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THE PAULINE CONCEPT OF SANCTIFICATION
AS EXPRESSED IN
I CORINTHIANS AND I THESSALONIANS

By

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To my wife,
CAROLYN

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THE PAULINE CONCEPT OF SANCTIFICATION
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INTRODUCTION

A. THE SUBJECT DEFINED

In the Christian world there is general agreement that Christians must be sanctified. They are to live a life that is holy before God. Aside from this basic area of agreement there is much disagreement.

Some regard sanctification as being included in the scope of the "new birth". It is an integral part of the new life in Christ, as is justification, reconciliation, forgiveness, redemption, and adoption. None of these items can be taken out without destroying the whole. Therefore, the new birth must have a sanctifying effect or it is incomplete.

Still another view is that everyone who partakes of the "new birth" is potentially sanctified. As the new life of the "new birth" is lived one becomes sanctified. This has been regarded as a growth in holiness.

The Wesleyan-Arminian view departs from both of these. Wesleyans believe that man is justified by the grace and Spirit of God. He is potentially a saint. Yet, this one will never enter fully into sanctification until sometime subsequent to justification. In this moment, this one is placed into a new and greater relationship with God. His life is now one that is controlled by pure love.

These are the three major Protestant views on sanctification. All of these agree that a Christian must live the holy life, yet few agree as to how this life is attained.

B. THE SUBJECT JUSTIFIED

In an area in which there is so much theological agreement and yet difference, there is a need for clarity. This paper purposes to examine this theological idea in its New Testament setting in order to arrive at the Pauline concept of sanctification in I Corinthians and I Thessalonians.

Of all the New Testament writers, the Apostle Paul uses *ἀγιασμός*, sanctification, and other terms derived from *ἅγιος* more than any other. Paul is insistent that those who take the name "Christian" will

understand their relationship to Christ. Because Paul is considered by many to be the foremost interpreter of Christ, his epistles will be the material to which this paper will look as the source for the best understanding of sanctification.

Neither time nor space would permit a fully expanded examination of the Pauline concept of sanctification. The books of I Corinthians and I Thessalonians are selected for two reasons. Paul speaks in these two books of sanctification. It is a part of the general theme. In these books, Paul sets forth his desire for the sanctification of these people, and gives them exhortations how to attain sanctification. Further, because Paul implies certain ideas by these exhortations, they furnish good material for understanding the process of sanctification.

C. THE SUBJECT DELIMITED

As has been stated, this paper will deal only with the Pauline concept of sanctification. This is done even though the writer realizes that another author in the New Testament might present a different view. This paper will be limited to Paul in order to see what the greatest of experiential religionists had to say about the experience of sanctification.

The two books of the New Testament that have been chosen for the Pauline concept of sanctification, are I Corinthians and I Thessalonians. Even though reference will be made to material outside these, they will be the focal centers. Certain passages in both, which have a bearing on sanctification, will be examined in an exegetical and historical manner.

D. THE SOURCES FOR THE STUDY

The sources for this study will be grouped into three main classes. First, Greek lexicons, theological word books, and concordances of the Bible will be used. For the study of the texts of I Corinthians and I Thessalonians, the Greek New Testament as well as several English versions of the New Testament will be consulted. Several commentaries on I Corinthians and I Thessalonians will serve as exegetical aids.

E. THE METHOD OF PROCEDURE

The method of procedure will be to move from the particular to the general, and then to a summary of the findings of the overall study.

The particular focus will be a word study of

ἅγιος and its cognates. Special emphasis will be given to the word ἁγιασμός, which is the New Testament word for sanctification.

The next step will be an examination of I Corinthians. This study will include an examination of those passages in which ἁγιασμός appears and those passages which by implication have a bearing on sanctification.

The following step will be an examination of I Thessalonians using the same criteria as with I Corinthians.

On the basis of all the findings, there will be a summary chapter.

A LEXICAL STUDY OF ^uἁγίος
AND ITS COGNATES

CHAPTER I

A. INTRODUCTION

In order to understand Paul's use of the term, sanctification, a lexical word study will be done. In the Old Testament the etymology and usage of the word ^uשׁוּׁרִי will be examined, because this word becomes ἁγίος in the LXX. and in the New Testament. From ἁγίος the word ἁγιασμός, sanctification, is coined.

The main sources for this chapter will be lexicons, theological word books, Bible dictionaries and encyclopaedias. This study only purposes to draw out the basic formation and meaning of the words. There will be little attempt to extract theological implications from the words. However, when usage is examined these implications will naturally come to the fore.

A summary will be made at the conclusion of the chapter in which special emphasis will be given to a drawing together of St. Paul's ideas when he used words that were derived from ἁγίος.

B. A LEXICAL STUDY OF ἅγιος AND ITS COGNATES

In this section, the selection and usage of ἅγιος for the Biblical term, holy, will be examined. The term ἅγιος will be traced from its origin to its Pauline usage. The words which are derived from ἅγιος will be given special attention. Ἀγιασμός, sanctification, will receive the most thorough examination.

1. The Classical Usage of ἅγιος and Synonyms

In classical Greek there were five synonyms which were used to express the Greek idea of holiness. These synonyms were ἱερός, ὁσῖος, σεμνός, ἁγίος, and ἁγρός. These synonyms varied in shade of meaning and usage. Of the five, only one, ἅγιος, was selected to express the Biblical concept of holiness. A closer examination of these words will show the reason for the selection of ἅγιος as the word to translate the Hebrew וְיָתִיד.

ἱερός is the most frequently used of all these words in classical Greek. It is, according to Cremer,

in its fundamental meaning, a term denoting the outward manifestation of divine greatness. Connected with the Sanscrit ishiras, vigorous, fresh, blooming, it means primarily vigorous, mighty, great....¹

It is very close in meaning to our word sacred. It is that which is used in connection with the gods and, therefore, must not be violated.²

There are several reasons why *ἱερός* was not selected by the LXX. to translate the word *שׁוֹרֵק*.

1) The very fact that the word was used so often in classical Greek made it undesirable to be used in Scripture. Its contents were so general and so poorly defined that it covered many ideas of the divine, but did not specifically denote holiness.³ 2) The ethical character, which it will be pointed out that *שׁוֹרֵק* had, was quite foreign to the usage given *ἱερός*. A priest, *ἱερεὺς*, served at God's altar, but this implied nothing as to his ethical character. This word never had moral excellence implied by it in the New Testament, or in the LXX., for it was always employed of things.⁴ 3) Being unable to be used of persons, it could never be used for *שׁוֹרֵק* for this is the attribute of the divine person, God. Therefore, *ἱερός* was eliminated.

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1. Hermann Cremer, *Biblico-Theological Lexicon of New Testament Greek*, trans. by William Urwich, Edinburgh, T. and T. Clark, 1895, p. 37.
2. Richard C. Trench, *Synonyms of the New Testament*, 7th Ed. London, MacMillan and Co., 1871, p. 309.
3. Cremer, *op. cit.*, pp. 37-38.
4. Trench, *op. cit.*, pp. 308-309.

Cremer dismisses both ὁσῖος and σεμνός with the statement that they were secondary designations of the religious concept of holiness, and were inappropriate to represent the Scriptural idea of holiness.¹

Ὀσῖος is often linked with Σίκαῖος .

(Plat, Theoet. 1766; Rep. X 6156; Legg. ii. 6636) It has been suggested that Ὀσῖος suggests one who is careful of his duties toward God, while Σίκαῖος suggests the same carefulness toward men. Plato suggests this in one passage. (Gerg. 5076) There is nothing that indicates that this distinction is true of the New Testament.²

Ὀσῖος is carried into Biblical Greek. It is rendered at least thirty times for the Hebrew טוֹב (kind, gracious, good, pious). It is never once used to translate טוֹב.³

This leaves two possibilities, ἅγιος and ἁγνός. Ἁγνός was used to mean that which is revered or consecrated to the gods or by the gods. It, at first, carried with it a strong moral and religious reverence. However, by constant use ἁγνός lost its moral meaning. There was only one word appropriate to translate the Biblical idea of holiness, and that was ἅγιος .⁴

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1. Cremer, op. cit., p. 37.
2. Trench, op. cit., pp. 309-310.
3. Ibid., p. 312.
4. Cremer, op. cit., p. 39.

^uΑἷος, the rarest of the five synonyms, appears only once in the tragic poets, and there are some that would say that this passage is in doubt (Aeschylus, Suppl. 851).¹

2. The Etymological Study of ^uΑἷος

Since ^uαἷος is so little used in the Attic Greek, it is necessary to understand its derivation in order to gain the fullest meaning of the word. It is connected with ^uαἷος, ^uαἷομαι and their derivatives.

Cremer states that ^uαἷομαι is also a rare word. It is used mainly by Homer and the Tragedians to denote pious dread of the gods and of parents, consequently, piety.²

^uΑἷος has had the misfortune of being confounded with ^uαἷος. By this some have thought that ^uαἷος was the Ionic form of ^uαἷος. Cremer states:

Curtuis (p. 155 sqq.) compares with ^uαἷος (=guilt, curse) the Sanscrit agas, offence, and with ^uαἷος (=consecration, sacrifice; Hesych. ^uαἷομαι οὐσία) the Sanscrit jag, jagami, sacrificio, colo; jagus, jagam, jagnam, sacrifice; the Zend yaz, "to worship", "to sacrifice"; "yazn", "great", "exalted". Accordingly ^uαἷος would be what is an object of religious or sacrificial reverence.

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1. Trench, op. cit., p. 313; also Henry George Liddell, and Robert Scott, A Greek-English Lexicon, Eighth Ed. Oxford, The Clarendon Press, 1897, p. 9.
2. Cremer, op. cit., p. 40.
3. Ibid.

On this basis one could say that in this early stage ἅγιος takes special meaning with relation to both religious and sacrificial process. This is the basis for its being used as the one word that would express the religious and ethical concept of the Biblical holiness.

Of all the other words which are derived from the word ἅγιος, none have the ethical and religious meaning which ἅγιος has. Ἀγιάζω is used of consecrating altars and sacrifices. Ἀγισμός pertains to bringing offerings (Diod. Sic. iv. 39). Ἀγιστεῖν is used to denote performing holy rites. (Plat. Legg. vi. 759 D) Ἀγιστεῖα is mainly concerned with the temple rites. Only ἁγρός, which is very close to ἅγιος at first, comes close to the ethical and religious idea. However, it in time changes from meaning consecrated, to pure and chaste.¹

Trench states that the fundamental idea of ἅγιος is "that of separation, and, so to speak, consecration and devotion to the services of Deity; thus ἱερόν μάλα ἁγίον, a very holy temple (Xenophon, Hell. iii. 2.14)".²

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1. Cremer, op. cit., pp. 40-41.
2. Trench, op. cit., p. 313.

Thus the word ἅγιος came into use in the LXX. It had two great advantages over any other word for holy. It had been used so little in the classics, that it was not used in any ill respect. It had maintained a height of character. In turn this word presented moral demands. It did not necessarily carry the moral quality with it, but it made demands of separation from the world and a separation to God. ἅγιος at one and the same time conveyed the idea of awe and worship of God and from this worship demanded certain actions.¹

ἅγιος had its own peculiar set of words which were formed from it. They were ἁγιότης, ἁγιασμένη, ἁγιαζεῖν, ἁγιασμός, ἁγιασμα, ἁγιασθήριον, καθ᾽ ἁγιαζέειν. Since ἅγιος was regularly the translation of the Hebrew קדוש , these words were the accepted translations of the derivatives of קדוש .²

3. The Etymological Study of קדוש

Since ἅγιος is the regular translation of קדוש in the LXX., it is necessary that an examination be made as to the derivation of the word קדוש .

There has been much discussion as to the original source and meaning of the Semitic root KDSH. No one theory has been proved. The three most common views are as follows:

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1. Trench, op. cit., p. 313.
2. Cremer, op. cit., p. 41.

The most probable view is, that the verbal stem of ψTP , which is akin to $\psi T\eta$...comes from the root ψT , from which also, $\chi \psi T$, springs, which primarily signifies enituit, to break forth shiningly. 1

Hofman...finds (Schriftbeweis, i. 82) that ψTP 'means what is out of the common course, beyond the common order of things,' so that the affinity between the roots $\psi T\eta$ and ψTP answers the affinity between their meaning; 'both denote that which is different: the former, different from what has been; the latter, different from the common'. 2

Some would state that there is an etymological connection between KDSH and an Assyrian word, qadasu, which means purity, brightness and cleanness. 3

From these views, it is seen that no clear derivation for KDSH exists. Regardless of this, almost everyone agrees that the idea of cutting off, separation, and consecration are involved in the background of the word. This is brought out more clearly by the fact that ψTP and $\psi T\eta$ are the two words that are generally used to express holiness in Semitic terms. The $\psi T\eta$ root suggested a consecration so severe that the devoted thing is at times completely destroyed. The Hebrews then chose the Northern Semitic ψTP and used it in the Old Testament for the word "holy". 4

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1. Cremer, op. cit., p. 42.
2. Ibid.
3. George Allen Turner, The More Excellent Way, Winona Lake, Indiana, Light and Life Press, 1952, pp.22-24.
4. J. Skinner, A Dictionary of the Bible, ed. by James Hastings, II New York, Charles Scribner's Sons, 1901, p. 395.

4. The Old Testament and Septuagint Usage of ἅγιος

As has been stated, ἅγιος and its derivatives are used regularly to translate ὁ ἅγιος and its derivatives in the LXX.

In this section an examination will be made of the usage which the Old Testament made of the concept of holiness.

a. The Holiness of God.

The term, "holy", is used in the first place as that which expresses the idea of God and of the Godhead. God is separated from man; He as Creator is all-powerful, transcendent, while man is of the earth and finite.¹

By this general statement, however, nothing of the attributes of God is denoted. In the Phoenician inscription of Eshumunasar and also Daniel 4:8, 9, 18; 5:11, the title, "holy gods", is used. By the use of this title neither the Phoenician nor the heathen speakers of Daniel 4 and 5 meant any one specific attribute of the gods. Likewise in the Old Testament the word holiness is used when no particular divine attribute is intended to be signified. (cf. Pr. 9:10; 30:3; Is. 40:25; Job 6:10) In these cases the term holy is used as a proper name. A term which can be used as a proper name does not designate

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1. J.C. Lambert, International Bible Encyclopaedia, ed. by James Orr, III Grand Rapids, William B. Eerdmans Publishing Company, 1952, p. 1403.

any specific qualities, but all qualities in general, and is therefore equal to the general idea of Godhead.¹

There are places where the holiness of God is used because of some attribute of His. One of the basic concepts conveyed by the holiness of God is His unapproachableness.² Man cannot approach God because of the nature of God and the nature of sinful man. God at one time fellowshiped with man, but now sin has placed a barrier between God and man.

Cremer states that man can only see the holiness of God as God works with man. The first place in which man obtains a view of the holiness of God is in Exodus 3:5 where Moses sees God in the burning bush which is not consumed. Later, after deliverance has been accomplished, the nation of Israel sings the Song of Moses in Exodus 15. In verse 11 God's holiness is expressed by the words:

Who is like unto thee among the gods, O Jehovah?
Who is like unto thee, glorious in holiness,
Fearful in praises, doing wonders?

Verses 13 and 17 repeat and emphasize the same theme.

God has redeemed Israel; He has judged Egypt. God's holiness is shown then in two ways; redemption and judgment.³

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1. Skinner, op. cit., p. 396; also Harris Franklin Rall, The International Standard Bible Encyclopaedia, ed. by James Orr, IV Grand Rapids, William B. Eerdmans Publishing Company, 1952, p. 2682.
2. Skinner, op. cit., p. 397.
3. Cremer, op. cit., pp. 42-43.

Cremer writes from a definite point of view in which the electing love of God plays the primary role. He sees no holiness outside redemption and judgment. God is expressing Himself in His opposition to sin when He redeems. Therefore, if man is to have fellowship with God he must be elected and then prove it by his rejection of sin. To do this man must consecrate himself. This does not mean that in anyway there is anything special about what is consecrated or sanctified except that it is being used in the faith and fear of God. Not only does the idea of separation by itself fail to comprehend what true sanctification is, but it actually destroys the basic history of holiness in which God's redemption is shown.¹

It must be stated that although Cremer makes a good argument, he almost completely overlooks the moral and ethical nature of the holiness of God because of his ideas of God showing His holiness through elective redemption. The injunction "Be ye holy for I am holy," (Lev. 11:44) certainly implies this ethical conception. The early Israelites did not grasp the full meaning of the ethical because their thought of holiness was basically unapproachableness. But as men realized that

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1. Cremer, op. cit., pp. 46-49.

what God required of them was to have fellowship with this unapproachable God, they saw that their lives must reflect the attributes of Jehovah, especially in relation to that which was sin.¹

The prophets were the first to grasp this strong ethical idea of God. They saw God as more than the national redeemer. He was a personal reality. God was "of too pure eyes to behold evil". (Hab. 1:13) He desired that each man would show forth the qualities of inward righteousness and love in which true holiness was realized. The idea of external separateness was beginning to change, with the prophets, to that which was an inward possession which expressed itself in certain outward actions.²

God is also, as has been suggested by Cremer, holy in His greatness, power, and majesty.³ This is especially true in those acts of redemption from Egypt, the giving of the law at Sinai, and the way in which those that rebel against the words of Moses are treated. God is the lover of man but at the same time man is far less than God in power and might. Therefore, man looks to God with a feeling of awe and reverence when he realizes the power and majesty of God.

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1. J.C. Lambert, op. cit., pp. 1403-04.
2. Skinner, op. cit., pp. 397-8.
3. Ibid., p. 397.

b. The Holiness of Places, Things and Seasons

There is a holiness of places, things, and seasons. These are holy only because of their connection to the worship of God. This, however, should be carefully understood. Within itself, there is nothing on this earth that is holy. Things may be clean and unclean, but the same categories will not fit the holy. Only those things that are considered clean, however, can become holy.¹ This goes back to the idea that God cannot associate with impurity. Those things that are clean can then be consecrated by ceremony to the worship of God.

The holiness expressed of place, things, and seasons is a double aspect type of holiness. Anything which is holy is separated from common, ordinary use. This is the negative aspect. The positive aspect is that these things are consecrated for the worship and/or service of God.²

The tabernacle is the central thing that is holy. It is holy to God by dedication and by the fact that God fellowships here with the priests and the people. All things that are to be made holy must be consecrated at the tabernacle. In this manner all the

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1. Skinner, op. cit., p. 395; also Lambert, op. cit., p. 1404.

2. Skinner, op. cit., pp. 395-96.

garments worn by the priests and all the instruments used in the worship of God are consecrated.¹

Holy Seasons are specific allotments of time given over to the worship of God.² Thus the Passover, Feast of Tabernacles, and the Feast of the First Fruits are times at which all work is laid aside and God is uppermost in the concern of the people. The seasons are holy because no common work is done and the worship of God is the central theme of the time which is spent.

c. The Holiness of Men

Men are also recognized as holy by the Old Testament. There is a ceremonial holiness of things, whereby a man in the service of God is consecrated. The priests and the Levites are in this category. (Ex. 29:1; Lev. 8:12) The Nazirites, who show their holiness by an outward sign, are also consecrated to God and are holy. (Num. 6:5) The whole nation of Israel is in a real sense termed holy because of their relation to God. (Ex. 19:6; Lev. 20:24)³

When applied to men, holiness very often emerges as more than just the ceremonial, and has the meaning of

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1. Smith, W.R., Rel. Sem., p. 141, from Skinner, op. cit., p. 396.
2. Skinner, op. cit., p. 396.
3. Lambert, op. cit., p. 1404.

the spiritual and ethical. As has already been pointed out this is the concept which the prophets have. Lambert points out that in the Levitical 'Law of Holiness' (Lev. 17-26) there is a strong emphasis on the ceremonial idea of holiness, but there is also a strong moral demand made because of the very nature of God. Man is understood to be a moral being and is therefore capable of reflecting the moral qualities of the Divine.¹

5. The General New Testament Usage of ἅγιος
and its Cognates

As was pointed out in the classical and etymological study of ἅγιος, this word is little known in Classical Greek. The words for which ἅγιος forms the root are not known in Classical Greek and are rarely used in the LXX. It is only as one comes to the New Testament that ἅγιος and its derivatives take on full meaning.² In this section the main concern will be for the meaning of the word ἅγιος and its derivative ἁγιασμός, which is the Greek word, sanctification.

One other very important thing should be noted. Whereas in the Old Testament ἅγιος and its derivatives were used primarily in a formal or ritualistic sense, in

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1. Lambert, op. cit., pp. 1403-04.

2. Cremer, op. cit., p. 41.

the New Testament they all may take on an ethical and moral importance. This group of words should not be thought of in the New Testament without realizing their ethical implications.¹

a. The Usage of ἅγιος

ἅγιος is used in the New Testament to express the concept, "holiness". It is a direct continuation of the use given it by the LXX. One thing that is different about the meaning of the word in the New Testament, from the LXX, is that it now has a moral rather than a ritualistic connotation. The Christian use of the word has raised it to the highest ethical standard to where it means fellowship with God, and proving this fellowship by separation from sin in the world. ἅγιος is first and foremost a qualitative and ethical term.²

This is not to say that God has changed in the New Testament. The revelation of Christ has changed man's concept of God and his concept of holiness by its stress on inward purity and holiness. (Mt. 15:17-20)

The term holy is used very seldom for God in the New Testament. It is found in places where New Testament writers quote Old Testament books and in the writings of

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1. Trench, op. cit., p. 313.
2. Skinner, op. cit., p. 399; also Trench, op. cit., p. 313.

St. John. The New Testament, however, gives great stress to the Spirit of God, which is termed the Holy Spirit. In the Old Testament the Holy Spirit is mentioned in only the Psalms and Isaiah. In the New Testament this is the Spirit of God which leads the disciples into all truth, and sanctifies them because of His very nature.¹

There are several places in the New Testament where Christ is said to be holy. (Mk. 12:40; Acts 3:14; 4:30) As applied to Christ, this term conveys the idea of the highest type of ethical perfection.²

Things are also said to be holy in the New Testament.³ However, there is no strong emphasis placed on this. It seems to be more incidental because of the relationship of such things to God.

In the New Testament

"Christians are frequently designated as ^{ἁγιοι} holy ones, saints. They are such as the elect or beloved of God, who by faith and love have entered into fellowship with him, and who by obedience to His will and by purity of life have become conformed to the image of His Son.⁴

The importance of Christians being called saints is seen when the word ^{ἁγιοι} is understood. A Christian

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1. Cremer, op. cit., p. 50.
2. Lambert, op. cit., p. 1404.
3. Ibid., p. 1404.
4. Skinner, op. cit., p. 400.

is one who is separated from the world and consecrated to God. This is a distinct continuation of the Old Testament theme of separation and consecration. Christians are under a covenant with God and as such are holy unto Him.¹

Simply because Christians are termed saints does not mean that they are saintly in character. Every Christian has shared with Christ in the new birth and this suggests a moral change. Whether this moral change is actual or is the ideal is another question. The New Testament writers assume that this change in character is realized in regeneration. A high ethical character is the ideal standard which the New Testament writers hold out as the obligation of every Christian. (esp. Paul, cf. Romans 6) There must be some sanctification accomplished to make regeneration what it should be.²

b. The Usage of ἁγιασμός

The word for sanctification, ἁγιασμός, occurs rarely in the LXX. Two specific places where it does occur are Isaiah 18:14 and Leviticus 23:27.³

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1. Lambert, op. cit., p. 1404.
2. Ibid; also Rall, op. cit., p. 2682; also Cremer, op. cit., p. 52.
3. Cremer, op. cit., p. 55; also Joseph H. Thayer, Greek-English Lexicon of the New Testament, Edinburgh, T. and T. Clark, 1905, p. 6.

In the New Testament *ἁγιασμός* is used ten times. Paul uses the term eight of these ten times.

In its active meaning in the New Testament *ἁγιασμός* is the accomplishment of the divine saving work designated by a *ἁγιάζειν*¹. It connotes the beginning of a life of fellowship with God. This fellowship begins because *ἁγιασμός*, in this context, signifies that the believer is positionally holy. There is also another meaning expressed by the term, sanctification, and that is the development and growth of this life. It is a continuation of the life begun in justification. Daily the believer, because of the standard of the Word and the guidance of the Holy Spirit, abstains from any moral practices that would displease God, and does the things that please Him.² One word of caution must be made.

It is wrong to suppose that in the New Testament sanctification on man's part, and as the work of man, follows justification as the work of God; we should rather say that sanctification in this sense is a proof and confirmation of the divine sanctification experienced by man.³

The Scriptures teach that anyone who is a new creature in Christ Jesus has the Holy Spirit within him.⁴

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1. See p.22 for a study of *ἁγιάζειν*
2. Cremer, op. cit., p. 56-57; also Rall, op. cit., p.2683.
3. Cremer, op. cit., p. 57.
4. Romans 8:9b - Anyone who does not have the Spirit of Christ does not belong to Him. (RSV)

The new creature is different from the old. Whereas the old creature could live as he liked; selfishly, in idolatry, serving Satan and expecting to receive death for his service; the new creature must serve God.¹ The new Spirit within this man, the Holy Spirit, demands that this man lead a holy life. This is not a negative life but a positive one. It reaches upward to serve God and outward to serve men in love. This is the direct opposite of what this man once did.² All who have experienced *ἀγιασθεῖν*, the saving work of God, will express this by living lives that are morally pure and unselfish, which is *ἀγιασμός*. Thus *ἀγιασμός*, sanctification, witnesses to *ἀγιασθεῖν*. The moral acts of a man prove his creation.³

Therefore, one can say that *ἀγιασμός* in the New Testament has contained in it moral quality. The word has passed from the formal sense in the Old Testament.

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1. Romans 6:17 - But thanks be to God, that you who were once slaves of sin have become obedient from the heart . . . and, having been set free from sin, have become slaves of righteousness. (RSV)
2. Romans 6:8 - But if we have died with Christ, we believe that we shall also live with him. And Romans 6:11 - So you also must consider yourselves dead to sin and alive to God in Christ Jesus. (RSV)
3. Romans 6:22 - But now you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. (RSV); also Skinner, op. cit., p. 400.

Rall contends that there are passages in the New Testament which keep the formal sense (esp. 1 Cor. 1:2; 3:1-3; 7:12-14).¹ But, he is also quick to point out that there is the moral connected with some of these passages. To Rall the basic idea of sanctification depends on relationship. The Synoptics never use the term sanctification, because Jesus conveyed the same idea to the Jews with "sonship". This sonship implies a relation. On one hand it is a relation of belonging. On the other hand, there is an obedience to the Heavenly Father. Paul means basically the same thing when he terms Christians as "saints". These are those who possess "sonship". There is always the constant moral appeal in this relationship: You belong to Christ; live with Him, live unto Him.²

Some might regard sanctification as simply a separation from unholy things. Thought of only in these terms, it becomes an outward negation. This idea would imply that one is holy to God by what one does or does not do.

It would appear that in sanctification there must be something more than a negative separation. The saint realizes his personal relationship with God. He allows the Holy Spirit to guide him daily. He sees that sonship

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1. Rall, op. cit., p. 2682.

2. Ibid., p. 2683.

means that he must live as a member of the family. There must be an obedience to God and a love for his fellowmen.¹

Rall sums it up in the following manner:

The sanctified life, then, is the life so fully surrendered to fellowship with Christ day by day that inner spirit and outward expression are ruled by His spirit.

c. The Usage of ἁγιάζειν

ἁγιάζειν like all the rest of the words derived from ἅγιος is peculiar to Biblical Greek. In the New Testament, it has two basic meanings. It is used in conjunction with justification to explain the saving act of God. Every believer is sanctified by the Holy Spirit when he is justified. This is why Christians in general are referred to as οἱ ἁγίασμένοι, those who are sanctified. Some say that this implies that God desires these people to do his will and thus realize a holiness of life.³ Further, ἁγιάζειν means to make sacred or holy, or to cleanse. By this, nothing special is implied about the quality of the thing made holy. This could be simply a ceremonial cleansing or a setting apart from a common to a sacred use.⁴

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1. Rall, op. cit., p. 2683; also Lambert, op. cit., p. 1404.
2. Rall, op. cit., p. 2683.
3. Edward Robinson, A Greek and English Lexicon of the New Testament, New York, Harper and Brothers, 1883, p. 7; also Cremer, op. cit., pp. 53-55.
4. Ibid.

d. The Usage of the Other Cognates

Of the other words which have their root in *ἅγιος* very little will be said. *Ἀγιωσύνη*, which means holiness, is found only three times in the New Testament. It speaks of the holiness of God (Rom. 1:3) and also the holiness of man (I Thess. 3:13).¹ *Ἀγιότης* is also translated holiness and is found in the New Testament only in Hebrews 12:10, where it is used in an ethical fashion.²

6. The Pauline Usage of *ἅγιος* and its Cognates in I Corinthians and I Thessalonians

Paul makes use of *ἅγιος* plus three of its derivatives in I Corinthians and I Thessalonians. *ἅγιος* is used nineteen times; *Ἀγιωσύνη* is used once; *ἁγιασμός* is used four times; and *ἁγιαῖς* is used five times.³ These numbers may not sound impressive, but when one sees how rarely these terms (except *ἅγιος*) are used throughout the rest of the New Testament, a high percentage of these terms are contained in these books.

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1. Cremer, op. cit., pp. 52-53.

2. Ibid., p. 52.

3. J.B. Smith, Greek-English Concordance to the New Testament, Herald Press, Scottdale, Pennsylvania, 1955, p.3, also W.F. Moulton and A.S. Geden, A Concordance to the Greek Testament, New York, Charles Scribner's Sons, 1897, pp. 10-12.

Generally, Paul continues the usage of these terms in their strongest moral and ethical sense. He follows Christ in seeing all men who are believers as sons and servants of God. Even though Rall gives many examples of the usage of these terms in the formal or non-moral sense from Paul, he also points out the many more times, Paul uses these words in the moral-ethical way. Paul, in speaking of "living unto God", of "living to the Lord", and of being "alive unto God", by having "the Holy Spirit abide within" (Rom. 14:8, Gal. 2:19; I Thess. 5:10, 2:12; I Cor. 2:12; 7:24) seems to understand sanctification in the moral realm.¹

In Paul one must discriminate between the ideal and the empirical. Paul knows of no lesser standard than that of the highest ethical plane. To him one who is alive to Christ will not be alive to sin. The two are as mutually exclusive as light and darkness. There is no shade between these two. In I Corinthians it will be seen that Paul demands of those who are "the Lord's" to quit sinning. The main reason that is given is that they are now temples of the Holy Spirit and therefore cannot join God and sin.²

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1. Rall, op. cit., p. 2683.

2. Ibid., pp. 2684-2685, also Lambert, op. cit., p. 1404.

One other fact stands out in all this. Paul thinks in terms of being created anew with the Holy Spirit within. This is the path to communion with God. Also

The Spirit is personal, not something, nor some strange and magical power. The Spirit is ethical; there is a definite moral quality which is expressed when we say Christ. He has the Spirit who has the qualities of Christ.¹

C. A SUMMARY OF THE LEXICAL STUDY OF

ἅγιος AND ITS COGNATES

1. The General Summary

ἅγιος was one of five synonyms in Classical Greek that was used for the Greek concept of holiness. It was the rarest in use of all these terms, and had an ethical and religious meaning. It was broad enough to embrace the Biblical concept of holiness, yet it was not tarnished by misuse in the classics.

The etymology of *ἅγιος* was linked with the classical *ἅγιος* and *ἁγίασμα*. It had a background of ethical and religious emphasis. Its fundamental idea suggested a separation and a consecration to the service of Deity.

The word *ἁγίος* is uniformly translated by *ἅγιος* throughout the Old Testament. The etymology of *ἁγίος* is not free from doubt. It is in some way connected with the Northern Semitic *ḥṭp* which expresses their concept of holiness.

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1. Rall, op. cit., pp. 2684-2685.

Throughout the Old Testament holiness is predicated of God. In some places this holiness is only a general title for the Godhead. In other instances, holiness shows the attributes of God. His unapproachableness is certainly conveyed by the word. Things, places, seasons, and men are only holy by their relation to God.

The Old Testament makes much use of the formal concept of holiness. This holiness has no moral content, but the meaning of this term began to change with the prophets.

In the New Testament the formal concept still is conveyed, but the main thrust of ^uἅγιος is the moral-ethical idea. Christ gives it this basic thrust in the idea of sonship with God.

The term sanctification becomes important in the New Testament. It is the expression of that life in Christ which is lived in surrender to His will, and under the guidance of the Holy Spirit. It is, therefore, much more than passive consecration; it is a daily dedication and fellowship with a personal God.

2. The Specific Summary in Relation to Pauline Usage in I Corinthians and I Thessalonians

General Pauline usage of ^uἅγιος and its derivatives would suggest moral/ethical meanings. He keeps and expounds the standard which is given by Christ.

One must be careful in reading Paul to understand that human experience is to be distinguished from the ideal standard. According to Paul those who are in Christ are new creatures. Before, sin reigned; now sin is dead. Their bodies are no longer to be given over to the service of sin, but they are now the temples of the Holy Spirit, and as such, no sin can exist in them. This is the standard. Paul would not compromise it one iota. There is a good possibility, however, that this standard is not at all times realized in the believer's life.

A STUDY OF SANCTIFICATION
IN I CORINTHIANS
IN ITS CONTEXTUAL RELATIONSHIPS

CHAPTER II

A. INTRODUCTION

In this chapter a detailed examination will be made of those passages in I Corinthians which have a bearing on the concept of sanctification. The most attention will be given to those passages which have *ἁγίος* or one of its derivatives in them. The study will not tend to be limited to these passages, for many passages that have an implicit bearing on the problem might be overlooked.

Since sanctification, on the basis of Chapter I, is concerned principally with the ethical and/ or moral, the moral condition of the Corinthians prior to their conversion will be examined. With this as background material, there will be an attempt made to explain the relationship of justification to sanctification so as to understand what happened to the Corinthians, theoretically, when they became Christians. An attempt will be made separately and jointly to explain these two terms as they relate to man's relationship to God. Then the thesis will turn to the practical outworking of sanctification in the life of the church. The moral relationship of Christians to each other and to their pagan society will also be examined.

In this chapter, the basic material to be studied will be certain passages in I Corinthians. However, since such concepts as justification, regeneration, and the Holy Spirit are developed more fully in other Pauline Epistles, especially Romans, these passages will be considered in order to more fully explain Corinthians.

B. THE PREVIOUS MORAL CONDITION OF THE CORINTHIANS

Since sanctification deals basically with morals and ethics, it is necessary to understand the moral condition of the Corinthians before they came into the church. In order to comprehend the meaning which these people had of the life "in Christ", one must examine their moral condition before and after their conversion to Christianity. Both Biblical and extra-Biblical materials will be used.

1. The Biblical Evidence

The church at Corinth was not a church composed of those who had recently come from Judaism. Instead of knowing all the Mosaic laws on ceremonial and personal purity, they knew only a few commands and ideals of virtue from the mouths of the Greek philosophers. Paul referred to them as at one time being heathen and idol worshippers. (I Cor. 12:2)

Paul describes their previous moral condition at length in I Corinthians 6:9-10. He makes a general statement that the unrighteous, ^{οἱ ἄδικοι} will not inherit the kingdom of God. He then states explicitly those things which are examples of this unrighteousness. There is first of all immorality and idol worship. Two further sins of impurity mentioned are adultery and homosexuality. From these sins of impurity, Paul moves to those sins of covetousness: stealing, robbery, and greed. Finally, all drunkenness and sharp talking are described as sins that will keep one from the Kingdom of God.

But how can one be sure that Paul was referring to the Corinthian Christians in this description? Because, immediately following this description, Paul stated, "and such were some of you." (I Cor. 6:11) The list which Paul had made was not an impersonal list to be applied to the church at Philippi or Thessalonica, but one that showed the Corinthians their moral condition before they had become members of God's kingdom.

One further passage must be considered to understand more fully the nature of this church. Paul states that the people in this church were not of the upper portion of society; they were the unlearned, ordinary, common men and women of the city of Corinth. (I Cor. 1:26-29) When Paul first came to Corinth, he preached in the Jewish

synagogue. But when the Jews rejected him, and his message that the Christ was Jesus, he turned immediately to the Gentiles. This ministry was conducted next door to the synagogue. Many of the Gentile Corinthians came to believe the message which Paul proclaimed. Apparently, these Gentiles were converts from heathendom.

2. The Extra-Biblical Evidence

From all that has been learned about Corinth from both archaeology and ancient history, the above account of the moral nature of the Corinthians is not at all difficult to believe. The city had been destroyed in 146 B.C. by the Roman general Mummius. It lay in ruins for one hundred years until Julius Caesar had it rebuilt. The city was then repopled with veterans and freedmen.¹

As Corinth was located at a strategic position on the Aegean Sea, it became a center of meeting for both East and West. The Romans controlled the city politically, the Greeks controlled it culturally. In the area of religion, it had a combination of the beliefs of Rome, Greece, and the Far East. The cult of Aphrodite, with her many temple prostitutes, made Corinth famous as a religious center.²

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1. Joseph Agar Beet, A Commentary on St. Paul's Epistles to the Corinthians, London, Hodder and Stoughton, 1882, p. 15.
2. Thomas Charles Edwards, A Commentary on the First Epistle to the Corinthians, 3rd ed. London, Hodder and Stoughton, 1897, p. xii.

When Paul preached to the Corinthians, he preached to a group that was a cross section of the world. This church, more than any other to which Paul preached, might well be representative of the world today. If this be the case, it is a must that his message of the gospel and method of approach to practical problems be understood.¹

One final statement should be made about the Corinthians. It must be remembered that they were Christians. They were in the church. They were having real problems since they had last seen Paul. Many of these problems were environmental. Paul approached these problems by pointing to what Christ had done for them, what they should do for God in return, and how they should act toward their fellowmen.

C. THE RELATIONSHIP OF JUSTIFICATION AND SANCTIFICATION

In I Corinthians 1:30 and 6:11, Paul makes some statements about justification, redemption, and sanctification. In order to understand justification more fully, it will be examined apart from sanctification, and sanctification will then be examined apart from justification. But, since both of these terms are used so closely and because both are involved in soteriology,

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1. Archibald Robertson, and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians, New York, Charles Scribners' Sons, 1911, p. xv.

there will be an attempt made to synthesize the two. Since most Protestant theology books consider justification prior, in order, to their consideration of sanctification, the same method will be followed here.

1. Justification and Sanctification Viewed Separately.

Since justification and sanctification are used as two different words in the New Testament, they will now be treated separately. Each will be examined for its greatest depth of meaning in its own context.

a. The Pauline View of Justification in I Corinthians

In Romans 3:21-25, Paul speaks of a justification by faith. In I Corinthians 6:11 he speaks of justification. It is the purpose of this section to probe the meaning of this word.

Justification, which deals mainly with man's appropriation of God's gracious deliverance from sin, should be considered in light of three words. 1) δικαιόω is the verb "to justify". It denotes a forensic act in contrast to a moral/ethical process of change of condition by an infusion of righteousness.¹ The sinner in need of justification stands before God as an accused and guilty person. What this man needs is a pronouncement of judgment that he is not guilty. This happens in justification

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1. George B. Stevens, The Pauline Theology, New York, Charles Scribner's Sons, 1892, p. 261.

because of faith in Christ.¹ 2) This person now stands before God as *Σικαιοσύνη*. This is his new relationship. He is no longer under any condemnation. He is pronounced as acquitted and accepted before God.²

3) One is *Σίκαιος* who has had this judgment pronounced in his favor.

A succinct statement of Paul's doctrine on this subject would be that sinful man, upon condition of exercising faith in the Redeemer, who has made a full provision for man's acceptance with God, is declared to be righteous in God's sight, and is received and treated as such.³

Man is justified by faith. But one must ask two questions at this point: 1) What is faith, and 2) why is faith said to be reckoned for righteousness?

Faith is surrender to Christ; it is complete trust in Christ, and a giving over of the whole man to obedience to the demands of Christ.⁴ Faith is not a passive consent for Christ to do a work for one without any regard to his desires, but it is a wilful consent to Christ that His grace shall operate in one's life. Faith has power in lives because of the object of the faith; that is, Jesus Christ. It is only by trust and obedience that one can come to the Christ. In this attitude one realizes his utter helplessness, and, therefore, total dependency on Jesus Christ alone, as the One who is able

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1. Adolf Deissman, Paul, A Study in Social and Religious History, trans. by William E. Wilson, New York, Harper and Brothers Publishers, 1957, p. 168.

2. Stevens, op. cit., p. 261.

3. Ibid., p. 261.

4. Ibid., p. 286.

and willing to justify.¹

Faith is the link that joins one to Christ. Faith does not have any merit or excellence within itself except that faith is the core and content of a repentant, teachable, and obedient spirit. In this way faith connects one to the Source of Life. It establishes within one a right attitude toward God's gracious offer of redemption in Jesus Christ. Faith moves one into a new relationship. It establishes fellowship with Jesus Christ.²

Faith justifies because of the attitude of trust and obedience which one must show, and because this attitude connects the person with, and brings one into fellowship with, the very Redeemer of all mankind, Jesus Christ.

Now the other question arises. Is this person who has been justified by faith any different morally than he was before he was justified? Paul states that those who are "in Christ" are new creatures³ and that those in Christ Jesus are under no condemnation.⁴ Does faith then imply some moral change? Is this justified person righteous or only apparently righteous?

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1. Stevens, op. cit., p. 298.

2. Ibid., pp. 286-287; 294-295.

3. II Corinthians 5:17.

4. Romans 8:10.

Righteousness is not the same as faith. The two ideas are generically different. Basically righteousness is right standing before God. It is, in more ethical terms, corresponding to what man ought to be. The norm for man is given by God; when one corresponds to this, he is said to be righteous.¹

Since faith and righteousness are different, why is faith reckoned for righteousness? What is the connection between the two? Stevens answers:

It is held that faith is reckoned for righteousness because it is the principle or beginning of righteousness; it is that attitude or temper of mind toward God and his gracious salvation which, renouncing self-sufficiency, humbly receives from him what he offers to the soul. Faith is surrender, trust, receptiveness. It is not merely a condition of being pronounced righteous; it is the actual entrance upon the righteous life because it is the beginning of glad and loyal obedience. Salvation is by faith, because faith is the act of acceptance by the soul of Christ as its master, and of his spirit as its law. What is accepted is the grace and forgiveness offered in the atonement. It is the acceptance of Christ's righteousness, not through imputation, but by actual participation in it through vital union with him.²

b. The Pauline View of Sanctification in

I Corinthians

In I Corinthians 1:30 Paul speaks of the work of salvation as it proceeds from the Divine wisdom, *σοφία*, as being included in three gifts of Jesus Christ:

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1. Stevens, op. cit., p. 286-287.
2. Ibid., p. 269.

righteousness, *δικαιοσύνη*, holiness or sanctification, *ἁγιασμός*, and redemption, *ἀπολύτρωσις*. The second of these will be the only one that will be considered at present.¹

From the placement of these three words, it would appear that sanctification would be a Divine act which comes after the Divine act of imparting righteousness.² Sanctification would be termed, according to Godet, as, "the destruction of sin by the gift of a will which the Holy Spirit has consecrated to God". The believer is sanctified, not by any merit of his own or work which he performs, but by the glorified Christ. Christ, having returned to His Father's glory, has sent the Holy Spirit to the believer. The Holy Spirit in turn communicates the life of Christ to the believer who has been justified by faith. Sanctification is Christ in man, and man in Christ; the two having fellowship together.³

Edwards sheds further light on this passage when he explains the two-fold aspect of sanctification. First, he explains that *ἁγιασμός* is a concept from the Old Testament. It comes to mean that one who is consecrated to God will have more than a self-devotion to God; God will also act on the life of this person so that he is

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1. F.L. Godet, Commentary on St. Paul's First Epistle to the Corinthians, trans. by Rev. A. Cusin, I Edinburgh, T. and T. Clark, n.d., p. 119; hereafter referred to as Commentary on I Corinthians.
2. Ibid., p. 119.
3. Ibid., p. 120.

placed in a right moral condition before Him. Therefore, *ἁγιασμός* in the New Testament means that a Christian's character will not be simply a keeping of all the outward laws of God, but a holiness of life. This holiness will be the whole force of the believer's life, because he is in personal contact with a Holy God. Moreover, this work in the believer's life is of grace. It is not a human attainment, but it is actually the creation of God's Spirit within one's heart.¹

In I Corinthians 6:11 Paul makes a further statement on sanctification. *ἁγιασθέντες* is usually translated, "You were sanctified". In this context, Paul has just given a list of ten sins that were plaguing the Corinthian Church. In showing how the Corinthians must not even think of returning to these sins, Paul says, "But you washed away your sins," referring to baptism, "but you were sanctified, but you were justified..."

It has been suggested that the three "buts" emphasize the contrast between their present state and their past. The new state should make them view their moral actions in a much different manner. These Corinthians are not to be what they used to be. They have come into a personal relationship with God.² As Beet says,

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1. Edwards, op. cit., p. 42.

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

"When God rescued you from sin and joined you to His people, He claimed you for His Own, and thus placed you in a new and solemn relation to Himself."¹ The force of the term sanctification here would mean "that by One greater than themselves they were devoted to the service of God and made righteous: therefore to sin is to resist God."² Sanctification, by use of the aorist, here means, further, that this is the initial, punctiliar act by which the believer passed from his former state of abject corruption and being ruled by the desires of the flesh, to a new state of holiness by the power of Jesus Christ. The Holy Spirit has become the force that motivates all his actions.³

It would appear that Coates' definition brings together the two necessary elements for sanctification. First, it must be realized that this, as is any part of man's total salvation, is a free gift of God. Unless God moves in an initial act of love to break the power of sin in the life of the justified person, sin can remain as the moving force of that person's life. God does His full sanctifying work in the life of the believer through the power of the Holy Spirit. (I Cor. 6:11; I Thess. 5:23) But simply because God has given the

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1. Beet, op. cit., p. 103.
2. Ibid., p. 104.
3. Godet, op. cit., p. 298.

gift, does not mean that man is passive. Man must be obedient to the deliverance which he has received. There must be the believer's own self-dedication to the will and moral condition of God, as well as ethical striving.¹ The fuller but more concise definition would be:

In general, sanctification is the work of the Holy Spirit of God, in delivering men from the guilt and power of sin, in consecrating them to the service and love of God, and imparting to them, initially and progressively, the fruits of Christ's redemption and the graces of a holy life.²

2. Justification and Sanctification Viewed Together

There has never been any agreement in the Christian Church on the exact relationship of sanctification to justification. One could move all the way from the Catholic view, which sees sanctification as preceding and actually leading to justification³, to the Pietistic, Moravian, and Methodist view, which sees man living in such close fellowship with Christ that one would soon be entirely sanctified.⁴ Luther saw justification through faith, by the grace of God, and sanctification as a necessary addition to justification. Sanctification was a

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1. R.H. Coates, Encyclopedia of Religion and Ethics, ed. by James Hastings, XI New York, Charles Scribner's Sons, 1926, p. 181.
2. Ibid., p. 181.
3. Ibid., p. 182.
4. Ibid., p. 183.

further gift of the Holy Spirit through which man could produce good works. Calvin viewed sanctification as being synonymous with justification. It was only through the Word and Spirit dwelling in man that the whole body of sin was destroyed. This work of destroying sin would never be perfect in this life, but would lead one to a life of holiness. Schleiermacher tended to approach sanctification mystically and subjectively, Kant ethically, and Ritschl through his scheme of the Kingdom of God.¹

In I Corinthians 6:11, Paul uses the three verbs ἀπελούσασθε, washed or cleansed, ἡγιασθέντε, sanctified, and ἐδικαιώθεντε, justified, in the aorist indicative. The aorist indicative, whether active, middle, or passive, "denotes that the action is regarded simply as an event without any account being taken of its progress or of the existence of its results".² More specifically, the name Aorist means that the verb is without boundaries or indefinite, and that no certain limits can be placed on the verb as to when the action took place, what resulted from the action, and the progress that has been made since the action.³

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1. Coates, op. cit., pp. 182-183.
2. H.P.V. Nunn, A Short Syntax of New Testament Greek, Cambridge, University Press, 1956, p. 68.
3. Ibid., p. 68.

On the basis of Paul's use of the aorist indicative in 6:11, for the terms, baptism, justification and sanctification, and also the close grouping of the terms for redemption, sanctification, and righteousness in I Corinthians 1:30, it would appear that there is a definite relationship of sanctification and justification. Justification comes by faith; sanctification also. Since faith is the basis of both of these acts, then there must be some connection between them. Stevens states:

The sharp separation of justification from sanctification, as if they had no internal and generic connection, but only a relation of sequence, denies to faith the function in the development of the spiritual life which the apostle assigned to it, and leaves it standing in isolation at the beginning of the new life, instead of conceiving of it as the entrance into a personal relation which continues constant and unchanged.¹

Faith, then, is the starting point for Paul's whole view of the Christian life. This life must start at some moment, with some act on the part of God. God does this when the sinner is called by the power of the Holy Spirit to Christ. The man must respond, not in an attempt to justify himself before God with works, but in faith. This faith, as has been seen, is synonymous with trust and obedience. By faith the sinner is admitted, at a point in time, to the Christian life. This act is called justification.² One begins a new life at justifica-

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1. Stevens, op. cit., p. 297.

2. Ibid., pp. 292-293.

ation, and this life which Paul terms as being "alive unto God" (Romans 6:13; Galatians 2:19), is called sanctification.¹ Sanctification, then, begins at justification. Faith, by which one is justified, leads from the beginning sanctification experience into the spiritual life. This spiritual life in Christ must never be thought of as man's work on the basis of faith, but it too must be considered as an impartation from the divine, which man's continued trust and obedience in Christ and in the power of the Holy Spirit makes possible.²

Justification and sanctification are not separate and detached experiences, but should be considered as complementary in that they both are certain aspects of the one vital relationship by which a sinner comes into union with the living, holy, God.³ Both are by faith. In both there is a realization that without Jesus Christ, man would neither be justified nor sanctified. Therefore, both are of grace. In justification the Holy Spirit draws the man to Christ; in sanctification the Spirit leads the man to live as Christ would live. In justification, faith is accepted for righteousness; that is, Christ reckons man as morally perfect because

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1. Rall, op. cit., p. 2683.
2. Stevens, op. cit., p. 293.
3. Coates, op. cit., p. 184.

of the union of the sinner's life to Christ. In sanctification, by the power of the Holy Spirit, man participates in the life of Christ and thus realizes initially and continually the righteousness which God has imparted to him.¹ "Thus the real moral value and power of faith are recognized without making it a meritorious 'work', . . . and an ethical content is given to righteousness without making it human achievement."²

Sanctification, therefore, is neither a condition nor a corollary of justification: nor is it its cause, and still less its negation. The real connection between justification and Christian holiness, as conceived by St. Paul, appears to us to be this: justification by faith is the means, and sanctification the end . . . God is the only good; the creature, therefore, cannot do good except in Him. (on justification) The Holy Spirit, whom God could not bestow on a being at war with Him, comes to seal on his heart the new relation established on justification, and to do the work of a real and free inward sanctification . . . Justification is to be regarded as the strait gate, through which we enter on the narrow way of sanctification, which leads to glory.³

This to Godet is the relationship between sanctification and justification. Elsewhere he also defines

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1. Stevens, op. cit., p. 288
2. Ibid.
3. F. Godet, Commentary on the Epistle to the Romans, trans. by A. Cusin, Grand Rapids, Zondervan Publishing House, 1956, pp. 233-234; hereafter referred to as Commentary on Romans.

sanctification as "participation in the life of Christ." Further he states: "To live is not merely to regain peace with God through justification; it is to dwell in the light of His holiness, and to act in permanent communion with Him."¹

Careful expositor that Godet is, it appears that his emphasis might be too much on what Beet would term subjective holiness. Beet divides holiness into objective and subjective. In objective holiness, one is a saint who is a follower of Christ, for saintliness is what God requires. Further, followers of Christ have a privilege of leading a life in which God is the only aim. By his own efforts no one could ever reach this plane, and so by faith one may turn to God and claim that the name, "saint", is a present realization. This is objective holiness.²

There are passages (I Corinthians 7:34; I Thessalonians 5:23) which indicate that holiness is the standard for God's people. When a man realizes God's purpose, in that he is living a holy life, then this one is realizing subjective holiness.³

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1. Godet, Commentary on Romans, p. 231.
2. Joseph A. Beet, "The Holiness of God, and of the Godly", The Expositor, XI 1906, p. 537.
3. Ibid., pp. 537-538.

The point is this. On the basis of I Corinthians 6:11 and also 1:30, sanctification appears to be a past act very closely related to justification and baptism. And, as Coates has said, justification and sanctification cannot be regarded as separate acts.¹ But Godet (on Romans 6-8) would tend to leave one with the impression that the life in Christ, alone, is sanctification.² It appears that one would have to take a combination of these two views. Sanctification is objectively realized at justification by union with Christ. It can never be separated from justification. Sanctification subjectively realized is the living of the life in Christ, which is an on-going process.

From this point on, this paper will be concerned with sanctification subjectively realized. Instead of speaking about how it relates to justification, the attention of the paper will now be turned to how subjective sanctification is fulfilled in the life of the believer. However, it will be necessary to discuss the objective standing of the Corinthians in order to see the real meaning of the exhortations.

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1. Coates, op. cit., p. 184.
2. Godet, Commentary on Romans, p. 231.

D. SANCTIFICATION AND THE LIFE OF THE CORINTHIAN CHURCH

Sanctification begins at justification and continues as the believer lives his life in Christ. But one might ask, what happens when one does not live as if he possesses this life in Christ? Or, what if two members of the church think they are "in Christ", and yet disagree on some major matters?

Many problems such as these faced the church at Corinth. They had come from a heathen background and had come to true liberty in Christ. But, they disagreed among themselves and in some cases even acted worse morally than before. Most of the letter to Corinth was to make these people realize just exactly who they were, and how they should live because of their relationship to Jesus Christ. This will now be considered.

1. The Position of the Members of the Church

Throughout this letter, Paul uses terms and short phrases to indicate his feelings as to the position of the Corinthian Church. The terms and phrases are very descriptive, and an understanding of them will be invaluable in knowing the relationship of sanctification to the life of the Corinthian Church.

a. The Positive Position

There are certain positive or constructive terms which Paul applies to the Corinthian Christians. In these he basically relates them to Christ, God, or the Holy Spirit.

1) Saints

Paul calls the Corinthians, *ἁγίοις*, saints. (I Cor. 1:2) They are saints by way of their call, *κλητοῖς*. The term for saints, *ἅγιοι*, has three different uses in the New Testament. It is used of members of a visible and local community (Acts 9:32, 41; 26:10), of members of a spiritual community (I Cor. 1:2; Col. 3:12), and of members who are individually holy. (Eph. 1:18; Col. 1:12)¹

It would appear that this term is here addressed to members of a spiritual community, for the whole letter is addressed to *τῇ ἐκκλησίᾳ τοῦ Θεοῦ*, the church of God. (1 Cor. 1:2) These are the saints. Verse 1:2 states that these people have been sanctified, *ἡγιασμένοις*. This is the perfect passive participle of hagiazō. It means that the members of the Church have either been made or declared hagion, holy.²

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1. Marvin R. Vincent, Word Studies in the New Testament, III New York, Charles Scribner's Sons, 1904, pp. 5-6.
2. A.T. Robertson, Word Pictures in the New Testament, IV New York, Richard R. Smith, Inc., 1931, p. 69.

There are those who feel that this term, ἁγιοί , here means separation or consecration. There is no ethical virtue involved. The ἁγιοί are ones who are no longer given over to their own desires, but they have been set apart by God for His possession and purposes.¹ In other words, these people have come to a place of dedication of their lives to Jesus Christ. Whether they are living the life in Christ is another question.

2) God's field and God's building

The section in which Paul deals with the factions in the Corinthian Church (I Cor. 1:10-4:21) yields a rich assortment of metaphors as to what Paul thinks of the members of this church.

In 3:9 the Apostle refers to the Corinthians as God's field, Θεοῦ γεώργιον and as God's building, Θεοῦ οἰκοδομή. These two metaphors should be considered together, and yet they apply to different truths.

Θεοῦ γεώργιον is God's land for tillage. This is God's raw material. This "field" might well suggest the potential of the "individual Christian in his secret power of life and endless growth". God's building is the

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1. Rall, op. cit., p. 2682; also, Stephen Neill, Christian Holiness, London, Lutterworth Press, 1960, p. 74.

Church. There the individual meets with other individuals, and they work together for unity, strength, and growth.¹

3) Temple

Paul moves from building in 3:9 to "sanctuary" or "the house in which God dwells" in 3:16. The term used is *ναός*. Paul begins this verse by a searching question, "Do you not know that you are God's temple?" He is trying to awaken the Corinthians to realize their position in Christ. Because of their factions, they seem to have forgotten that they are temples and that the Holy Spirit dwells within them. Godet explains their position as temples of the Spirit by: "God dwells in Christ, and Christ by the Holy Spirit dwells in the believer. The Father and the Son, according to the promise of Jesus, thus make, by the Spirit, 'their abode in him'". (John 14:23)²

4) You are Christ's

The next statement which Paul makes concerning this church and the members of it, is that they are Christ's, *ὁμεῖς ἐκ Χριστοῦ*. (I Cor. 3:23) Immediately, Paul connects the idea of the believer belonging to Christ and of Christ belonging to God. Some would say that this is an allusion to the fourth

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1. Edwards, op. cit., p. 76.

2. Godet, Commentary on I Corinthians, p. 192.

faction of the Corinthian Church (I Cor. 1:12),¹ but it appears that there is a definite connection between "you are Christ's" and "all things are yours". (I Cor. 3:22-23) Ellicott states that the force of this verse is "but you, who thus have all things, belong to Christ, and not to men and their parties".² All believers are subject to Christ just as Christ is subject to God.³

5) Temples of the Holy Spirit

I Corinthians 6:19-20 states very explicitly that their bodies are temples of the Holy Spirit. The Corinthians must no longer follow their own natural desires, because they have been purchased by God at the time of their justification. His will must be their will. His holiness must be their holiness. Because of their purity through Christ, they must not participate in that which is morally impure. There is also the call to the realization of the indwelling Spirit. The Spirit is present within them to give them power to be holy.

In the idea of redemption Paul uses the metaphor of slavery with which these people would be well acquainted. The opposite of slavery is sonship or adoption. God has made them sons through Jesus Christ. The result of this adoption is that God sent the indwelling Holy Spirit into

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1. Godet, Commentary on I Corinthians, p. 201.
2. Charles J. Ellicott, A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians, Andover, W. F. Draper, 1889, p. 84.
3. Edwards, op. cit., pp. 92-93.

their hearts.¹

b. The Negative Position

There are certain phrases that would make one think that Paul is not pleased with the life of the members of the church.

- 1) Σάρκινοι and Σαρκικοί - of the flesh and carnal

The famous passage of I Corinthians 3:1-3 is a much discussed paragraph. The discussion centers around two problems. First, did Paul write σάρκινοι or σαρκικοί in verse one? The textual problem is not of real concern, but most feel that σάρκινοι is a correct reading for verse one, and σαρκικοί for verse three.²

By referring to the Corinthians as σάρκινοι, Paul finds a very serious fault with them. It is not as grave as when he refers to them as σαρκικοί. They are not charged with active opposition to the Spirit of God, but their beliefs are very immature. They have not wrestled intellectually with any problems; they are making no progress, and as a matter of fact, they are at the very place where they began in the Christian life. They have

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1. Edwards, op. cit., pp. 150-151.

2. Trench, op. cit., p. 264; Godet, Commentary on I Corinthians, I p.166; and Ellicott, op. cit., p. 70.

the Holy Spirit within, but they have not allowed Him to daily transform their lives.¹ This state is only the beginning, for they are yet, *νήπιοι ἐν Χριστῷ*, babes in Christ. They are "in Christ", but they are not daily living for Him. Later, in 3:3, Paul charges them with being *σαρκικοί* and this is a serious charge. They are allowing the flesh, *σὰρξ*, a place which does not rightly belong to it.²

2) Filled, rich, needing nothing

One other section should be examined for an understanding of the Corinthians' problem. In I Corinthians 4:8-10 Paul speaks of the way in which the Corinthians regard themselves. They are filled, *κεκορεσμένοι*, they are rich, *ἐπλουτήσατε*, and appear to need nothing. This passage might suggest self-supposed spiritual progress, but the latter portion of verse eight seems to point to the Messianic kingdom which the Corinthians seemed to consider as now being their own.³

In verse 10 Paul contrasts the apostles with the Corinthians. The Corinthians are wise, strong and held in honor. The apostles are foolish, weak and held in disrepute. What a contrast! Edwards suggests that 4:10 is a bit of irony on 1:23-28.

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1. Trench, op. cit., p. 264.
2. Ibid., p. 264.
3. Ellicott, op. cit., p. 92.

God chose the foolish, the weak, the despised things of the world, and you were at one time willing to be fools, weaklings and outcasts for Christ's sake. But you have succeeded in becoming wise, strong, and honourable in consequence actually of your being Christians. You have turned your Christianity itself into an effective means to restore to you the worldly greatness, in another form, which you once surrendered in order to become Christians.

3) General problems

The church at Corinth was having other problems. Regardless of the way that Paul addresses them as "saints", "God's temple", and as "having the Holy Spirit dwelling within them", they were also *σαρκινοί* and *σαρκικοί*. The flesh ruled their lives. Further problems than factions faced this church. There was the problem of incest (ch.5), Christian lawsuits, and immorality (ch.6), marriage and celibacy (ch.7), meat offered to idols (8-10), the use of church assemblies (11), spiritual gifts (12-14), and the doctrinal problem of the resurrection of the dead (15).

So the problem comes down to this: How does a Christian grow in the life "in Christ" in face of factions in the church, temptations to immorality, differences in conduct, and a variety of ways of expressing the Christian experience? This is where subjective holiness or applied sanctification must be introduced into their lives.

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1. Edwards, op. cit., pp. 110-111.

2. The Solution of the Corinthian Problems

Paul demonstrates what subjective holiness is by exhortations which he gives to the Corinthians in these problem areas. He explains and demonstrates how a Christian should live in Christ. His message is both practical and theoretical.

a. Theoretical

In theory, Paul strives to have the Corinthians see who they are in relation to God. This is the thrust of the whole first section of this division. These Corinthians are "saints". (I Cor. 1:2) When the believer realizes that being a "saint" is not merely a separation from something, but is also a belonging to God, then the word, "saint", has moral significance. Since the believer has been regenerated, he has a new life imparted to him. That new life is holy, because of the Holy Spirit living within the believer.¹

Paul's view of the Christian life relies heavily upon the Spirit. The Spirit is the link between Christ and the believer. It is only as there is reciprocal indwelling of Christ and the Christian with each other that there is a vital life-union. On this basis, the Christian can live a life of "real, positive righteousness; and this

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1. Romans 9:9 - If any man has not the Spirit of Christ he is none of His. (RSV)

goal is actually attained in the proportion in which the believer enters into the possession of Christ's Spirit and the personal appropriation of his life".¹

The Christian life is not only concerned with the relationship of man to God, but also man to man. The Church at Corinth is admonished to forget their factions on the basis of their relationship to God and the fact that they all belong to One, even Jesus Christ. Imitation of Paul is called for in the case of the arrogant attitude which this church had assumed. Paul is the example, because he is the apostle of Christ. Paul is like Christ. These Corinthians are to live like Christ in meekness and lowliness.

b. Practical

Not only is Paul theoretical, but he is very practical. In relation to the incest he calls for a "deliverance of the man to Satan" in order for this one to be saved. (5:5) He further asks them to set up their own Christian court if necessary to handle problems of lawsuits. One who is capable of judging the whole world is certainly capable of handling petty earthly matters. (6:1-6) Immorality is to be shunned because the body belongs to God. God cannot be joined to a prostitute. Therefore, if one

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1. Stevens, op. cit., p. 301.

desires the presence of God the Holy Spirit, he cannot partake of any immorality. (6:12-20) God is to be glorified, not scandalized by the body.

Food offered to idols is creating a great problem for this church. In this, Paul is certain that liberty should be controlled by love. (8:9) The Lord's Supper must be carried out in a dignified and worthy manner or else the death of the Lord is profaned. (11:27) Spiritual gifts have their place. They are given by the Spirit and are to be used to build the Church. Gifts should in no way make one think that he is better than another because of a different gift.

It seems that Paul, in a practical way, was giving his philosophy of the Christian life when he stated in I Corinthians 10:31: "So, whether you eat or drink, or what ever you do, do all to the glory of God". But how can one be sure that this is what he is doing? In order to understand this, there must be an explanation of the "more excellent way".

E. THE MOTIVATION OF SANCTIFICATION

In I Corinthians 13 Paul expounds what he considers to be a still more excellent way than that of spiritual gifts. *ὁς ὅς*, way, in this passage points to an attainment of something more excellent than all the

Charismata. Through the use of gifts one can never come to love; love develops these gifts and is at the same time greater than these gifts.¹ But why does Paul introduce love at this point? Edwards states:

The Apostle's praise of love is partly a digression, introduced to rebuke indirectly the dissensions of the Corinthian Church, partly a statement of the peculiarly Christian means to secure possession of spiritual gifts for edification of the Church and render them innocuous to their possessor, partly also a glimpse of a moral development different in kind from gifts and greater in moral₂worth than all other moral virtues, . . .

This basic meaning of ἀγάπη, love, is found in Matthew 5:43-48. Christians are admonished to love their enemies. God does, Christ does, and if they are like Christ, then they will love their adversaries. In this passage love is expressed in this, that "no matter what a man is like, God seeks nothing but his highest good". God redeems because He loves. God is love and by this man understands that whatever man collectively or individually may do against God, God always seeks man's highest good from it.³

Love, then, is a spirit. It is "unconquerable benevolence, invincible good will". Viewed in this manner, it is plain that love must involve the whole man. It

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1. Edwards, op. cit., p. 337.

2. Ibid., p. 337.

3. William Barclay, More New Testament Words, London, SCM Press, 1958, p. 15.

has to do with the mind, for it is the principle of life by which a Christian lives. More than that, *ἀγάπη* is closely bound to the will. It is sometimes a struggle to love the unlovely. But the Holy Spirit strengthens the will to the place where it is not "I striving", but "me allowing" the Holy Spirit to work.¹

From what has been said, this spirit of love is also a product of the Holy Spirit. The New Testament cites several examples of this. (Gal. 5:22; Col. 1:8) The Holy Spirit is the one responsible for the Christian ethic. If love is at the basis of the ethic, and the Holy Spirit grants the love, then the unregenerate man cannot perform the ethic of a Christian.² Another reason that the unregenerate man could not love in the Christian sense is that Christian love demands the whole man to execute it properly. No one can love his neighbor while he hates his brother. No one can love truth, cleanness, and purity and still be a liar, a cheater, or an immoral person.³

Love for sinful man was Jesus' motivation. God's love for man sent Jesus to the earth. If one would have union with Christ he must love God, love Jesus, and love his neighbor as Jesus loved him.⁴

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1. Barclay, op. cit., p. 15.
2. Ibid., p. 16.
3. Ibid., p. 14.
4. Ibid., p. 17.

The characteristics of this love are readily identifiable. Love is sincere (Rom. 12:9), innocent (Rom. 13:10), generous (II Cor. 8:24), practical (Heb. 6:10), controls truth (Eph. 4:15). Of special interest in the letter to the Corinthians is that love controls liberty (I Cor. 8:9); love holds the Christian fellowship together (Phil. 2:2); love is the motivating power of faith and will actually outlast faith (I Cor. 13:13); and finally love is the perfecting of the Christian life (Col. 3:14); I Tim. 1:5).¹

Love is thus seen to be the most comprehensive virtue. Faith and hope designate, in comparison, but single phases of our relation to God and his truth, and therefore represent but partially the significance of the religious life; but love is the principle of moral completeness, embracing in its scope our duties and obligation to God and man.

It shows how wholly inseparable are true faith and love, and that faith is a most fundamental condition of a right religious character. . . . the faith, therefore, which is morally valuable must have love as its basis and inspiration . . . No faith is saving which does not appropriate Christ's Spirit and lead the heart to consecration and obedience and all the powers to action and service.²

F. SUMMARY AND CONCLUSIONS

OF THE CONCEPT OF SANCTIFICATION IN

I CORINTHIANS

Basically I Corinthians contains two ideas on sanctification. The first idea is that sanctification is related to justification. One who is justified is sancti-

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1. Barclay, op. cit., pp. 21-23.
2. Stevens, op. cit., pp. 306-307.

fied, for there is no regeneration without the Holy Spirit filling the life of the believer. Therefore, the believer is holy or sanctified from the time of this justification.

However, justification is mainly concerned with man's establishment of a right relation to God. Man, without faith in Christ, is guilty under God's commands. By faith in Christ, man is acquitted of this guilt in God's sight. Faith is accepted for something which it is not, righteousness; therefore, man is reckoned righteous. At this moment man is also united in fellowship with Christ through the Holy Spirit. The Spirit abides in the believer and the believer in the Spirit. This begins the life in Christ. At this time man is sanctified. But, since life in Christ is the basic thrust of sanctification, it will be an on-going process. Not only does the Holy Spirit sanctify the life once at justification, but He also sanctifies the life daily as it is surrendered by faith to Him.

Sanctification, then, is related to daily living. The Corinthians were a concern to Paul because they were not living in accordance with their initial sanctification. Even though they were called "saints", they apparently did not know that they were God's temples in which the Holy Spirit dwelled. They had been brought into fellowship with Christ, but they had not grown. They had become

proud, arrogant, and unconcerned about spiritual things. Paul speaks to them in sharp terms when he calls them σαρκῖνοι and σαρκῖκοι . They are paying too much attention to the flesh and not enough to Christ.

The way to applied sanctification for the Corinthians was two-fold. First, they must realize their potential. They were to begin living like saints. They must daily recognize the Holy Spirit in their lives. Next, they must apply practical solutions to their problems. They can no longer be arrogant over incest, but they must save this one's soul by "delivering him up to Satan."

The motivation for the life in Christ is found in love. God loved man and gave His Son for them; therefore, a true saint will love God and his fellowman as Christ loved him.

A STUDY OF SANCTIFICATION
IN I THESSALONIANS
IN ITS CONTEXTUAL RELATIONSHIPS

CHAPTER III

A. INTRODUCTION

In this chapter an examination will be made of I Thessalonians for its contribution to the doctrine of sanctification. The method will be the same as that used in I Corinthians. First, the moral condition of the Thessalonians prior to their conversion will be explained.. Both Biblical and extra-Biblical materials will be used to discover the previous moral state. Next, certain passages in I Thessalonians will be examined, in their context, in order to bring out any implications which they contain on the doctrine of sanctification. A summary statement will be made at the end of the chapter.

B. THE PREVIOUS MORAL CONDITION OF THE THESSALONIANS

By now, it should be established in this paper that sanctification is concerned with the "life in Christ". In order to understand what effect, if any, the "life in Christ" had made upon the Thessalonians, it is necessary to know their previous moral condition. The Biblical and extra-Biblical evidence for their condition will now be considered.

1. The Biblical Evidence

The way in which the church began in Thessalonica is recorded in Acts 17:1-9. Paul and Silas had just left Phillipi and its jail experience. As they journeyed south they came to Thessalonica. They went to the Jewish synagogue, and as they later did in Corinth, "argued with the Jews from the scriptures, that Jesus was the Christ and that the Christ must be killed and arise from the dead." (Acts 17:2-3) Some of the Jews believed, but others finally had Paul and Silas run out of the city. Along with the Jews who believed, there were also "a great many of the devout Greeks and not a few of the leading women." (Acts 17:4)

Here, as in Corinth, the new church was composed of a few converts from Judaism, but more converts were from paganism. It is a possibility that the Greeks which believed were proselyte Jews, but this does not seem to be the case. Paul tells them that they "turned to God from idols". (I Thess. 1:9)

Since these people were pagan, their moral condition was probably very corrupt. From the exhortations which Paul gives in the practical section of the letter (I Thess. 4:1-5:28), it might be implied that sexual impurity, drunkenness, and laziness characterized these people before they were transformed by the power of the Holy Spirit.

2. The Extra-Biblical Evidence

When Paul arrived in Thessalonica, the city was already three hundred and sixty five years old. Being a seaport, it had attracted many different nationalities. It was known for its wickedness.¹ Thessalonica had been made a free city by Anthony and Octavian. Later, the Romans had made it the capital of the whole of Macedonia. At the time of Paul there were many Romans in the city, even though it was still basically Greek.²

Thessalonica, therefore, combined all the necessary ingredients to make it a city and a people which needed the transforming message of the gospel. It was a trade center both of land and water. The Romans governed the province from here. Its Greek background had left the mark of the Greek philosophical system on it. The people knew of the law of Rome, the law of nature, and the wisdom of the Greeks. By these their pagan lives were ruled. It was to the real flesh and blood pagans of Thessalonica that Paul presented the love of God in Christ.

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1. James Everett Frame, A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians, New York, Charles Scribner's Sons, 1912, p. 2.
- 2, Leon Morris, The First and Second Epistles to the Thessalonians, Grand Rapids, Wm. B. Eerdmans Publishing Company, 1959, p. 16.

C. SANCTIFICATION AND CHRISTIAN MORALS

In contrast to the church at Corinth, the church at Thessalonica was not a church that was divided by factions. It was not having any real moral problems, but it was a church that needed instruction in the second coming, and encouragement in the Christian life. Paul used the occasion of this letter to discuss these two ideas. In no place did Paul threaten to come to this church "with power to prove himself," as he did in I Corinthians (I Corinthians 4:21). His constant emphasis was on those things which they had been taught and were now doing. In these things, they were to continue. (I Thess. 4:1-2; 9-10)

Paul exhorts the Thessalonians to observe certain Christian morals. They were living according to Paul's standard, but now Paul wants to be sure that they continue doing so. A study will now be made of those things that Paul suggests for the Thessalonians to do in order to obtain God's will and their sanctification. (I Thess. 4:3)

1. General Exhortation

Paul begins the final section of I Thessalonians (chapters 4-5) with a general exhortation to the church to live as it had learned from him. This refers in general to the way in which they conduct their whole lives. The Authorized Version translates the term *πρὸς πάντα τὰ ἔτη* ,

"to walk". This translation might be proper if one considers the whole of the Christian life as "the Way". (Acts 9:2; 19:23; 24:22) However, the meaning of *περιπατεῖν* seems to indicate that Paul's main concern is for a daily, slow, progressive advance in the Christian life.¹

The Christian life must be God-centered. There is no living to please self, but all living is done in order that God may receive the glory.² The *παρὰγγελίας*, instructions, which Paul gives to the Thessalonians are not his own, but they have come from Jesus Christ. These instructions are special precepts or rules of living which were given by Christ. Through the power of the Holy Spirit, the Thessalonians are able to live according to these rules.³

Paul does not leave them with only a general statement as to how to conduct their lives. He immediately moves to the particular, which will be considered now.

2. The Specific Exhortations

In this epistle, Paul states his whole summary of Christian morals in 4:3a, "For this is the will of God, your sanctification"⁴ This sentence must be examined more closely.

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1. Morris, op. cit., p. 118.

2. Ibid.

3. George, Milligan, St. Paul's Epistles to the Thessalonians, London, Macmillan and Co., 1908, p. 47.

4. Ibid.

Sanctification, *ἁγιασμός*, is God's will, *Θέλημα*, for the Thessalonians. *Θέλημα* here can be interpreted in two different ways. Milligan sees this term as being indicative of the Divine purpose which not only commands man to be sanctified, but also enables Him to be sanctified.¹ Morris states that since *Θέλημα* is without the article, Paul is not trying to explain everything that is included in God's will, but is only focusing on what God desires the Thessalonians to do in this specific problem. Morris braces his argument by the fact that Paul later speaks specifically of fornication.² It would seem that Morris presents the better argument on the basis of the context of the segment.

ἁγιασμός, sanctification, is God's will. This is not the same term, *ἁγιωσύνη*, which is employed in I Thessalonians 3:13 which stands for a quality of holiness.³ This is *ἁγιασμός* which has an active thrust to it so that it might be translated, "that you lead a holy life".⁴ When Paul states that God wills their sanctification, he is speaking about "the condition of the Thessalonians in which they are set wholly apart from God and are separated

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1. Milligan, op. cit., p. 481.
2. Morris, op. cit., p. 122.
3. R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon, Columbus, Wartburg Press, 1946, p. 307.
4. Milligan, op. cit., p. 48.

in life and conduct from the world which is not thus set apart and does not even know God".¹ *Ἀγιοσύνη* involves the whole of life. However, in this particular passage Paul points to only two issues of this life plan. These are sexual purity and honesty in business. The opposites of both of these were very common practices in the Gentile world of the Thessalonians.²

Paul ranked impurity as the number one heathen vice. It was the characteristic sin of the Gentiles who did not know God. The reason for such an open and outright disavowal of God's law on this issue was because the Gentiles had sinned away their sense of right and wrong. Their consciences were dead and they did not know it.³ But now, their consciences had been made alive by God. They were aware of God's demands. Not only did God demand purity, but God had given the power for purity to them through the abiding presence of the Holy Spirit.

It is not without plan that Paul admonishes the Thessalonians to be fair in business. Thessalonica was a busy trade center, and it was possible that some might overlook the area of business as being in anyway affected by their being Christians. Honesty must now be the guiding

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1. Lenski, op. cit., p. 308.

2. Ibid.

3. James Denney, The Epistles to the Thessalonians, New York, A. C. Armstrong and Son, 1892, pp. 140-141.

principle of their lives. The Christian treats all men as brothers and thus shows that his ethic is really Christian. The Christian's actions are to be an example for any to follow.¹

Three reasons are given as to why the Christian must abstain from immorality and respect the business rights of his brother. First, God punishes these as sins. (4:66) Christian man is supposed to live in accordance with God's moral demands. Anyone who disregards God's commands must suffer the consequences. God, in a sense, begins his punishment of sin here, but at the judgment, He will finally give man his reward for all his deeds.² Next, man must be pure and upright because God has called him. God does not ask man to repent simply in order to see man repent, but because God desires fellowship with man. The only way that fellowship can be attained and maintained is by man's constant living as the Spirit directs. Therefore, God calls man to holiness in order that God and man might have communion.³ Finally, man must act in a morally upright manner because any digression from this is a sin against the Holy Spirit. All impurity must be viewed in the light of the fact that the Holy Spirit at present abides within the believer. The Holy Spirit is the living presence of God. Man must

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1. Lenski, op. cit., pp. 313-314.
2. Morris, op. cit., pp. 127-128.
3. Ibid.

act at all times as if God were his constant and ever watching, but helping, companion.¹

Unless one thinks that Paul is concerned simply with separating the Thessalonians from evil practices as the basis of their sanctification, Paul further exhorts them to love and to honest work. They have already been taught by God, Θεοσιςακτοί ἐστέ, to love one another. Θεοσιςακτοί, according to Milligan,

"points not so much to 'one divine communication' as to 'a divine relationship' established between believers and God: hence it is as those who have been born of God, and whose hearts are in consequence filled by God's spirit that the Thessalonians on their part can no longer help loving; . . ."²

This love is not their own. It is God-given. Before Paul came, they knew nothing of love. Now that the Spirit has entered their lives they are God taught, (cf.v.8) and as such love the brethren.³

Love, however, expresses itself in constructive ways. It is a growing, giving attribute. Therefore, the Thessalonians are charged to practice this love on all who are in their midst. Love can and will make itself known in quiet work.⁴

On the basis of this section one could say that sanctification is God's will. This places a moral demand on man. Negatively, man is not to practice any impurity

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1. Morris, op. cit., p. 128.
2. Milligan, op. cit., p. 52.
3. Linski, op. cit., p. 319.
4. Milligan, op. cit., p. 53.

or dishonesty. Positively, man is to love his brothers, and to show this love in such a way that their actions cause outsiders to respect the members of the church.

D. THE CONSUMMATION OF SANCTIFICATION

The letter to the Thessalonians was concerned both with practical and doctrinal problems. The practical problems had a bearing on the realm of morals and ethics. The doctrinal problem basically was one of the second coming of the Lord Jesus Christ. In two distinct places Paul combined these two problems. In his praying, Paul requested the sanctification and holiness of these people, but he also asked for a "blamelessness" of their lives at the second coming of Christ. (I Thess. 3:11-13; 5:23-24). The relationship between these two ideas will now be explored.

The coming of the Lord is the *παρουσία*. Milligan does a lengthy word study on this term and comes to the following conclusions:

παρουσία is definitely employed as a term. tech. by all the Apostolic writers. . . St. Paul, apart from several occurrences with the more general meaning of 'presence' as opposed to 'absence' . . . , the word is used seven times of the 'Parousia' of the Lord Jesus (Thes. ii. 19, iii. 13, iv. 15, v. 23, . . .), and once of its mocking counterpart (II Thes. ii. 9). And though in all these passages the primary reference is eschatological, to a definite coming that had not yet been fully manifested, it is impossible not to notice how appropriate the word was to emphasize the nearness and the certainty of that 'coming'. So near was

it that it was not so much a 'coming' as already a 'presence' of the Lord with His people, a permanent presence moreover, which not even absence from sight for a little while could really interrupt, and which when fully re-established, would last for ever."1

In a final summary statement Milligan adds:

"... παρουσία , lays stress on the 'presence' of the Lord with his people, which while existing now, will only at that Return be completely realized."2

The Lord is to return to the earth. There is a present urgency and expectancy involved in this. But what will be the believer's position when the Lord returns to judge? How will the believer stand before Jesus Christ, the righteous? One has translated I Thessalonians 3:13 as follows:

"It is our earnest prayer indeed that this love may be the means of so inwardly strengthening your hearts that your lives may show themselves free from reproach and holy in the sight of the all-seeing God, when the Lord Jesus comes with all his holy ones."3

The Thessalonians are concerned over their relationship to the second coming. They do not know when it will be, how it will come about, or what their place before God will be. Paul offers this prayer for the Thessalonians in order that they might strive constantly to be holy, and therefore, without blame when Christ comes again. There

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1. Milligan, op. cit., p. 147.
2. Ibid., p. 151.
3. Ibid., p. 43.

is to be no resting on what is past. Holiness is active. It is to be pursued until Christ comes. When He comes again those who have lived as He would have them live will be unblameable.

The word which the apostle uses here for holiness is *ἀγιωσύνη*. It is used in the LXX. of the Divine attributes.¹ It points to the resulting state of living in Christ, rather than the process. It is the culmination of belonging to Christ. Paul's prayer is that right through the end of the age, and at the *παρουσία*, the Thessalonians will be holy.²

Paul prays again for the sanctification of these people in 5:23. Many people have great trouble with *ἁγιάσαι ὑμᾶς ὁλοτελεῖς*, sanctify you wholly. Both Milligan and Frame translate this to mean, quantitatively may you be sanctified.³ Morris disagrees with this on the basis that *ὁλοτελεῖς* is only partially exhausted by the word, "wholly". In order for the second part to have its proper significance the word must be expressed in terms of reaching the end for which God made man. According to Lightfoot, *ὅλους* is exhausted by the term, "entirely", so that *ὁλοτελεῖς* must certainly be something

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1. Milligan, op. cit., p. 44.

2. Morris, op. cit., p. 414.

3. Milligan, op. cit., p. 78; Frame, op. cit., p. 210.

more. There must be the added note of bringing the life in Christ to its completion.¹

Sanctification here must be taken for the whole life in Christ which begins at justification and ends at the Parousia. In I Thessalonians 5:23, the term *ἀγιάσαι* is an aorist optative of wish. It is constative. Sanctification in this passage is not wrought in an instant, but it is the steady development of the life in Christ.²

Paul again states what he desires for the Thessalonians in 5:23b. His wish is expressed in a different way and yet with more fullness.³ All man's powers are to be entirely set apart for God. In this way Paul is emphasizing that sanctification must extend to the whole man.⁴

"At the coming of our Lord Jesus Christ" suggests that Paul had a long range view of sanctification.

Paul is not thinking of a sanctification that may last but a little time here on earth, but one which continues at the Parousia. Primarily his thought is not that which will last until the Parousia . . . , but which will exist at the Parousia The . . . judgment is associated with the second coming. It is a fitting climax to this thought on the sanctification of these believers that he looks for them to be preserved blameless not only through the changes and trials of their earthy life, but also on that dread day when they stand before the eternal Judge. ⁵

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1. Morris, op. cit., p. 180.
2. Lenski, op. cit., p. 364.
3. Ibid., pp. 364-365; Morris, op. cit., p. 180.
4. Morris, op. cit., p. 181.
5. Ibid., p. 182.

E. SUMMARY AND CONCLUSIONS
OF THE CONCEPT OF SANCTIFICATION
IN I THESSALONIANS

At the beginning of this chapter it was pointed out that the people who were converted in Thessalonica had been idol worshippers and heathens. The chapter then concerned itself with the way in which subjective sanctification was being, and was to continue to be realized in their lives.

First, sanctification was concerned with the moral practices of the Thessalonians. Two things were expressly forbidden them. They were not to be sexually impure or lustful and they were not to defraud anyone in business. These were commands of God and anyone who disregarded them was disregarding the Holy Spirit, who was now their motivating force. But, the whole concern in moral practice was not negative. Paul showed them that they must also love the brethren in such a way that outsiders would give God the glory.

Second, sanctification was to continue in the lives of these people even at the second coming of the Lord. This implies that sanctification is never consummated in this life, but must continue until Jesus Christ returns. By continuing to see sanctification subjectively realized in his life, every believer could know that he would stand before Christ at the judgment as a blameless and upright man.

SUMMARY AND CONCLUSIONS

CHAPTER IV

A. SUMMARY

This thesis has been concerned with one Biblical concept: sanctification. Since sanctification is a specific term, *ἁγιασμός*, in the New Testament, a word study was done to discover the derivation of *ἁγιασμός*.

Ἅγιασμός came from *ἅγιος*, holy. *ἅγιος* was the rarest of five synonyms used in classical Greek to express the idea of holiness. Throughout the LXX, *ἅγιος* was the uniform translation of the Hebrew term, *שׁוֹרֵק*.

In the Old Testament the Godhead was considered holy. Things, places, and seasons which were connected to the worship of God were also regarded holy. Men were thought to be holy because of their dedication to God's service. This did not necessarily express the ethical character of these men, but simply suggested a separate-ness which they had from that which was common.

At the time of the prophets, the concept of holiness begins to be more personal and has an ethical content. Jesus maintains this idea established by the prophets. Paul builds on the basic idea that Jesus continued. Paul expresses his thought in terming all who are members of the church, *ἅγιοι*, saints. They have entered into a new life in Christ; therefore they

are "saints". This term, however, is used both in a formal and an ethical sense in the New Testament.

In I Corinthians the basic problem that was examined was how does sanctification relate to "saints" who are living like sinners. In order to establish the exact relationship which these people had with God an examination was made of the relationship of justification and sanctification. Before justification man stands before God as a condemned sinner. At justification the man is acquitted. The basis of this whole divine-human transaction is faith, or trust and obedience. Faith is that willingness to trust one's whole life to God. It is also an obedience to the demands of God. Sanctification is also by faith. It is so closely connected to justification that even though different terms are used for the two ideas, sanctification must be considered complementary to justification. Sanctification is that life in Christ which begins at the same time one is justified. This has been termed objective sanctification.

The problem of what sanctification had accomplished arises when members of the church live like sinners. This was the Corinthian's problem. They had been justified and sanctified (I Cor. 6:11), yet now they were living in their old heathen ways. Paul did not tell them to work harder at being good, or to attain a new experience, but to realize who they were and how they were supposed to live.

The realization had to be in two areas. In a positive way, these Christians needed to comprehend what it meant to be sons of God. They had the Holy Spirit dwelling within them. The Spirit does not abide in that which is unholy. Further, they belonged to Christ. This was no relationship of convenience, but a result of what Christ had done in their lives. Negatively, by the way in which these people were living, they were proving to Paul that they still were very much ruled by the desires of the old flesh. By an active realization of their positive position, the Corinthians would be able to abolish the negative. More than this, they were to take real practical steps that would insure their sanctification. Such simple things as having their own courts, and respecting their partners in marriage would cause growth in the life in Christ. This has been termed subjective sanctification.

There is only one motivation for the life in Christ. That motivation is love. It is not the cheap, emotional, and surface type of feeling that is associated with love today. Love is that very nature of God which desires the highest good for everyone and then activates the whole of the person to see that this good comes about.

The Thessalonians were not having any problem like the Corinthians. Yet, Paul exhorted them to do God's

will and that will was that they should be sanctified. This sanctification was associated with their morals. They were not to live in lust or sexual impurity, and they were not to be dishonest in business. In a positive way they were to love each other and do their work.

When will sanctification be consummated? Paul seems to teach that the life in Christ should present one blameless at the second coming. Whether this is all or not, was not discussed in this paper, but at least the life in Christ must be cultivated until He returns.

B. CONCLUSIONS

Justification and sanctification must never be separated. Justification without sanctification could lead to antinomianism; sanctification without justification could lead to legalism. Both are by faith. This faith is not a passive "Yes, I believe," but it is trust and continued obedience.

A person can be sanctified, or a saint, and not realize its implications. It seems that the key to realization is the Holy Spirit. The believer must understand that the Holy Spirit dwells within him not only to guide him into all truth, but also to give him power to do God's will. As the believer daily and hourly seeks the guidance and the power of the Spirit through the Scriptures and the Church, he will be sanctified. Sin

will not reign. There will be both present victory and future assurance, as one lives the life in Christ or the sanctified life.

A distinction is to be made between objective and subjective sanctification. The emphasis of this paper has been basically on subjective sanctification. Subjective sanctification is concerned with the daily moral life of the Christian. The Christian separates himself from immorality, greed, and, dishonesty because God cannot have any fellowship with any form of impurity. Love is the guiding principle of the Christian's everyday life.

This study has been concerned only with two of Paul's epistles. No general New Testament statement on the doctrine of sanctification has been made. Much more study and examination would have to be done in order to arrive at the complete New Testament doctrine of sanctification.

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