Corinthians, chapter 9:10-15, Paul pictures trust in God to continue His blessings as that which will contribute to their bearing fruit. In Galatians 5:22 Paul implies that if the Galatians will "walk by the Spirit", they will bear the fruit listed in verse 22. To the Ephesians in 5:8,9 Paul wrote that if they walk as children of light, the light will cause them to bear fruit. In Philippians 1:11 Paul implies that being rightly related to Christ will contribute to bearing fruit because the fruits of righteousness

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1. Romans 6:22

are through Christ.

Paul describes the fruit in II Corinthians 9:10-15 as being primarily the gift which the Corinthians are giving to the needy Jerusalem saints. In Galatians 5:22 he lists love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, and self-control as the fruit of the Spirit. In Ephesians 5:9 he states that the fruit of the light is "in all goodness and righteousness and truth". In Philippians 1:11 Paul describes the fruit by calling it "of righteousness". It is the manifestation without of Christ's righteousness within. In Colossians 1:10 Paul describes fruit by stating that it should be the product of every good work.

The goal of bearing fruit as Paul pictures it in Romans 6:22 includes both holiness and eternal life. Paul states that the servant to God experiences holiness as the result of bearing fruit and eternal life as the end of this righteous relation to God in Christ. To the Corin-¹thians Paul pictures the goal as being that the saints in Jerusalem will rejoice and their needs will be supplied. Then also the goal is to prove or test their own Christian faith. In Galatians 5:22 Paul implies that the goal is to reach perfection in each of the nine graces which he names. In Ephesians 5:9 the goal is that all one's thoughts and deeds will be good, right, and true. In Philippians 1:11 the end is that the fruits of righteousness should glorify

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1. II Corinthians 9:10-15

and praise God. In Colossians 1:10 the goal is that all of one's good works should bear fruit.

The fourth picture of sanctification presented by Paul is "putting off . . . putting on". He uses the verb ἀποτίθημι to describe "putting off". It is composed of the preposition ἀπό, which signifies separation or origin, and the verb τίθημι, which means "to put, make or establish". Thus ἀποτίθημι means "to put off, to put away". This verb is also used of exposing an unwanted child to death. Paul also uses ἑκδύωμαι, "to put off, to strip oneself", and νεκρῶω, "to make dead, to put to death". The second action is "putting on", and Paul uses ἐνδύω, which means "to put on, to go into" something such as a garment. It is employed primarily of putting on one's clothes. For Paul ἐνδύω speaks of assuming a new life, a new character, and implies the closest spiritual union and likeness.

The Christian in Romans 13:12-14 is exhorted to cast off "the works of darkness" such as revellings, chambering, and jealousy, and to "put on the armour of light" and "the Lord Jesus Christ". The armour of light consists in those holy actions which are pleasing to the coming Christ. To put on Christ is to act in such a way that others see the conduct and character of Christ in one.

In Ephesians 4:22 Paul exhorts, "Put away . . .

the old man". In 4:17-24 the sins which have to do with the old man are vanity of mind and the greedy working of uncleanness. In contrast to this way of sin, Paul writes that the Ephesians "did not so learn Christ" and that they should "be renewed in the spirit of (their) minds, and put on the new man" that has been created in the image of God in the righteousness and holiness produced by truth. In 4:25 - 5:2 he tells them to put away falsehood, stealing, and corrupt speech. In the new life they are to forgive each other as Christ forgave them and to be imitators of God. The third kind of sin Paul strikes at is fornication. Christians are to walk as children of light and to reprove evil-doers.

In Colossians 3:5-14 Paul declares that Christians are to put to death fornication and uncleanness because they have been raised with Christ and because the wrath of God is to come upon the sons of disobedience. Paul argues that because the Colossians have given up the cause, the life under the power of sin, and have chosen Christ, they should give up the effect, the sins themselves. The sins in 3:5 are those of impure affections, and in 3:8 are mentioned sins of uncharitableness. The constructive action which the Christian is to take is based on the past action of having "put on the new man". Thus the Christian is exhorted, "Put on therefore as God's elect . . . a heart of compassion, kindness . . . and above all . . .

love." That the new man has been put on in regeneration must be manifested in those expressions toward others which Christ showed in His life here on earth.

The time of "putting off . . . putting on" in Romans 13:12-14 is now. Both verbs are aorist subjunctive and in this passage seem to be included in the category of what Dana and Mantey call the ingressive aorist, which regards the action from its beginning. That is, the "putting off . . . putting on" is to begin immediately and continue as a condition throughout the Christian's life; it is to be an entrance upon a constant endeavor. The context indicates that the action must be taken now in preparation for the day which is at hand. In Ephesians 4:22,24, and 25 the verbs are aorist; thus an immediate entrance into the state of "putting off . . . putting on" is again indicated. In Colossians 3:5,9, and 10 the verbs are all aorist and thus again teach that "putting off . . . putting on" should be a constant endeavor throughout life beginning at once.

The reason for "putting off . . . putting on" in Romans 13:12-14 is that "the day is at hand". Most commentators feel that Paul refers to the Parousia and to the death of the people involved. In Ephesians 4:22 - 5:14 one reason for "putting off . . . putting on" is that the Christian has a new relation to God; therefore, the old man and his corrupting influence are out of place. A second reason is that the believer is sealed in the Holy Spirit

until the day of redemption; therefore, he should "put off . . . put on" in order to be ready for that day. A third reason for this action is that the wrath of God is to come upon the sons of disobedience. In Colossians 3:5-14 Paul again gives as a reason for "putting off . . . putting on" the fact that the wrath of God is to come upon the sons of disobedience. Paul regards their "putting off . . . putting on" as having already taken place in the past; therefore, he exhorts that they should "put to death" sin and "put on . . . as God's elect . . . love." Doing this will make the Christian's actions consonant with his new relation to God.

C. THE CORRELATION OF THESE VARIOUS PICTURES OF SANCTIFICATION

The four sets of terms which Paul uses to picture sanctification have some significant relations to each other. The terms "transformation" and "putting off . . . putting on" both have a definite initial point of reference. Though Paul gave the exhortations, "be ye transformed" and "put off . . . put on" to people who were already regenerate, yet these expressions do view sanctification from its beginning. This appears in the fact that these two exhortations can be spoken to unregenerate persons while the exhortations to grow in Christ and to bear fruit cannot, as has been seen in the study of the latter two pictures. It is also seen in the fact that in urging Chris-

ians to "put off . . . put on" Paul uses the ingressive aorist, that is, he views sanctification from its beginning. Thus "be ye transformed" and "put off . . . put on" speak of the acquiring of the new man in contrast to "grow" and "bear fruit", which refer particularly to the development and action of that new man.

The terms ἀντικείμενον and καρποφορέω have to do primarily with what happens to this new man and what he does. The relation between these two is indicated in the fact that both growth and fruit are the result of the utilization of resources from without (intake) which the believer appropriates and employs in obedience to God's commands and the example of Christ (output). Thus it will be seen that the means of growth and of bearing fruit are of great importance in these two areas.

The terms "transformation" and "putting off . . . putting on" have to do mainly with the change from that which one was before regeneration to that which the Christian believer is after regeneration. And the terms "grow" and "bear fruit" have to do with what happens to this new man and the expressions of his life in the days and years after regeneration.

In correlating another aspect of sanctification it is seen that in the second chapter, which concerns growth, and the third, which concerns bearing fruit, Paul expects growth and fruit of Christians, but he gives no

indication of expecting these manifestations of sanctification in non-believers. These words of Paul concerning the expectance of growth and fruit only in the lives of believers are very important as a guide for the pastor who seeks to preach effectively, for it is un-Pauline to expect growth in Christ from one who has not as yet come to be "in Christ", i.e. converted. Also one cannot expect fruit from those who do not yet believe. An appeal such as Paul made for an offering from the Corinthians was based on the fact that the Corinthians were believers, for Paul says their giving would demonstrate to the Jerusalem church "the obedience of (their) confession unto the gospel of Christ."

It is evident that there are similarities among the means of sanctification which Paul gives in his pictures. First, there is the stress on the action of the believer. This is seen especially in II Corinthians 3:18 - 4:6, where the means is "reflecting as a mirror the glory of the Lord" to others in one's good works, in manifesting the truth to others,¹ and in obeying the command of Christ to proclaim the Gospel to unbelievers.² In Ephesians 4:15 Paul continues to emphasize as a means of sanctification the mission of the Christian toward others when he declares that by "living truth in love" he will "grow up in all things into him . . . even Christ." Also in II Corinthians 9:10-15

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1. II Corinthians 4:2
2. II Corinthians 4:6

Paul stresses action on the part of believers when he urges the Corinthians to give cheerfully and plentifully to the Jerusalem Christians. Such giving will show that they trust God. The implication is that if they don't give, they will wither in their Christian life. So Paul stresses as a means of sanctification the Christian's mission toward others.

A second message of Paul in his declarations of the various means of sanctification is found in the common thought evident in the following concepts: union with the mystical body of Christ in Ephesians 4:16; vital connection with the Head in Colossians 2:19; "through Jesus Christ" in Philippians 1:11; walking by the Spirit in Galatians 5:22; and walking as children of light in Ephesians 5:8,9. Then in Romans 6:22 the means of sanctification is being "servants to God", and in Romans 12:1,2 it is self-dedication to God. Thus it is apparent that Paul, in speaking of the means of sanctification, placed great importance on a strong connection to Christ and a relation of obedience to the Spirit, to "the light", and to God.

The third type of means of sanctification has to do with the believer's acquiring a knowledge of the will of God in Colossians 1:9, of God Himself in Colossians 1:10, and of the Gospel in I Corinthians 3:1-7, and of the believer's discerning the will of God in Romans 12:1,2. Still another means of sanctification might be included under this type,

and that is the renewing of one's mind. This has to do with the discarding of the old knowledge by which one lived and the act of bringing in new knowledge as a rule of life.

In summarizing the three types of the means of sanctification it is evident that in the first type Paul speaks of the Christian's mission toward others. The second type has to do with the Christian's connection with Christ, the Spirit, truth, and God. The last type tells of the need for the Christian to have knowledge of God and the Gospel, discernment of His will, and finally a new knowledge (mind) to live by. The most prominent common element in all of these means of sanctification is the responsibility of the believer. While the believer's life is dependent on resources from without, that is, on a connection with Christ and a knowledge of God and the Gospel, he is nevertheless responsible for the appropriation and employment of these resources. Failure at this point results in his remaining a babe when he should become fullgrown.

Another relationship which is evident is that the fruit of the Christian life is the same as the manifestations of the new man. The "fruit of the Spirit" listed in Galatians 5:22 is in certain instances identical with the list of the manifestations of the new man in Colossians 3:12-14. Also "the fruit of the light" in Ephesians 5:9, which are in righteousness and truth, are similar to the account of the "new man" in 4:24 in that the latter was

created in righteousness produced by truth. The fruit of the Christian's life is the same as the character of the act of God in creating the new man. Also the fruit of the light in Ephesians 5:9 has the same character as the armour of light which Paul exhorts the Christian to put on in Romans 13:12. Both have to do with righteous and holy acts which will please the coming Lord. Further, the Roman is urged to put on Christ. The Philippian Christians, Paul prayed, should be "filled with the fruits of righteousness, which are through Jesus Christ". Thus both pictures hinge on Christ. In the first He is "the new man" and in the second He is the source which contributes to "fruit" in the Christian life. Sanctification is here pictured as Christo-centric. The acts which the Christian does are those which Christ did when He was here on earth. Thus Christ is the Christian's Model and inspiration.

Christ also becomes the expression of sanctifi-
cation. That is, the Christian puts Him on at baptism¹ and then because of this union of Christ and believer, the good acts which are performed are done by the believer in the mystical union with Christ. This is why Paul writes to the Colossians, "Christ is all, and in all";² for Christ occupies the whole of life and permeates all its actions. Lastly, Christ is the source of the "fruits of righteousness" which

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1. Galatians 3:27
2. Colossians 3:11

the Christian brings forth. He is the source in the sense that His righteousness, which has been given to the believer, is that which produces the fruits.

Paul's teaching on the factor of time in sanctification is found mostly in the passages on transformation and those speaking of "putting off . . . putting on". Transformation is pictured as a continuous process. "Putting off . . . putting on" is also presented as a continuous process on the part of the believer, but this picture is always given in the aorist tense because Paul views the action from its beginning as an entrance into a condition of constant effort. The Christian should continue to "put to death"¹ sins of the flesh such as fornication and covetousness. Paul also urges him to "put on . . . a heart of compassion . . . and above all . . . love." But the basis for these actions is that the Colossian Christians have already "put off the old man . . . and have put on the new man". Therefore, Paul considers this act of "putting off . . . putting on" to be properly an entrance upon a life-long endeavor to "put off . . . put on". This need for continuous progress in sanctification is also evident in the pictures of growth and bearing fruit. Romans 13:12-14 teaches that the day is at hand; therefore, the Christian must be continuously striving to be more ready and fit to

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1. Colossians 3:5

greet his Lord.

It has been seen in the section on the reasons for "putting off . . . putting on" that Paul in Ephesians 5:6 and Colossians 3:6 warns his readers that the wrath of God is to come upon those who disobey His will and continue in sin. The implication is that the time is short; therefore, they should "put to death" all sin. Thus sanctification is presented by Paul in his pictures as of utmost urgency for the Christian throughout his life.

It has been found that Paul regards the Holy Spirit as the agent of transformation in II Corinthians 3:18. Throughout all of his pictures of sanctification Paul presents Christ as the source of transformation. It is the glory of Christ which transforms the believer as he reflects it. In Ephesians 4:12 and Colossians 2:19 Paul states that it is by union with the body of Christ and connection with the Head that growth occurs. In Philip-
pians 1:11 the fruits of righteousness are "through Jesus". In connection with the picture of putting on, it is Christ who is put on at baptism. Thus it is evident that sanctification is Christo-centric for Paul. Christ is mentioned far more often than the Holy Spirit. However, even as Christ is the source and the model for sanctification, so is the Holy Spirit the agent according to II Corinthians 3:18. Also in Ephesians 4:30 Paul declares that Christians are sealed in the Holy Spirit unto the day of redemption.

The giving of the Holy Spirit to the believer to regenerate and sanctify him is the believer's guarantee that God will carry out His promise of redemption and will give him his inheritance.¹ Finally, in Romans 12:1,2 Paul regards God as the agent of transformation. Thus it is evident throughout these four pictures of sanctification that it is God who sanctifies.

In conclusion it appears that Paul regards sanctification as the result of a process which on the one hand is dependent on the Holy Spirit's renewal of the believer in discernment and power and on the other hand is conditioned upon the believer's use of this discernment and power. In proportion as the believer assumes his responsibility, sanctification, personal righteousness, and Christlikeness result.

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1. Ephesians 1:13,14

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