

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

hope. For though the outward and material evidence of the resurrection can be produced no more to convince the doubtful, as in the case of St. Thomas, the proofs which converted and convinced the world are still before us in the testimony of those by whom the "power of the resurrection" has been proved in the Christian life. We cannot claim, at the same time, the gift of a visible manifestation of its truth, and the higher grace of those who, "not having seen, have yet believed."

We have still before us, not indeed the miraculous appearance of Christ which qualified the great Apostle to be His witness, but the continuous and convincing miracle of the life of faith, rising in the strength of God and in the power of the resurrection high above fear and loss, doubt and danger, pain and death, yea, and the very grave itself. Oh! that in our life and conversation we may be of the number of those who add daily in their lives to this great and cumulative evidence. As the outward evidence is removed farther and farther from us, and year after year increases the distance of the great event from our own age and life, the inward evidence increases in power and volume. It may be said that the Church, like the great Apostle, is "strengthened with might in the inner man," and that the "inward man is renewed from day to day" by the fresh evidence of the truth of the resurrection which is built up in the lives of the faithful. They "shall go from strength to strength" until the day when, in the joys of the resurrection to eternal glory, they shall "appear every one of them before God in Zion" (Ps. lxxxiv. 7).

ROBERT C. JENKINS.

---

## Notes on Bible Words.

---

### NO. XI.—"SANCTIFICATION."

THE word *ἁγιασμός*, *sanctification*, is found only in the Sept., N. Test. (in all but two places used by St. Paul), and in Ecclesiastical writings.

The verb is *ἁγιάζω*, to make *ἅγιον*. Matt. vi. 9: "Hallowed be Thy name;" xxiii. 17: "The temple that sanctifieth the gold;" John xvii. 17: "Sanctify them;"<sup>1</sup> 19: "I sanctify Myself, that they also may be sanctified" (*ἁγιασμένοι*, cf. Acts xx. 32, xxvi. 18); x. 36:

<sup>1</sup> *Sanctify, i. e.*, consecrate, hallow: *in* the truth. The prayer is that the consecration which is represented by admission into the Christian society may be completely realized in fact.—Westcott.

"Whom the Father sanctified," ἡγίασεν, consecrated.<sup>1</sup> R.V., marg. 1 Thess. v. 23: "sanctify you wholly."

On the N.T. use of ἁγιασμός, Bishop Ellicott writes—1 Thess. iii. 13, ἐν ἁγιωσύνη, "in holiness," as follows:

In meaning it differs but little from ἁγιότης, except, perhaps, that it represents more the condition than the abstract quality, while ἁγιασμός, as its termination shows, points primarily to the process (2 Thess. ii. 13; 1 Pet. i. 2), and thence, with that gradual approach of the termination in -μός to that in -σύνη, which is so characteristic of the N.T., the state (ch. iv. 4; 1 Tim. ii. 15), frame of mind, or holy disposition (Waterland, *On Justific.*, vol. vi., p. 7), in which the action of the verb is evinced and exemplified.<sup>2</sup>

In Rom. vi. 19 Meyer renders εἰς ἁγιασμόν, in order to attain holiness: to be ἅγιος in mind and walk. Meyer lays it down that in N.T. ἁγιασμός is always holiness, not sanctification. Godet also prefers holiness. "It more naturally denotes the result reached than the action put forth," says Godet, "in 1 Thess. iv. 3, 1 Tim. ii. 15, Heb. xii. 14." On the other hand, Dr. Gifford ("S. Com.") gives "unto sanctification," and says that ἅγ. includes the sanctifying act or process as well as its result. Mr. Moule also gives "unto sanctification," and says the word "indicates rather a process than a principle or a condition" (a steady course of self-denial, watchfulness, diligence).

In Rom. vi. the R.V. gives "sanctification": so elsewhere.

Three passages particularly unfold this word: first, Christ is made ἁγιασμός; second, ἅγ. is wrought by the Spirit; third, ἅγ. is to be pursued.

I. "Christ . . . was made unto us . . . sanctification"—1 Cor. i. 30;<sup>3</sup> sanctificatio, Vulg.; *Heiligung*.

*Who became wisdom to us from God, both righteousness and sanctification, and redemption*—mediating for us the threefold benefit of that Divine counsel, righteousness imputed, holiness imparted, redemption consummated.—Prof. Evans, *S. C.*

II. "In sanctification of the Spirit," s. wrought by and effected by the (Holy) Spirit. 2 Thess. ii. 13; 1 Pet. i. 2. (Luther, *sanctifying*.)

III. Follow . . . holiness, A.V.; *the sanctification*, R.V. Heb. xii. 14 (the sanctification without which, τὸν ἅγ.), und der *Heiligung*. Vulg., sanctimoniam. Delitzsch says that ἅγ. (sanctification) is the appropriation by us of the Divine ἁγιότης, verse 10.

*holiness.*] Rather *sanctification*, as in 1 Thess. iv. 3, 7. . . . They are to guard against anything that would interfere with their consecration of heart and life. Cf. 1 Pet. iii. 12-15.—Dr. Kay, *S. Com.*

<sup>1</sup> This word is used of selection for the priesthood; Sir. xxxvi. 12; divine consecration of the prophets; Jer. i. 5: ἡγιακά σε, sanctificavi te, je t'ai sanctifié.

<sup>2</sup> On iv. 3 Bishop Ellicott writes: ἁγιασμός, which, as the defining clauses seem to show, has here somewhat of a special meaning, is not equivalent to ἁγιωσύνη, but in accordance with its termination still retains its active force, ἡμῶν being a simple gen. *objecti*, "sanctificatio vestri," i.e., ut sanctitati studeatis. On iv. 7 the Bishop writes: ἐν ἁγιασμῷ, in sanctification; not in sanctificationem, but in sanctificatione, ἐν simply marking the sphere in which Christians are called to move. . . . ἁγιασμός here retains its active meaning.

<sup>3</sup> This ἅγ. may be regarded either as progressive—*sanctification*, or as a fixed quality—*sanctity*. The latter is the prevailing usage in the N.T. Kling (*Lange's Com.*).

Dean Vaughan says that *ἀγ.* indicates an act rather than quality; the bringing of the consecrated person into harmony of life and character with the consecration. Bishop Westcott says it may be most simply described as the preparation for the Presence of God.

The word "follow" (*follow after*, R.V.) is a strong word: to run after a fugitive; to seek after eagerly, earnestly endeavour to acquire. See 1 Tim. vi. 11, 2 Tim. ii. 22, *φεύγε· διώκε δὲ διζ.* Ps. xxxiv. 14, *pursue it, διώξον.*

---

## Review.

---

*Memoir of the Life of Laurence Oliphant, and of Alice Oliphant, his Wife.*  
By MARGARET OLIPHANT W. OLIPHANT. In two volumes. William Blackwood and Sons, Edinburgh and London.

THIS is a truly delightful book; full of incident, and graphic description, it presents a variety of interesting subjects for study. Readable from the first page to the last, it is a biography which will make many readers think, and nobody will lay it aside as done with until it has been read through. We are not at all surprised to observe that during the short period in which this book has been before us a fourth edition has been called for. In a very attractive form it illustrates the saying "Truth is stranger than fiction," or Guizot's remark about the story of human life with the master charm of reality.

It is well said that if Mrs. Oliphant had ventured to portray in one of her novels such a career as that which she has described in this Memoir, she might have felt a difficulty in replying to critical objections as to probabilities overstepped, unities outraged, and ideals pushed to absurdity. To those even who knew him best, we are told, Laurence Oliphant's life presented features that were strange and inexplicable. The difficulty was to refer him to any recognised human standard, and to get at his gauge by comparison therewith. Now that the veil which covered his life has been raised, the problem remains unsolved. Mrs. Oliphant's "Life of Edward Irving" proved how adapted she was to trace with sympathetic skill eccentric genius in all its phases of health and disease; and certainly no contemporary writer possesses the qualifications—including, of course, personal acquaintance—which she has brought to bear upon the inquiry, in somewhat similar lines, as to the character of Laurence Oliphant, a man so unique in himself, so entirely individual and distinct in his generation. But, after all her efforts, the mystery is mystery still. Hunter, traveller, diplomatist, barrister, philanthropist, author, conspirator, M.P., soldier, slibuster, newspaper correspondent, man of Society—given to flirting—a dealer on the Stock Exchange, teamster, mystic, and idealist, Laurence Oliphant was Laurence Oliphant through it all. A puzzle he was and is.

His father, Sir Anthony Oliphant, had much of the sound and sober Scottish character of the generation brought before us in the Life of Archbishop Tait. The character of his mother does not come out so clearly as one might wish, but the letters which remain illustrate the affection of a deeply pious soul. With the purest aims, her constant endeavours to influence her gifted son in a decidedly Christian course,