

Ephesians 2013-005 and 006 Exegesis of Chapter 1

Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.

1 Cor 11:31 But if we judge ourselves rightly, we should not be judged.

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*"

Gal. 2:21, "*I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly.*"

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31

Another Introductory Comment:

Ephesians, Letter to the.

Letter to the Christians in the great city of Ephesus and vicinity written with a magnificence that both instructs and inspires the reader. It provides a sweeping view of the role of the church as history moves toward the ultimate recognition of the universal headship of Christ.¹

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Ephesians 1:1

A	Παῦλος	ἀπόστολος	Χριστοῦ	Ἰησοῦ	διὰ	θελήματος	θεοῦ	τοῖς	ἁγίοις
B	Παῦλος	ἀπόστολος	Χριστός	Ἰησοῦς	διὰ	θέλημα	θεός	ὁ	ἅγιος
C	NNSM	NNSM	NGSM	NGSM	P	NGSN	NGSM	DDPM	JDPM
D	Paul	apostle	Christ	Jesus	by	will	God	the	holy, holy one
E	Paul	an apostle	of Christ	Jesus	by	the will	of God	to the	saints
F	93.294	53.74	93.387	93.169	89.76	30.59	12.1	92.24	11.27

Paul:

Everyone *knows* that Paul looms large in the pages of history. The question is *why?* What is so big about Paul?

Two thousand years later, Paul attracts more attention than any other figure from antiquity but one. Within the academy, anthropological readings of the apostle are heaped upon feminist, which are heaped upon historical, which are heaped upon liberationist or Marxist, which are heaped upon psychological, which are heaped upon rhetorical, which are heaped upon sociological, which are

heaped upon theological. One is loath to interrupt such industry. But one can well imagine an outsider—a Herbert, if you will—wanting to pose what to him seems an obvious question: Why Paul?

Letters in his name comprise nearly half the books of the New Testament. His Epistle to the Romans is, by a wide margin, the most influential nonnarrative account of the Christian faith ever written. Its impact on such giants of Western religiosity as Augustine, Luther, Wesley, and Barth has been profound.... The litany could continue, but Herbert will have long since broken it off.

Everyone knows (vaguely, to be sure, but sufficiently to satisfy themselves on this count) that Paul looms large in the pages of history. The issue remains: Why?

Even casual readers of his letters sense that Paul was a man completely captivated by a particular way of looking at life; those who met him must have been similarly struck. Indeed, for many, Paul's captivation proved contagious: the vision of life that Paul communicated gave new direction and significance to their lives as well. It provided them with a sense of what they should and should not do, and motivation for doing what (in the light of the vision) they were convinced was right and worthwhile. In the two millennia since then, Paul's letters have played essentially the same role for millions of readers: they have proved to be a compelling, illuminating, and treasured guide to life.

The record, by any reckoning, is impressive. Few authors can match

Paul's staying power; few, the breadth of his readership. Will Herbert be interested? If he is like most of his contemporaries, he has little practice in posing basic questions about life and less education that would encourage him to do so. Confront him with the Socratic claim that "the unexamined life is not worth living," and Herbert's face will register an eloquent blankness: he has nary an inkling how one would examine life or assess the worth of its pursuits. Still, vigorously put, such issues will engage all but the most comatose of readers. And Paul puts them vigorously—none more so: therein, in a nutshell, lie his impact and appeal. Herbert, so informed, can decide for himself whether to take up the challenge or leave it.

Contemporary readers of Paul, however, soon encounter difficulties. Many do not share the assumptions that underlie Paul's vision of life; and to make sense of his train of thought without grasping its premises is no easy matter. Scholars themselves do not always face up to the dilemma. Whatever their intentions, they foster only the parochial arrogance of the modern West if they convey just enough of Paul's thinking (or that of any other ancient) to impress students with its "weirdness." They achieve the same result if they avoid the "weird" and focus only on aspects of Paul's thought related to current notions and concerns. Students, with their unchallenged modern perspective, then simply accept what suits their accustomed ways of thinking and reject

the rest—hardly an educational experience!

We have not understood Paul, nor can we judge him fairly, until we have grasped how what repels as well as what attracts us makes sense on his presuppositions. One need not, in the end, be convinced by Paul to comprehend him; one must, at least, see how others could find him convincing. Like all genuine encounters with foreign cultures and ways of thinking, such a stretching of our mental horizons will alert us to presuppositions of our own that we otherwise take for granted.

A Man under Commission

Unsympathetic readings of Paul tend to characterize him as self-important, authoritarian, opinionated, and intolerant. Paul would have responded with an

apostolic huff—and, from his perspective, with good reason. Self-important? What can we expect of a man convinced, first, that he lived at the turning point in the conflict of the ages between good and evil, and, second, that through a role-casting that surprised no one more than himself, he had been entrusted with the task of enlisting the non-Jews of the world on the side of the good. Not all will think the drama credible; none can fault one who found it so for playing his part to the hilt. Authoritarian? In all fairness, we should note that Paul was not as rigid on some issues as he was on most. Even in the latter cases, he justified his firmness with appeals, not to his prerogatives as an apostle, but to reasons that he believed mattered to his readers as well as to

himself. We can add that he never exempted himself from any constraint or sacrifice that he imposed on others. That being said, we may agree that Paul showed a singular aptitude for demanding compliance. Yet we should also agree that *some* jobs require such a facility; and Paul's own task—as he understood both it and the stakes it involved—must surely be reckoned among them. Opinionated? Intolerant? Again, such captions are flatly contradicted by *parts* of the evidence. And when Paul was as inflexible as only he could be, he would, in his own mind, have betrayed his commission if he had acted differently. Nor would he have allowed that the matters on which he insisted were his own opinions. At issue, as he saw things, were truths that he had

been obliged to accept in the light of his commissioning. Loyalty to an awesome task, for which he would be held awesomely responsible, required him to uphold them. He did so—one must concede—with admirable vigor.

Nowhere is Paul's sense that he had been commissioned as an apostle more apparent than in Galatians 1:

Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead.... I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.... God, who had set me apart before I was born and

called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles.

Paul, The Apostle.

Known as Saul of Tarsus before his conversion to Christianity and the most influential leader in the early days of the Christian church. Through his missionary journeys to Asia Minor and Europe, Paul was the primary instrument in the expansion of the gospel to the Gentiles. Moreover, his letters to various churches and individuals contain the most thorough and deliberate theological formulations of the NT.

Most of the biographical material available comes from the Book of Acts. Though modern critics question the

reliability of this narrative, there is every good reason to use it as the basis for outlining Paul's life. Moreover, the teachings of Paul, as set forth in his letters, are best summarized within the historical framework provided by the Acts narrative.

Background and Conversion.

Date of Birth. Little is known of Paul's life prior to the events discussed in Acts. He is first mentioned in chapter 7 in connection with the execution of Stephen. According to verse 58, "the witnesses laid their clothes at the feet of a young man named Saul." The term "young man" probably indicates someone in his 20s, though this is uncertain.

The events mentioned in Acts 7 may have occurred as early as A.D. 31 if

Jesus' death took place during the Passover of A.D. 30. On the other hand, if Jesus' death is dated in the year 33 then those events could have taken place no earlier than 34, but no later than 37. (Second Cor 11:32, 33 states that when Paul escaped from Damascus that city was being ruled by the Nabataean king Aretas, who died in the year 40. Since, according to Gal 1:17, 18, Paul left Damascus three years after his conversion, the year 37 must be regarded as the latest possible date for Stephen's death.)

Using the year 34 as an approximate date for the time when Saul is described as a "young man," and assuming that Saul was no older than 30 years at that time, then it can be concluded his birth took place no earlier than A.D. 4. And

since it is very unlikely that he was younger than 20, A.D. 14 can be set as the latest possible date for his birth. This conclusion is supported by the knowledge that Paul studied under the famous Gamaliel I (Acts 22:3), who according to some scholars became a member of the Sanhedrin about A.D. 20. If Paul was 15 years old when he entered the school, the range of A.D. 4–14 for his birth fits all the information available. So it can be said with a degree of accuracy that Saul was born in the city of Tarsus about A.D. 9, but any estimates about his age should allow a leeway of 5 years either way.

Upbringing. The city of Tarsus was a major population center in the province of Cilicia in the southeastern region of Asia Minor. Lying on a significant

commercial route, Tarsus felt the influence of current cultural movements, particularly Stoic philosophy. It is difficult to determine to what extent Greek thought affected Paul as a child. There is a possibility that his family had become “Hellenized”—after all, Paul was born a Roman citizen (it is not known how his father or ancestors acquired citizenship, though military or other notable service is a strong possibility); accordingly, he was given not only a Hebrew name (*Shaul*) but also a Roman cognomen (*Paulus*, though some have argued that he adopted this Roman name at a later point). At any rate, the fact that in his letters he shows great ease in relating to Gentiles suggests that he obtained a Greek education while in Tarsus.

On the other hand, he describes

himself as one “circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews” (Phil 3:5), and such a characterization, particularly the last phrase, perhaps served to distinguish him from those Jews in the Dispersion who freely adopted Greek ways.

Moreover, according to Acts 22:3, he was actually brought up in Jerusalem (possibly in his sister’s house, cf. Acts 23:16), and some scholars infer from that statement that Paul was brought up in a totally Jewish environment from earliest childhood.

It is worthwhile pointing out that Gamaliel is represented in later rabbinic literature as a teacher who had considerable appreciation for Greek

cf. compare

culture. Besides, soon after his conversion, Paul spent at least 10 years ministering in Tarsus and its environs (cf. Acts 9:30; Gal 1:21; 2:1; see below).

These questions are interesting for more than historical reasons. One of the most basic issues debated among modern interpreters of Paul is whether he should be viewed primarily as a Greek or as a Hebrew. The latter position has, with good reason, become more and more prominent, but the strong Hellenistic elements that formed part of the apostle's total character should not be overlooked.

From Pharisaism to Christianity. In addition to the statement in Philippians 3:5, Paul makes some biographical comments in Galatians 1:13, 14: "For

cf. compare

you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers.” It is clear that Paul had made a total religious commitment to his Pharisaic heritage. But what precisely did that mean? The difficulty in answering that question arises from two problems. One is the issue of how 1st-century Pharisaism should be characterized; the other is the debate that has raged over the relation between Paul’s religious background and his conversion to Christianity.

The first issue may be dealt with briefly. Paul’s own statement in Galatians 1:14 provides an important key, namely, his

reference to “the traditions of my fathers.” That phrase is equivalent to “the traditions of the elders,” used by the Pharisees to criticize Jesus’ conduct (Mk 7:5). It refers to the rabbinic “oral law,” a body of legal biblical interpretation that played an authoritative role among the Pharisees. Unfortunately, much of that interpretation was characterized by a tendency to relax the stringency of God’s commands, and the Pharisees were often in danger of thinking that they had satisfied the divine requirements (cf. esp. Mt 5:20, 48; Lk 19:9–14). This religious background is clearly reflected in Philippians 3:9, where Paul, obviously referring to his pre-Christian experience, speaks of “a righteousness of my own that comes from the law.”

cf. compare

This fact leads naturally to the second difficulty: how do we relate Paul's background to his conversion? Some scholars have argued forcefully that Protestants have interpreted Paul's conversion in the light of Martin Luther's experience. This reading, they add, is quite misleading, for there is no evidence that Paul was moved to embrace Christianity out of a sense of guilt. In fact, they say the term "conversion" should not even be used since Paul himself speaks rather of a "call" (e.g., Gal 1:15).

There are some valid insights in the charge that Protestantism has placed too much emphasis on "the introspective conscience of the West" (so Krister Stendahl), but it would be a serious

e.g. for example

mistake to suggest that Luther and the Reformers misunderstood Paul's experience at a fundamental level. Part of the debate focuses on the meaning of Romans 7:7–25, especially such a statement as the following: “Once I was alive apart from law; but when the commandment came, sin sprang to life and I died” (v 9). Whether this and subsequent verses should be understood as biographical or not is a question that has divided exegetes for a long time.

However, the significance of Philippians 3 is clear. In verse 6 of that chapter Paul characterizes his pre-Christian life as “blameless” with reference to legal obedience. Since he can hardly mean that he was (or had

v verse (*pl. vv*)

earlier thought he was) free from sin, the statement reflects the same attitude expressed by the Pharisee in the parable of Luke 18:9–14, namely, religious self-satisfaction and a lack of sense for the need to cry out for divine mercy.

Whether Paul went through a period of guilt (comparable to Luther's) before he surrendered to the claims of the gospel is not known. What matters is that he came to view the knowledge of Jesus Christ as incomparably superior to what he had earlier known. In the light of the gospel, his previous advantages and accomplishments, great as they were, could only be regarded as rubbish (Phil 3:7, 8).

With regard to Paul's pre-Christian attitude to the gospel, one thing is certain—he was opposed to it with his

whole heart. In his apostolic letters he speaks of his previous hatred for the church (e.g., Gal 1:13; Phil 3:6). Paul does not say explicitly why he felt this way, but there are some hints. In 1 Corinthians 1:23, for example, he speaks of the crucifixion of Christ as a stumbling block to the Jews; and in Galatians 3:13 he quotes Deuteronomy 21:23 (“Cursed is everyone who is hung on a tree”) as evidence that Christ, by dying on the cross, became a curse for us. It seems reasonable to infer that Paul, along with many other Jews, viewed the preaching of the gospel as blasphemy. How could these Christians regard as Messiah (God’s anointed) a lowly man who suffered a criminal’s death and received the divine curse itself? Not surprisingly,

e.g. for example

this theme would become a basic one in Paul's own proclamation of the gospel. At any rate, Paul did become a Christian, and thanks to the Book of Acts we are well informed regarding this event. According to chapter 8, not only did he give approval to Stephen's stoning, but soon after that he "began to destroy the church. Going from house to house, he dragged off men and women and put them in prison" (vv 1, 3). Not satisfied, he decided to pursue the disciples as far away as Damascus. The sequel is familiar to all Bible students. As he and his traveling party approached Damascus, a light flashed and a voice said to him, "Saul, Saul, why do you persecute me?" The One speaking identified himself as "Jesus, whom you

vv verse (*pl.* vv)

are persecuting” (Acts 9:1–5; cf. also 22:4–8 and more fully 26:9–18). Unable to see anything, he followed the Lord’s instructions and waited in Damascus. Ananias, a disciple, was sent to speak to Paul, restore his sight, and baptize him (Acts 9:6–19).

Third Missionary Journey.

Ministry in Ephesus. On his way back to Antioch, Paul stopped to visit the great port city of Ephesus, on the southwestern coast of Asia Minor. The apostle was no doubt impressed with the potential of this metropolitan center for the spread of the gospel and he determined to return (Acts 18:18–21). It is not known how long it was before Paul set out on his third missionary journey (Luke merely tells us that he spent

cf. compare

“some time in Antioch,” v 23). For this trip Paul appears to have followed the same route he had traveled on the previous journey, except instead of heading northwest to Troas he went to Ephesus, as he had planned (18:23; 19:1).

His stay in Ephesus was long, productive, and stormy. As usual, he began to preach in the synagogue; as usual, opposition drove him away (19:8, 9). His ministry lasted for more than two years and the gospel spread throughout the large province of Asia (v 10). Luke also relates two major incidents: an exorcism that led to many conversions (vv 13–17) and a riot provoked by

v verse (*pl.* vv)

v verse (*pl.* vv)

vv verse (*pl.* vv)

craftsmen (vv 23–40). The latter, who fashioned shrines for the goddess Artemis, were losing money as a result of Paul’s success. Paul was not directly affected by the uproar. Luke may have emphasized the incident as evidence that officials could find nothing legally wrong with Paul’s activities.

Travel to Jerusalem. Picking up the Acts narrative at 20:3, Paul left Corinth and retraced his steps through Macedonia. He and those accompanying him stopped in Troas for a week (20:6–11), then sailed on to the island of Miletus, where the elders from nearby Ephesus came to hear a farewell from the apostle (vv 13–38). To them he mentioned that the Holy Spirit had

vv verse (pl. vv)

vv verse (pl. vv)

warned him of hardships he would have to face in Jerusalem (v 23). Indeed, as the party landed in Palestine, some of the brethren in Tyre pleaded with Paul not to go to Jerusalem; the scene repeated itself in Caesarea after the prophet Agabus prophesied that Paul would be imprisoned (Acts 21:4, 10–12). Paul was persuaded, however, that he must fulfill his mission, and he was more than ready to suffer in the name of Christ (v 13).

Upon his arrival in Jerusalem, he was met by James and the elders, who informed Paul that thousands of Jewish believers had questions about his methods and wondered whether in fact Paul was leading Jews to abandon

v verse (*pl.* vv)

v verse (*pl.* vv)

Judaism. They suggested that Paul give evidence of his own obedience to the Law by joining four men who had made a vow and by paying for the expenses involved (21:17–24). Paul was quite willing to do this. Unfortunately, some Jews from the area around Ephesus recognized Paul and incited the crowds in the temple to riot (vv 27–30). When the Roman troops arrived on the scene, Paul was given the opportunity to speak to the crowds. He gave a ringing affirmation of his Christian faith, but as soon as he mentioned that God had commissioned him to go to the Gentiles (22:21) the crowds became unruly again.

Imprisonment and Death.

Caesarea. The next day Paul was brought before the Jewish Sanhedrin; on

vv verse (pl. vv)

this occasion he made an issue of his belief in the resurrection, and as a result members of the Sanhedrin began to argue vigorously among themselves. (The Sadducees opposed this doctrine while the Pharisees accepted it.) The dispute led to violence and Paul was taken to the barracks (23:6–10); the following night, having been apprised of a Jewish plot to kill Paul, the commander dispatched him to Caesarea, the official residence of the Roman governor, Felix (23:12–35).

Within a week Felix gave audience to the Jewish accusers and listened both to their complaints and to Paul's defense, but he refused to make a judgment in the hopes of receiving a bribe. As a result Paul remained imprisoned in Caesarea for two years, until the governor was

replaced by Porcius Festus (24:1–27). The most likely date for this change in administration is the year 59. Paul's imprisonment in Caesarea, therefore, is usually dated about 57–59; this means that the third missionary journey would have spanned the period from 53 to 57.

Soon after Festus became governor, the Jews urged him to send Paul to Jerusalem to be tried. Paul protested, however, and, exercising his right as a Roman citizen, demanded to be tried by the emperor himself (Acts 25:1–12). Festus consulted with King Agrippa, who asked to hear Paul. Luke records a lengthy defense by Paul in chapter 26; Agrippa's judgment was that "this man could have been set free, if he had not appealed to Caesar" (v 32).

v verse (*pl. vv*)

To Rome. Luke also documents quite carefully the trip to Rome, including the shipwreck and the stay on the island of Malta (27:1–28:10). Upon his arrival in Rome, Paul asked to see the Jewish leaders, to whom he gave an account of his situation. They were at first receptive and Paul presented the gospel to them. While some believed, most apparently objected, for the apostle reminded them of Isaiah’s mission to blind the eyes of the people and then concluded, “Therefore I want you to know that God’s salvation has been sent to the Gentiles and they will listen!” (28:17–28). The Book of Acts somewhat abruptly comes to an end with the information that Paul stayed under house arrest for two years and that he continued to preach boldly

and without hindrance (vv 30, 31).

Traditionally, this two-year period is regarded as the setting for the so-called prison letters—Ephesians, Philippians, Colossians, and Philemon. Many modern scholars question this opinion and prefer to view either Caesarea or Ephesus as the place from which these letters (some or all of them) were written. It is doubtful if a definitive solution to this problem will ever be reached, but there is no compelling reason to abandon the traditional view.

Apart from Philemon, which was written to deal with the very specific problem of the runaway slave Onesimus, the prison letters are characterized by an emphasis on the *present* enjoyment of heavenly blessings (“realized eschatology”; see

vv verse (*pl.* vv)

esp. Eph 1:3, 13, 14; 2:4–7; Phil 1:6; 3:20; Col 3:1–4). In addition, Ephesians and Colossians are similar in their treatment of the unity of the church as the body of Christ (Eph 1:22, 23; 4:15, 16; Col 1:18, 24; 2:19). Philippians, perhaps best known for its “Christ-hymn” (2:6–11), is an important source for Paul’s teaching on joy, suffering, and sanctification (1:9–11, 21, 27–30; 2:12, 13; 3:12–14; 4:4–9).

Last Years. The evidence gathered from outside of Acts is not at all clear as to whether or not Paul was released from his imprisonment. If the Letter to the Philippians was written during this period, it can be inferred that Paul had some concern that he might be executed (cf. Phil 1:19–24; 2:17). On the other

cf. compare

hand, he sounds rather confident that he will be released and will be able to see the Philippians again (1:25, 26; cf. also Phlm 22).

Conservative scholars have argued that Paul was indeed released after two years, since the charges against him were groundless; that he possibly traveled to Spain as he had hoped (Rom 15:24, 28); that he returned to the east, visiting Crete (Ti 1:5), Ephesus and Macedonia (1 Tm 1:3), Miletus and Corinth (2 Tm 4:20), Troas (2 Tm 4:13), and Nicopolis (on the western coast of the Greek mainland, Ti 3:12); that he wrote 1 Timothy and Titus during this period of freedom; that finally he was imprisoned again after A.D. 64 (the year of the great fire in Rome, which led to the

cf. compare

Neronian persecution of Christians); that he wrote 2 Timothy during this second imprisonment in Rome; and that he was decapitated under Nero between the years 65 and 67. Most likely, Paul was not yet 60 years old when he became a martyr for the faith.

This reconstruction of events is somewhat speculative, but it seems to account for the data more clearly than other suggestions. However, even if Paul was indeed released after the imprisonment described in Acts 28, it must be emphasized that almost nothing is known about his activities after such a release. In other words, the real significance of Paul's ministry must be deduced from the material actually found in the Book of Acts and in the major Pauline letters. God in his wisdom had

determined that Paul would be “my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name” (Acts 9:15, 16). The evidence is clear: Paul was obedient to the heavenly vision (26:19), and his ministry made possible the spread of the gospel to the ends of the earth.

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Apostle:

Apostle, Apostleship.

Official designation given to certain leading individuals in the NT churches. Apostleship is the more comprehensive term denoting the functions of the one who serves in such a capacity. Questions concerning origin, function, and history of the NT apostolate are much-debated; one cannot speak of anything like consensus of opinion uniting the various church traditions. Some light is shed on our understanding of the terms by an examination of the possible linguistic and conceptual backgrounds.

Background.

Greek Usage. The Greek word for “apostle” is not used outside the NT in

the same sense as it is in the NT. It is derived from the verb “to send” and is at home in the language of the sea meaning a particular “ship” or “group of ships,” a “marine expedition” or “the leader” of such. Its usage is almost always impersonal and thoroughly passive. There is no hint of personal initiative or authorization, merely the connotation of something being sent. Later papyri use the word to mean “bill” or “invoice” or even a “passport,” continuing to reflect the vocabulary of maritime affairs.

Jewish Usage. Here the word is not widely used. It appears possibly twice in the writings of the historian Josephus, and not at all in Philo. Of the instances in Josephus one is important, where the

word has the sense of sending
“emissaries” or perhaps an “embassy.”

The Septuagint (LXX) uses the word of the prophet Ahijah in 1 Kings 14:6, translating a Hebrew participle meaning “one who is sent.” The Hebrew verb underlying this description had become a technical term in the OT for the sending of a messenger with a special task.

Although accepting responsibility and agreeing to accomplish what is asked, the person of the messenger (whether divine or human) fades behind the importance of being so “formally” commissioned. Attention is to be focused on the initiator and his concerns.

Perhaps the clearest example can be seen in the call of Isaiah (6:8): “And I

heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here am I! Send me.' ” Thus when God's prophet Ahijah (1 Ki 14:6) is described as “one who is sent,” the conviction is expressed that he is a divinely commissioned representative who must convey a message to the wife of King Jeroboam. By using the word “apostle” in this passage, the translators of the Septuagint gave it a meaning beyond the classical and papyri usages, replacing the secular meaning with a theological one.

Further movement in this direction is found in the rabbinic writings. Here the verbal form in 1 Kings 14:6 (*shaliach*) has become a noun in itself, retaining the meaning “one who is sent.” The rabbis used the word primarily in contexts which

are neither explicitly theological nor religious but rather have to do with matters of the Law. The word is used of individuals who are temporarily authorized to carry fully in their own person the person and rights of another in the accomplishment of some act. The oft-cited passage from the Mishna provides a clear definition: “The one who is sent (*shaliach*) is the same as the one who sends.” The basis for such a practice lay in the OT law of the messenger, where the reaction paid to messengers is at the same time paid to the one who sent them. For example, Abigail washes the feet of David’s servants, who have come to bring her to the king as a wife, thereby accepting his proposal (1 Sm 25:40–42). Similarly the

embarrassment of David's servants experienced at the hands of the Ammonites is actually an embarrassment of the king himself and, in this case, leads to war (2 Sm 10:1–8). The shift from examples such as these to the realm of legal affairs seems natural and was doubtless occasioned by the problem of individuals unable to attend personally to specific matters. Scriptural precedent and practical necessity combined in developing this later institution of the *shaliach*.

The length of this relationship extended until the successful completion of the particular task in mind. The agreement was made void upon the return of the *shaliach* to the one in whose service he was sent. And while the initiative for such a transaction is that of the one who

sends, carrying out the assignment faithfully depends on the agreement and willingness of the one commissioned. In this sense one may speak of the active participation of the representative.

The exact nature of the mission given to each *shaliach* does not obtain from the designation itself. Rather it is dependent upon the specific commission of the one who sends. The term provides the form of commissioning, the content of which is fixed by the word of the initiator. So, for example, an individual may marry or divorce through a *shaliach*, purchase property, or perform certain ceremonial functions.

The rabbis applied the designation to specific OT figures as well because they performed individual acts normally

reserved for God. Moses causes water to spring forth from a rock (Ex 17:5, 6); Elijah brings rain (1 Kgs 17:1; 18:1) and raises the dead (1 Kgs 17:21–23); Elisha “opens the mother’s womb” (2 Kgs 4:16, 17) and Ezekiel receives the “key to the tombs at the reawakening of the dead” (Ez 37). Likewise, the priest is thought to act as God’s *shaliach* in offering sacrifices.

Such authorized representation extended to groups of people as well. In the local synagogue, one person’s prayer stands as the prayer of all the congregation; certain rabbis were sent out into the diaspora representing the Sanhedrin of Jerusalem in order to regulate the calendar, announce the beginnings of a new month, and collect necessary financial aid for the scribes of

that city. Some think that it is against this background that Paul carries letters of accreditation from the Jerusalem authorities to seek out Christians in Damascus (Acts 9:1, 2).

To these few examples others may be added, but they are sufficient to demonstrate the most fundamental point of this institution: the term *shaliach* is not one of vocation or office. Rather it describes a relationship existing between two parties; it has to do with *function*, not *status*.

Finally it should be noted that the linguistic connection between the Greek word “apostle” and the Hebrew words “to send” and “one who is sent” do not provide the only evidence for linking the *shaliach* with the NT apostle. As early as

Jerome the material closeness between the two figures was recognized, and the Syrian church actually referred to the apostles by this Semitic terminology. The above discussion therefore has led to the widely shared opinion that in the Jewish concept of the *shaliach* we have the closest parallel to the apostle.

The New Testament.

Jesus and the Apostles. Rather than form a separatist reform within Judaism, Jesus seems to have called all Israel to repentance and to seek in faith God's help in his own person. From among the wider group of those who follow him, Jesus selects 12 men (Mt 10:1–4; Mk 3:13–19; Lk 6:12–16), who maintain with him a particularly close relationship, receiving private instruction and witnessing his miracles and controversy

with the Jewish authorities. On one occasion, Jesus sends these men out to preach the message of repentance, to cast out demons, and to heal the sick, that is, to minister in ways that were characteristic of his own work (Mt 10:1–15; Mk 6:7–13, 30; Lk 9:1–6). The same relationship is expressed in the saying, “He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me” (Lk 10:16; cf. Mt 10:40). It is clear that the 12 are not merely to pass Jesus’ teaching on but to represent his very person. This is exactly what the *shaliach* does, and it is in this sending that the Gospels refer to the 12 as apostles (Mt 10:2; Mk 6:30; Lk 9:10). The length of the *shaliach*’s assignment extends until his return, and

consequently Matthew and Mark no longer use the term, although Luke continues to do so (11:49; 17:5; 22:14; 24:10).

From the saying in Matthew 19:28 (cf. Lk 22:29) we learn that the number of Jesus' apostles relates to the number of the tribes of Israel. The hope of Israel included the true reunification of the 12 tribes in a new world. Israel would once again be God's people in the time of salvation. Jesus' selection of these 12 men is thereby an implicit sign that in his ministry he intends to accomplish this reconstitution. It is in this sense that we understand those passages that speak of the foundational position that the 12 had for the New Israel—the church of

Jesus Christ (cf. Eph 2:20; Rv 21:14; cf. also Mt 16:17–19). Among the Evangelists, Luke emphasizes this characteristic of the 12 and so relates the filling out of their number after the departure of Judas (Acts 1:15–26) but before the coming of the Spirit (Acts 2). The qualifications put forward for the election of Matthias (Acts 1:21, 22) are thus not that of apostleship in general but for being one of the 12.

After the resurrection the fellowship once enjoyed between Jesus and the 12, and temporarily broken by the cross, was reinstated and brought to completion. The Gospel appearances (Mt 28; Lk 24; Jn 20, 21) not only witness to the exaltation of Jesus but include a distinct

commission. The “sending” of the 12, which was limited in time and space, now becomes renewed for life. The representation, indeed the continuation of Jesus’ ministry resident in the apostles, now takes the form of proclamation of God’s act in Christ on behalf of all men—a claim already implicit in Jesus’ own ministry.

Paul. The Pauline writings demonstrate two characteristic usages of the word “apostle.” On occasion (2 Cor 8:23; Phil 2:25) it refers to persons authorized by local congregations and entrusted with the safe delivery of specific gifts for other members of the Christian community.

More important are those passages where “apostle” takes on a more technical sense through the qualifying phrase “of Jesus Christ” (1 Cor 1:1; 2

Cor 1:1; 11:13; Gal 1:1; Eph 1:1; Col 1:1; 1 Thes 2:6; cf. Rom 1:1). The “sent one” is the “sent one of Jesus Christ” (Rom 16:7; 1 Cor 9:1, 5; 12:28; Gal 1:17, 19; also use the word in this absolute sense). In the statements where Paul claims his own right to this title, he argues along lines assuming the same basic apostolic concept that Jesus had. He consistently links this claim to a specific event in the past in which the risen Lord had appeared to him (1 Cor 9:1; Gal 1:12, 16). This appearance he ranked alongside those of the Easter witnesses (1 Cor 15:3–8). Paul understood his experience outside Damascus (cf. Acts 9:1–19a; 22:6–16; 26:12–18; Gal 1:17) as a lifelong

commission to preach the now-resurrected One (1 Cor 1:17; 2:1, 2) chiefly among the Gentiles (Acts 9:15; 22:15; 26:17, 23; Gal 1:15, 16). It was through his preaching ministry that Christ continues to work, creating the new people of God (1 Cor 9:1b, 2; Gal 2:8). Here again the background of the *shaliach* is in view.

Jesus as Apostle. Hebrews (3:1) uses the word once and applies it to Jesus himself. This is in keeping with the character of the whole book (and especially with the beginning, 1:1–4), that although God has been faithfully revealed in various ways throughout history he finds his definitive representative in his son, Jesus.

Apostles and the Church Today. The grounding of the NT apostolic ministry in a personal authorization by the risen Christ raises the question to what extent we can meaningfully speak of the apostolic office in our churches today. In an important respect the position of those called apostles was unique, and yet the church continues to expand and believes that it continues to be the body of Christ with him as Lord. A final answer cannot be given here. Suffice it to say, the various ecclesiastical traditions and practices of church office and ministry are attempts to answer this question.

{Elwell, Walter A.; Beitzel, Barry J.},
title = {Baker encyclopedia of the Bible},

Will of God:

WILL OF GOD God's plan and purpose for His creation and for each individual. God does whatever He pleases (Ps. 135:6) and desires that all people do His will. Only people fully mature in Christ are able to do God's will consistently (Col. 4:12; cp. Ps. 40:8). God's will is always good, acceptable, and perfect (Rom. 12:2). Doing God's will sustained Jesus for life (John 4:34). Sometimes, however, the will of God leads to suffering (Rom. 8:28; James 1:2–4; 1 Pet. 3:17), as it did for Jesus (Isa. 53:10; Matt. 26:39, 42).²

1175

God, will of

The intent and purpose of God, as revealed in Scripture. God's will for his

creation and his people is set out in the Law and the Prophets, which find their fulfilment in Jesus Christ. A central aspect of the will of God is that his people be faithful and obedient.

The revelation of God's will

In his word 2Ti 3:16 *See also* 2Sa 7:21
pp 1Ch 17:19; Ps 103:20-21; Col 1:25-
26; 1Jn 2:4-5

Through the law Ex 18:15-16; 24:12; Dt
30:16; Ps 119:43; Ro 7:12; 1Ti 1:8

Through the prophets 1Ki 22:6-7 pp 2Ch
18:5-6; 2Ki 3:11; Jer 42:3-4; Eze 12:25;
Am 3:7

In the apostolic gospel Ac 20:27; Gal
1:11-12

The fulfilment of God's will

God's will is fulfilled in Jesus Christ Eph 1:9-10 *See also* Eph 3:4-11; Col 1:27

Jesus Christ obeyed his Father's will Jn 6:38 *See also* Mt 26:39 pp Mk 14:36 pp Lk 22:42; Jn 4:34; 5:30; Heb 10:7; Ps 40:8

Jesus Christ's death fulfilled God's will Gal 1:3-4 *See also* Isa 53:10; Ac 2:23

God's will for the world

God desires justice and righteousness Am 5:24 *See also* Ps 33:5; Isa 5:7; Jer 9:24; Mic 6:8

God desires honesty and truth Pr 12:22 *See also* Ex 20:16 pp Dt 5:20; Lev 19:35-36; Pr 11:1; Zec 8:16-17

God desires harmony and peace 1Ti 2:2-

3 *See also* Isa 2:3-4 pp Mic 4:2-3; Isa 11:6-9

God desires the world to be saved 1Ti 2:4 *See also* Eze 18:23; 33:11; Mt 18:14; Jn 3:16-17; 2Pe 3:9

God's will for his redeemed people
God desires loving obedience Mt 22:35-38 pp Mk 12:28-29 pp Lk 10:27 *See also* Dt 6:5

Scripture regularly makes obedience to God a higher priority than performing religious acts: Ps 51:16-17; Isa 1:11; Jer 7:22-23; 1Jn 2:5

God desires worship 1Pe 2:9 *See also* Ps 100:4; Isa 45:23; 1Th 5:18; Rev 1:6

God desires holiness 1Th 4:3 *See also*

Lev 19:1-2; 1Co 1:2; Col 1:22; 1Th 4:7;
Heb 10:10; 1Pe 1:15-16

God desires love for one another Jn
13:34-35 *See also* Lev 19:18; Mt 22:39
pp Mk 12:31 pp Lk 10:27; Jn 15:12-13;
Gal 5:14; 1Jn 3:11

God desires high moral standards 1Pe
2:15 *See also* Mt 5:16,48; 1Pe 3:4

God's will may involve suffering 1Pe 3:17
See also Ac 14:22; 21:13-14; Heb 12:5-
7; 1Pe 4:19

Proper responses to God's will
Discovering God's will Eph 5:17 *See also*
Ro 2:18; Col 1:9

Obeying God's will Mt 7:21 *See also* Ezr
10:11; Mt 12:50 pp Mk 3:35; Eph 6:6;

Heb 13:21; Jas 4:15

Praying for God's will Mt 6:10 *See also*
Ps 143:10; Mt 26:42; Jn 14:13-14; 1Jn
5:14

Making radical changes to do God's will
Ro 12:2 *See also* Ro 8:5; Gal 5:16-17;
Jas 1:20; 1Pe 1:14; 4:2; 1Jn 2:15-17

Rejecting God's will

Lk 7:30 *See also* Ps 107:11; Isa 30:1;
Eze 3:7; Mt 23:37 pp Lk 13:34; Jn 8:44

Examples of people who obeyed God's
will

Dt 33:21 *Gad*

David: 1Sa 13:14; Ac 13:22,36

Isa 44:28-45:1 *Cyrus*

Paul: Ac 18:21; 21:14; Ro 1:10; 15:32;
1Co 4:19

Ways of discovering God's will

Ex 18:20 teaching; Ex 28:30 Urim and Thummim; Ps 86:11 prayer; Ps 119:105 God's word; Da 2:22-23 revelation; Jn 14:26 the Holy Spirit; Ac 1:26 drawing lots

God's will and the human will

God's will overrules human wills Pr 19:21
See also Ps 33:10-11; Pr 16:9

God's will overrides the desires of the wicked Ge 50:20; Isa 10:5-11; Hab 1:5-11; Ac 2:23

God's will can harmonise with human wills 1Ch 13:2; Ps 37:4; 145:19; Ac 15:28

God's will is sovereign

Over all things Eph 1:11

Over creation See also Mt 10:29; Ro 8:20; Rev 4:11

Over evil Ge 45:8; 1Sa 2:25; Pr 16:4; Isa

65:12; Ro 9:18

Over the gospel Mic 7:18; Mt 11:25-26
pp Lk 10:21; Jn 5:21; Ac 13:48; Ro 9:18;
1Co 1:21

In the church 1Co 1:1; 12:11,28; Php
2:13; 2Ti 1:1; Heb 2:4³

Saints:

HOLINESS, HOLY, HOLILY

A. Nouns.

1. HAGIASMOS (ἁγιασμός , (38)), translated “holiness” in the A.V. of Rom. 6:19, 22; 1 Thess. 4:7; 1 Tim. 2:15; Heb. 12:14, is always rendered “sanctification” in the R.V. It signifies (a) separation to God, 1 Cor. 1:30; 2 Thess. 2:13; 1 Pet.

1:2; (b) the resultant state, the conduct befitting those so separated, 1Thess. 4:3, 4, 7, and the four other places mentioned above. Sanctification is thus the state predetermined by God for believers, into which in grace He calls them, and in which they begin their Christian course and so pursue it. Hence they are called “saints” (*hagioi*). See SANCTIFICATION. ¶

Note: The corresponding verb *hagiazō* denotes to set apart to God. See HALLOW, SANCTIFY.

2. HAGIŌSUNĒ (ἁγιωσύνη , (42)) denotes the manifestation of the quality of holiness in personal conduct; (a) it is used in Rom. 1:4, of the absolute holiness of Christ in the days of His

¶ ¶ indicates that all the N.T. occurrences of the Greek work under consideration are mentioned under the heading or sub-heading.

flesh, which distinguished Him from all merely human beings; this (which is indicated in the phrase “the spirit of holiness”) and (in vindication of it) His resurrection from the dead, marked Him out as (He was “declared to be”) the Son of God; (b) believers are to be “perfecting holiness in the fear of God,” 2 Cor. 7:1, i.e., bringing holiness to its predestined end, whereby (c) they may be found “unblameable in holiness” in the Parousia of Christ, 1 Thess. 3:13.¶¶

“In each place character is in view, perfect in the case of the Lord Jesus, growing toward perfection in the case of the Christian. Here the exercise of love is declared to be the means God uses to develop likeness to Christ in His children.

i.e. *id est*, that is

¶¶ indicates that all the N.T. occurrences of the Greek work under consideration are mentioned under the heading or sub-heading.

The sentence may be paraphrased thus:—‘The Lord enable you more and more to spend your lives in the interests of others, in order that He may so establish you in Christian character now, that you may be vindicated from every charge that might possibly be brought against you at the Judgment–seat of Christ;’ cp. 1 John 4:16, 17.”*

3. HAGIOTĒS (ἁγιότης , (41)), sanctity, the abstract quality of holiness, is used (a) of God, Heb. 12:10; (b) of the manifestation of it in the conduct of the Apostle Paul and his fellow–labourers, 2 Cor. 1:12 (in the best mss., for *haplotēs*). ¶¶

cp. compare, see also

* * From Notes on Thessalonians by Hogg and Vine, pp. 108, 115.

mss. manuscripts

¶¶ indicates that all the N.T. occurrences of the Greek work under consideration are mentioned under the heading or sub–heading.

4. HOSIOTĒS (ὁσιότης , (3742)) is to be distinguished from No. 3, as denoting that quality of holiness which is manifested in those who have regard equally to grace and truth; it involves a right relation to God; it is used in Luke 1:75 and Eph. 4:24, and in each place is associated with righteousness. ¶¶

Notes: (1) In Acts 3:12, the A.V. translates *eusebeia*, by “holiness,” R.V., “godliness,” as everywhere, the true meaning of the word. See GODLINESS. (2) In Tit. 2:3, A.V., *hieroprepēs*, which denotes suited to a sacred character, reverent, is rendered “as becometh

No. number

¶¶ indicates that all the N.T. occurrences of the Greek work under consideration are mentioned under the heading or sub-heading.

A.V. *Authorized Version (King James’)*, 1611

R.V. *Revised Version*, 1881—1885

A.V. *Authorized Version (King James’)*, 1611

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holiness,” R.V., “reverent.” See
REVERENT. ¶

B. Adjectives.

1. HAGIOS (ἅγιος , (40)). akin to A, Nos. 1 and 2, which are from the same root as *hagnos* (found in *hazō*, to venerate), fundamentally signifies separated (among the Greeks, dedicated to the gods), and hence, in Scripture in its moral and spiritual significance, separated from sin and therefore consecrated to God, sacred.

(a) It is predicated of God (as the absolutely Holy One, in His purity, majesty and glory): of the Father, e.g., Luke 1:49; John 17:11; 1 1Pet. 1:15, 16;

R.V. *Revised Version*, 1881—1885

¶ ¶ indicates that all the N.T. occurrences of the Greek work under consideration are mentioned under the heading or sub-heading.

Nos. numbers

e.g. *exempli gratia*, for example

Rev. 4:8; 6:10; of the Son, e.g., Luke 1:35; Acts 3:14; 4:27, 30; 1 John 2:20; of the Spirit, e.g., Matt. 1:18 and frequently in all the Gospels, Acts, Romans, 1 and 2 Cor., Eph., 1 Thess.; also in 2 Tim. 1:14; Tit. 3:5; 1 Pet. 1:12; 2 Pet. 1:21; Jude 20.

(b) It is used of men and things (see below) in so far as they are devoted to God. Indeed the quality, as attributed to God, is often presented in a way which involves Divine demands upon the conduct of believers. These are called *hagioi*, saints, i.e., ‘sanctified’ or ‘holy ones.’

e.g. *exempli gratia*, for example

e.g. *exempli gratia*, for example

Cor. Corinthians

Eph. Ephesians

Thess. Thesalonians

i.e. *id est*, that is

This sainthood is not an attainment, it is a state into which God in grace calls men; yet believers are called to sanctify themselves (consistently with their calling, 2 Tim. 1:9), cleansing themselves from all defilement, forsaking sin, living a holy manner of life, 1 Pet. 1:15; 2 Pet. 3:11, and experiencing fellowship with God in His holiness. The saints are thus figuratively spoken of as “a holy temple,” 1 Cor. 3:17 (a local church); Eph. 2:21 (the whole Church), cp. 5:27; “a holy priesthood,” 1 Pet. 2:5; “a holy nation,” 2:9. “It is evident that *hagios* and its kindred words ... express something more and higher than *hieros*, sacred, outwardly associated with God; ... something more than *semnos*, worthy, honourable;

cp. compare, see also

something more than *hagnos*, pure, free from defilement. *Hagios* is ... more comprehensive. ... It is characteristically godlikeness” (G. B. Stevens, in Hastings’ Bib. Dic.).

The adjective is also used of the outer part of the Tabernacle, Heb. 9:2 (R.V., “the Holy place”); of the inner sanctuary, 9:3, R.V., “the Holy of Holies;” 9:24, “a holy place,” R.V.; ver. 25 (plural), of the Presence of God in Heaven, where there are not two compartments as in the Tabernacle, all being “the holy place;” 9:8, 12 (neuter plural); 10:19, “the holy place,” R.V. (A.V., “the holiest,” neut.

Bib. Bible

Dic. Dictionary

R.V. *Revised Version*, 1881—1885

R.V. *Revised Version*, 1881—1885

R.V. *Revised Version*, 1881—1885

ver. verse

R.V. *Revised Version*, 1881—1885

plural), see SANCTUARY; of the city of Jerusalem, Rev. 11:2; its temple, Acts 6:13; of the faith, Jude 20; of the greetings of saints, 1 Cor. 16:20; of angels, e.g., Mark 8:38; of apostles and prophets, Eph. 3:5; of the future heavenly Jerusalem, Rev. 21:2, 10; 22:19.

2. HOSIOS (ἁγιος , (3741)), akin to A, No. 4, signifies religiously right, holy, as opposed to what is unrighteous or polluted. It is commonly associated with righteousness (see A, No. 4). It is used “of God, Rev. 15:4; 16:5; and of the body of the Lord Jesus, Acts 2:27; 13:35, citations from Ps. 16:10, Sept.; Heb.

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neut. neuter

e.g. *exempli gratia*, for example

No. number

No. number

Sept. Septuagint

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7:26; and of certain promises made to David, which could be fulfilled only in the resurrection of the Lord Jesus, Acts 13:34. In 1 Tim. 2:8 and Tit. 1:8, it is used of the character of Christians. ... In the Sept., *hosios* frequently represents the Hebrew word *chasid*, which varies in meaning between ‘holy’ and ‘gracious,’ or ‘merciful;’ cp. Ps. 16:10 with 145:17.”*

Notes: (1) For Acts 13:34, see the R.V. and the A.V. marg.; the R.V. in Rev. 16:5, “Thou Holy One,” translates the most authentic mss. (A.V. “and shalt

Sept. Septuagint

cp. compare, see also

* * From Notes on Thessalonians by Hogg and Vine, p. 64.

R.V. *Revised Version*, 1881—1885

A.V. *Authorized Version (King James’)*, 1611

marg. margin

R.V. *Revised Version*, 1881—1885

mss. manuscripts

A.V. *Authorized Version (King James’)*, 1611

be”). (2) For *hieros* (see No. 1), subserving a sacred purpose, translated “holy” in 2 Tim. 3:15, A.V. (of the Scriptures), see SACRED.

C. Adverb.

HOSIŌS (ὁσίως , (3743)), akin to A, No. 4, and B No. 2, “holily,” i.e., pure from evil conduct, and observant of God’s will, is used in 1 Thess. 2:10, of the conduct of the Apostle and his fellow–missionaries.¶

D. Verb.

HAGIAZŌ (ἁγιάζω , (37)), to hallow, sanctify, in the Passive Voice, to be made holy, be sanctified, is translated

No. number

A.V. *Authorized Version (King James’)*, 1611

No. number

No. number

i.e. *id est*, that is

¶ ¶ indicates that all the N.T. occurrences of the Greek work under consideration are mentioned under the heading or sub–heading.

“let him be made holy” in Rev. 22:11, the aorist or point tense expressing the definiteness and completeness of the Divine act; elsewhere it is rendered by the verb to sanctify.⁴

***hágios* in the NT.**

I. The Holiness of God. On an OT basis, holiness is here seen to be God’s innermost nature (Rev. 4:8). It embraces omnipotence, eternity, and glory, and evokes awe. In John, God is the holy Father (17:11). The holy God calls for holy people (1 Pet. 1:15–16). God’s name, i.e., his revealed but distinct

⁴ @book{Vine,-3169,
author = {Vine, W.E.; Bruce, F.F.},
title = {Vine’s Expository dictionary of Old and New Testament words},
publisher = {Revell},
address = {Old Tappan NJ},
year = {1981},
pages = {225–227},
volume = {2},
}

person, is to be hallowed (Mt. 6:9; Lk. 11:12).

2. *Jesus Christ as hágios.* Jesus is seldom called holy (cf. Mk. 1:24; Lk. 1:35; Jn. 6:69; Rev. 3:7; Acts 3:14). But the description is ancient and significant. In Luke it rests on the virgin birth and his being a bearer of the Spirit, confronting evil spirits and inaugurating the pneumatic age. He is confessed as the holy one in Jn. 6:69, sanctified by God and dispensing anointing with the Spirit. In Revelation he has the same predicates of holiness and truth as God. As the holy servant in Acts he has a cultic mission as the holy sacrifice offered vicariously for others. In Hebrews he is priest as well as victim, going into the antitype of the holy of holies for us and achieving our expiatory

sanctification (*hagiázein*) (9:25ff.; 2:11; 9:13).

3. *The Holy Spirit.*

a. The Spirit's holiness is inseparable from Christ's.

b. The Spirit is active at the birth and especially the baptism of Christ, which initiates the age of the Spirit. After the resurrection Christ imparts the Spirit to the disciples (Pentecost). The Spirit is now manifest, so that resistance is unforgivable. Baptism is now in the Spirit's name as well as the Father's and the Son's.

c. Luke especially likes the phrase "holy Spirit" in both the definite and indefinite form. He wants to distinguish God's Spirit from other spirits and stresses the charismatic rather than the cultic element.

d. Paul has a more personal emphasis and maintains but spiritualizes the cultic aspect, e.g., the church or Christians as a holy temple indwelt by the Spirit (Eph. 2:21; 1 Cor. 6:19; cf. Rom. 15:16; 2 Cor. 13:13; 1 Th. 4:8). Baptism and the eucharist (1 Cor. 12:13) are signs of the cultic community denoting its fellowship with Christ's death and resurrection.

4. The Holiness of the ekklēsia. Again on an OT basis, the Christian fellowship is holy as a temple of the Spirit centered on Christ as the holy servant. As a holy people, Christians are to be holy (1 Pet. 2:9; 1:16). They are sanctified by Christ (1 Cor. 1:2). In him Gentiles are now numbered among the saints (Eph. 2:19). The churches as well as the church are holy (1 Cor. 14:33). Holiness is by the calling of grace in Christ (Rom. 1:6; 1

Cor. 1:24; Phil. 1:1), not by nature. The holy people has a divine inheritance (Eph. 1:18; Col. 1:12; cf. Deuteronomy).

5. The Holy Life of Christians.

Christians are to offer themselves as holy sacrifices (Rom. 12:1). As a result the cultic impinges on the ethical, and purity is stressed (cf. Mt. 5:8). The mutual service of love gives expression to this (Gal. 5:13; Rom. 15:25; 16:2). The holy kiss seals it (1 Cor. 16:20). Those sanctified in Christ sanctify their family circles (1 Cor. 7:14). Holiness here has a moral content and stands opposed to impurity, especially in Gentile sexuality (Acts 10:14; Eph. 5:5). Its cultic reference keeps it from being mere morality. Holiness in this sense is a principle of judgment (1 Cor. 6:2). Believers will judge—hence faith may

itself be called holy (Jude 20).

6. The Ecclesia triumphans.

a. The holy angels belong to the church triumphant (Mk. 8:38 etc.); they will return with Christ (cf. 1 Th. 3:13, though this verse may refer to, or include, departed saints, cf. 2 Th. 1:10).

b. Christians also belong to it as the saints (Rev. 14:12; 17:6). The holy will be holy still (Rev. 22:11)—not self-sanctified, but sanctified by God.

Holiness is a central determination of Christians as already they worship God, reconciled by Christ's holy offering and constituted the temples of the Holy Spirit.

hagiázō. This is mostly a biblical term and means “to consecrate” or “to sanctify.” God is asked to sanctify his name (Mt. 6:9). Jesus sanctifies himself (Jn. 17:19) and his church (Eph. 5:26)—

a divine work. The Father sanctifies Christ (Jn. 10:36; cf. 17:19) with a view to sanctifying the disciples (17:19). The latter takes place through Christ's reconciling work (Heb. 2:11; 10:10). For Paul we are thus "the sanctified" (1 Cor. 1:2), and this is a state (1 Cor. 6:11). The sanctified have an inheritance (Acts 20:32). They are to sanctify Christ in their hearts (1 Pet. 3:15), being holy in conduct as Christ makes them holy by indwelling them (1:16).

hagiasmós. Deriving from the verb, this term means "sanctifying." It is rare in the LXX and occurs in the NT only in the epistles. Only a holy person can "sanctify," so divine sanctifying precedes any process of sanctifying (cf. Rev. 22:11). It is God's will (1 Th. 4:3) and

finds expression in life (4:4). The body must be yielded to sanctification (Rom. 6:19). Christ and the Spirit effect it (1 Cor. 1:30; 2 Th. 2:13; 1 Pet. 1:2). It implies conduct in 1 Tim. 2:15 and is a moral goal in Heb. 12:14. It is thus the moral result of Christ's atoning work.

hagiótēs. This word denotes "sanctification." It is an essential attribute of God that we are to share (Heb. 12:10; cf. 1 Pet. 1:15). In 2 Cor. 1:12 the link with "sincerity" causes difficulty if both refer to God; hence some prefer the reading "simplicity and sincerity," which would confine *hagiótēs* to Hebrews.

hagiōsýnē. This rare word denotes sanctifying as a quality. In the NT only Paul uses it (Rom. 1:4; 2 Cor. 7:1; 1 Th. 3:13). In Rom. 1:4 it refers to a different principle of life from that of "the flesh" (v.

3), i.e., divine, not natural. In 2 Cor. 7:1 and 1 Th. 3:13 the divinely effected condition is to find completion in moral dedication in the form of purity. [O. PROCKSCH, I, 100–115]⁵

τοῖς	οὖσιν	⌈ ἐν Ἐφέσῳ ⌋	καὶ	πιστοῖς	ἐν	Χριστῷ	Ἰησοῦ	· 2	χάρις
ὁ	εἰμί	ἐν Ἐφεσος	καί	πιστός	ἐν	Χριστός	Ἰησοῦς		χάρις
DDPM	VPAP-PDM	P	NDSF	CLN	JDPM	P	NDSM	NDSM	NNSF
the	to be	in Ephesus	and	faithful	in	Christ	Jesus		grace, kindness
—	who are	in Ephesus ^b	and	faithful	in	Christ	Jesus		grace
92.24	85.1	83.13	93.471	89.93	31.86	89.5	93.387	93.169	25.89

Ephesus:

Most important city of the Roman

⁵ @book{Kittel,-2612,
author = {Kittel, Gerhard; Friedrich, Gerhard; Bromiley, Geoffrey William},
title = {Theological Dictionary of the New Testament},
publisher = {W.B. Eerdmans},
address = {Grand Rapids, MI},
year = {1985},
pages = {16–18},
}

province of Asia, located on the western shore of Asia Minor (modern Turkey). Ephesus was built on a natural harbor whose waves, according to the Roman writer Pliny the Elder, “used to wash up to the temple of Diana.” Ephesus was described by Strabo, an early Greek geographer, as the largest commercial center west of the Taurus mountains. It was also well known as the “guardian” of the temple of Artemis or, as the Romans called her, Diana (Acts 19:35).

Christianity’s threat to that pagan temple and to the commerce it produced for the makers of idols almost cost the apostle Paul his life (Acts 19:24, 30, 31). Priscilla and Aquila were associated with the early preaching in Ephesus (Acts 18:18, 19), as were Timothy (1 Tm 1:3) and Erastus (Acts 19:22). According to

Irenaeus, an early Christian writer, the apostle John, after his exile on the island of Patmos (Rv 1:9), returned to live in Ephesus until the time of the emperor Trajan (A.D. 98–117). The commendable practices of the Christian community described in the letter to the Ephesians had been largely abandoned by the time John wrote the Book of Revelation (Rv 2:4).

Ephesus was founded by Ionian Greeks at a location where the Cayster River emptied into a gulf of the Aegean Sea. It had been a city for about a thousand years when Paul arrived there on his third missionary journey. The worship of Artemis in Ephesus was as ancient as the city itself. The temple, built in the middle of the 6th century B.C., was the largest edifice in the Hellenistic

world and the first of monumental size ever to be constructed entirely of marble. Two excavated images of Artemis, magnificently sculpted in marble, date to the period of emperors Domitian and Hadrian (the lifetime of the apostle John). The temple of Diana, “mother of the gods,” was considered one of the seven wonders of the ancient world. Although persistent effort by British archaeologist J. T. Wood resulted in the temple’s discovery in 1869, its great altar was not found until recently. Excavation has shown the altar to be larger than the later altar of Zeus at Pergamum. The original temple was partially destroyed in 356 B.C. but was later rebuilt on its original plan.

Excavations have also uncovered the theater mentioned in Acts 19:29.

Situated next to the main shopping area (*agora*), it is known to have seated 24,000 people in three tiers. The theater was 495 feet in diameter with two doors opening to the most impressive street in Ephesus. That street, leading to the harbor, was about 35 feet wide and was flanked by tall columns. It passed through a magnificent monumental gateway on its western end. In the other direction the road continued around the theater and marketplace, making its way southeast between Mt Koressos and Mt Pion. It became narrower and was bordered by lovely fountains, civic buildings, houses, shops, a library, baths, and a small theater which probably doubled as a council chamber for city officials.

View down from the seats of the Grand Theater (seating about 25,000), the most spectacular monument of Ephesus. This is where the riot occurred and the crowd shouted, “Great is Diana of the Ephesians.”

Ephesus was a wealthy city. The multi-storied residences of its upper-middle-class society rested on the north terraces of Mt Koressos. Some homes had mosaic floors and marble walls. Two were found with heated bathrooms. Many had running water. The moral status of the city can be partially ascertained from a centrally located house of prostitution and gambling tables; fertility motifs are evident in the exaggerated sexual features of the Diana statues.

The impact of Christianity was felt in

Ephesus for centuries. The 3rd ecumenical council was held there in A.D. 431 (in the Church of Mary northwest of the theater), a council that established Mary's place as the "Mother of God" in Western Catholic theology. By that time Diana, whose temple had been burned by the Goths in A.D. 262, was no longer influential among the Ephesians. The truth of Paul's message that "gods made with hands are not gods" (Acts 19:26) had to some extent been realized.⁶

Faithful:

⁶ @book{Elwell,-2157,
 author = {Elwell, Walter A.; Beitzel, Barry J.},
 title = {Baker encyclopedia of the Bible},
 publisher = {Baker Book House},
 address = {Grand Rapids, MI},
 year = {1988},
 pages = {709–710},
 }

faith. The term is used in at least two quite distinct senses in a Christian context.

(1) It is applied objectively to the body of truth ('the Christian faith') to be found in the *Creeds, in the definitions of accredited *Councils, in the teachings of doctors and saints, and, above all, in the revelation contained in the Bible. This complex of doctrine is held to embody or else follow from the teaching of Christ Himself, and as God's supreme revelation to mankind to be wilfully rejected by man only at the peril of his salvation. Technically it is known as 'the faith believed in' (*fides quae creditur*).

(2) To this objective faith is opposed 'subjective' faith. Faith thus understood is the first of the three '*theological

virtues', set by St *Paul side by side with 'hope' and 'love' (1 Cor. 13:13). It is the human response to Divine truth, inculcated in the Gospels as the childlike and trusting acceptance of the *Kingdom and its demands, and known as 'the faith whereby belief is reached' (*fides qua creditur*). Acc. to orthodox theologians, faith in this latter sense is a supernatural, not a natural, act. The Christian can make an act of faith only in virtue of God's action in his soul.

Such clarity was, however, reached only gradually. The Greek word for faith (πίστις) was already current in philosophical circles in contrast to knowledge (ἐπιστήμη, γνῶσις); it signified intellectual assent based on unspecifiable grounds, understood either

disparagingly (as by *Plato), or as the grasp of first principles (as by *Aristotle). The NT, prob. influenced by Hebrew usage, understood by faith less intellectual assent than personal trust: it is this that is the foundation of the Christian's relationship to God and Christ, and it is often correlated with knowledge (e.g. Jn. 17 and 1 Cor. 13). *Clement of Alexandria was the first to draw these traditions together, defending the Christian stress on faith against pagan (Platonic) criticism by invoking the Aristotelian understanding, so that faith is seen as a divinely given assent to the fundamental principles of Christianity. Clement's synthesis gradually established itself among Christian theologians. At the same time, though

apparently independently, the Platonic tradition revalued πίστις, so that for *Proclus it is ranked with truth and love.

With St *Augustine the classic understanding of faith was achieved. Faith demands an act of the will, and is thus more than intellectual. He defined it as 'thinking with the giving of assent' (*cum assentione cogitare*). This voluntaristic moment in the act of faith accounts for the moral quality which it is held to possess and the conviction that wilful unbelief, as a misdirection of the will, merits the censure of God. To express this twofold element in the full act of faith, *Peter Lombard distinguished between (a) 'unformed faith' (*fides informis*), i.e. pure intellectual assent to a proposition, and (b) 'faith

formed by love' (*fides formata caritate*), i.e. the developed faith, e.g. of St Paul in Gal. 5:6. It is in the light of this distinction that the apparent opposition between the teaching of the author of the Epistle of St *James and that of St Paul about faith has been held to be capable of reconciliation.

As a supernatural act, faith is a higher faculty than reason. In the developed teaching of the Middle Ages, a distinction (which can be traced back to *Boethius) was drawn between those truths accessible to the human intellect by the light of natural reason, e.g. the existence of God, and those which could be appropriated only by faith, e.g. belief in

the Trinity. There was difference of opinion as to whether there were any truths which could in a full sense be the objects of both faith and reason; in so far as any overlap was conceded, it was held by the most reputable theologians that the truths of reason and of faith were coincident. Only in the later and decadent Scholasticism was it maintained that one and the same proposition could be proved untrue by reason and accepted as true by faith.

At the Reformation, the part of faith in the Christian religion received a new emphasis. M. *Luther's teaching on *justification by 'faith alone' stressed the voluntaristic side of faith, in so far as faith was allowed to be a human act at all. The chief moment in it was trust (*fiducia*), and supremely personal trust

and confidence in the atoning work of Christ. The Lutheran theologians of the next generation analysed the act of faith into its three components of knowledge (*notitia*), assent (*assensus*), and trust (*fiducia*), though they held that the two former were subordinate to *fiducia*. The Anglican *Thirty-Nine Articles, while by referring favourably to justification by faith only (Art. XI) and denying merit to works done before justification (Art. XIII) they guard against ascribing virtue to human effort apart from divine grace, assert, nevertheless, that works which are the fruit of faith are pleasing to God (Art. XII). The ancient opposition between faith and knowledge reemerged in the wake of the *Enlightenment in such thinkers as I. *Kant and S. *Kierkegaard, for whom faith is so

contrasted with knowledge as to be a subjective attitude without objective content.

FAITHFUL — as a designation of Christians, means full of faith, trustful, and not simply trustworthy (Acts 10:45; 16:1; 2 Cor. 6:15; Col. 1:2; 1 Tim. 4:3, 12; 5:16; 6:2; Titus 1:6; Eph. 1:1; 1 Cor. 4:17, etc.).

It is used also of God's word or covenant as true and to be trusted (Ps. 119:86, 138; Isa. 25:1; 1 Tim. 1:15; Rev. 21:5; 22:6, etc.).⁷

929 Faithfulness

⁷ @book{Easton,-3658,
author = {Easton, M. G.},
title = {Easton's Bible dictionary},
publisher = {Logos Research Systems, Inc.},
address = {Oak Harbor, WA},
year = {1996},
}

● **A God is faithful**

God is faithful (1 Cor. 1:9; 1 Cor. 10:13); the Lord is faithful (2 Thess. 3:3); the faithful God (Deut. 7:9); your faithfulness surrounds you (Ps. 89:8); a God of faithfulness and without injustice (Deut. 32:4); his faithfulness is to all generations (Ps. 100:5); your faithfulness is through all generations (Ps. 119:90); God keeps faith for ever (Ps. 146:6); your faithfulness reaches to the clouds (Ps. 36:5); the one who calls you is faithful (1 Thess. 5:24); he who promised is faithful (Heb. 10:23); great is your faithfulness (Lam. 3:23); Sarah considered him faithful who had promised (Heb. 11:11); if we are faithless, he remains faithful (2 Tim. 2:13); you acted faithfully while we did wrong (Neh. 9:33); the Lord is upright

(Ps. 92:15); the word of the Lord is upright (Ps. 33:4); he is faithful to forgive our sins (1 John 1:9); I will betroth you to me in faithfulness (Hos. 2:20); you will be true to Jacob (Mic. 7:20); does their unbelief nullify God's faithfulness? (Rom. 3:3); as surely as God is faithful (2 Cor. 1:18); he has not forsaken his lovingkindness and faithfulness towards my master (Gen. 24:27); all his work is done in faithfulness (Ps. 33:4); in faithfulness you have afflicted me (Ps. 119:75).

- **B Christ is faithful**

Jesus was faithful to the one who appointed him (Heb. 3:2); the rider is called Faithful and True (Rev. 19:11); the faithful and true witness (Rev. 3:14).

- **C Faithful people**

▼ C1 The need to be faithful

God made man upright (Eccles. 7:29); if you are pure and upright (Job 8:6); the fruit of the Spirit is faithfulness (Gal. 5:22); do not be faithless to the wife of your youth (Mal. 2:15); take heed to yourself and do not be faithless (Mal. 2:16); the women likewise must be faithful in all things (1 Tim. 3:11); if you can find one person who deals honestly, I will forgive this city (Jer. 5:1); be blameless before the Lord (Deut. 18:13); it is required that stewards must prove trustworthy (1 Cor. 4:2); an overseer [elder] must be above reproach (1 Tim. 3:2; Titus 1:6; Titus 1:7); what is desirable in a man is loyalty (Prov. 19:22); by loyalty and faithfulness iniquity is atoned for (Prov. 16:6); be faithful to death (Rev. 2:10);

the upright will live in the land (Prov. 2:21); I have chosen the way of faithfulness (Ps. 119:30).

▼ **C2 Faithful people in general**

My eyes will be on the faithful in the land (Ps. 101:6); the workmen acted with complete honesty (2 Kgs. 12:15; 2 Kgs. 22:7); sons who will not deal falsely (Isa. 63:8); how the faithful city has become a harlot! (Isa. 1:21); good and faithful servant (Matt. 25:21; Matt. 25:23); the faithful and sensible steward who gives the servants food (Luke 12:42); entrust these things to faithful men who will be able to teach others also (2 Tim. 2:2); to the saints who are faithful in Christ Jesus (Eph. 1:1); those with him are called, chosen and faithful (Rev. 17:14); you have been faithful in a few things (Matt.

25:21; Matt. 25:23); you have been faithful in a very little (Luke 19:17); he who is faithful in a little is faithful also in much (Luke 16:10); if you have not been faithful in unrighteous mammon (Luke 16:11); if you have not been faithful with another's, who will give you your own? (Luke 16:12); there is no faithfulness in the land (Hos. 4:1); many a man proclaims his own loyalty (Prov. 20:6).

▼ **C3 Faithful individuals**

If you are going to deal with my master in lovingkindness and faithfulness, tell me (Gen. 24:49); if you are honest men (Gen. 42:19); we are honest men (Gen. 42:11; Gen. 42:31); by this I will know that you are honest men (Gen. 42:33); you found Abraham's heart to be faithful (Neh. 9:8); Moses was faithful in

all God's house (Num. 12:7); I will raise up a faithful priest (1 Sam. 2:35); Achish found no fault in David (1 Sam. 29:3; 1 Sam. 29:6–9); what have you found against me? (1 Sam. 29:8); who is as faithful as David? (1 Sam. 22:14); if Adonijah is worthy he will not die (1 Kgs. 1:52); if you walk before me in integrity and uprightness as David did (1 Kgs. 9:4); Asa was blameless all his days (2 Chr. 15:17); Job was blameless and upright (Job 1:1; Job 1:8; Job 2:3); Zechariah and Elizabeth were blameless in the sight of God (Luke 1:6); Christ considered me faithful (1 Tim. 1:12); you do a faithful thing in rendering service to the brethren (3 John 5); the Bereans were more noble than the Thessalonians (Acts 17:11); you will be called the faithful city (Isa.

1:26); Levi walked with me in peace and uprightness (Mal. 2:6); who is the faithful and wise servant? (Matt. 24:45); if you have judged me to be faithful to the Lord (Acts 16:15); I give my opinion as one who by the Lord's mercy is trustworthy (1 Cor. 7:25); Moses was faithful in all God's house (Heb. 3:2); Moses was faithful in all God's house as a servant (Heb. 3:5); Antipas, my faithful one (Rev. 2:13).⁸

⁸ @book{Day,-249,
author = {Day, Colin A.},
title = {Collins Thesaurus of the Bible},
publisher = {Logos Bible Software},
address = {Bellingham, WA},
year = {2009},
}