

38:21 ("cult prostitute") immoral, applications of the concept "sacred to deity." With advancing understanding of the intrinsic purity of Yahweh, twofold development followed.

(1) Persons and things devoted to his use must be ritually clean, not merely set apart by taboo, decree, or tribal caste: hence the instructions, sacrifices, exclusion of the maimed, and laws of "uncleanness," prescribed to ensure sanctity in whatever approaches the shrine. (2) The "fitness" required becomes increasingly moral. Lev. 17-26 demands, "You shall be holy to me, for I the Lord am holy and have separated you from the peoples, that you should be mine." "Be ye holy for I am holy" (20:26; 19:2; I Pet. 1:15-16); the meaning of "holiness" is then worked out in philanthropy, love for God, clean living, compassion, commercial honesty, and love.

Thus God is holy; "separate" from nature, other gods, and sinners; unapproachable except by meditation and sacrifice (Isa. 6:3-5). Men "sanctify" God by obeying his commands (Lev. 22:32; Isa. 8:13; I Pet. 3:15). Israel is inherently holy, separated by God from "the peoples" to be his own. Yet Israel must *become* holy, by obedience, fit for the privilege allotted her.

The Nature of Sanctification. *Status conferred.* These nuances persist. Jesus prays that God's name be "hallowed"; God "sanctifies" the Son, the Son "sanctifies" himself, "setting apart" set apart for God's use: "sanctified . . . saints" (I Cor. 1:2) indicates status, not character; so "chosen . . . destined . . . sanctified" (I Pet. 1:1-2). This is usually the meaning in Hebrews: "We *have been* sanctified . . . *are* sanctified" (timelessly), not by moral transformation, but by the sacrifice of Christ "once for all" (10:10, 29; 11:9:13-14; 13:12). The author sees men formerly "standing outside the Temple defiled and banned," now admitted, accepted, their sins expiated, themselves set apart for divine service, all by the sacrifice and intercession of their High Priest—like Israel, *already sanctified*. So I Cor. 6:11, recalling conversion. Christ is our sanctification (1:30), and the church is sanctified (Eph. 5:25-26).

Process Pursued. Yet even in Hebrews the meaning "moral fitness" emerges. "Strive for holiness that should follow conversion (Eph. 1:4; Phil. 3:12). So Paul prays that the Thessalonians be sanctified wholly—spirit, soul, and body being kept sound and blameless—as something still to be accomplished. The first letter says sanctification is the will of God for them in the special matter of sexual chastity (4:3-4).

By the same process death is overcome, and believers are prepared for life everlasting (6:13, 22-23; 8:11).

Further Development. It is evident, even from this brief outline, that need would arise for end- less analysis, comparison, systematization, and restatement in contemporary terms of all that salvation means to Christian faith. This is the task of soteriology, the doctrine of *salvatio*—salvation. How far, for example, did the mystery religions of the first century influence the Christian hope derived from Judaism? They offered salvation, as "all the blessings it is possible to desire," and above all else, immortality. Before becoming absorbed in Christology, patristic reflection probed especially the meaning of the ransom Christ had paid for man's salvation and freedom.

Later, the Eastern Church traced the effect of Adam's fall chiefly in man's mortality, and saw salvation as especially the gift of eternal life through the risen Christ. The Western Church traced the effect of Adam's fall chiefly in the inherited guilt (Ambrose) and corruption (Augustine) of the race, and saw salvation as especially the gift of grace through Christ's death. Divine grace alone could cancel guilt and deliver from corruption.

Anselm and Abelard explored further the relation of man's salvation to the cross of Jesus as satisfaction for sin, or redeeming example of love; Luther, its relation to man's receiving faith; Calvin, its relation to God's sovereign will. Roman Catholic thought has emphasized the objective sphere of salvation within a sacramental church; and Protestantism, the subjective experience of salvation within the individual soul. Modern reflection tends to concentrate on the psychological process and ethical results of salvation, emphasizing the need to "save" society.

R. E. O. WHITE

See also SAVIOR.

Bibliography. L. H. Marshall, *Challenge of NT Ethics*; H. R. Mackintosh, *Christian Experience of Forgiveness*; V. Taylor, *Forgiveness and Reconciliation*; E. Kevan, *Salvation*; U. Simon, *Theology of Salvation*.

Salvation Army. See BOOTH, CATHERINE; BOOTH, WILLIAM.

Sanctification. To make holy. The Hebrew (*qds*) and Greek (*hagias*)—roots represented in *av* by "sanctify, holy, hallow," and varied in *rsv* by "consecrate, dedicate," are applied to any person, place, occasion, or object "set apart" from common, secular use as devoted to some divine power. Isa. 65:5; 66:17 show heathen, and Gen.

of the concept. Jesus pre- il sin and need of men, rsness (Matt. 7:23; 13:41; 9), and causing "sickness" (Matt. 7:23; 13:41; 15:10)—to a change of at enthroned God (Luke T. 9:9; etc.)—urged daily himself offered forgive- mended humble peni- table basis upon which to and friendship toward ne of God found perfect ly needed to win back igerly for man's return : indispensable prelimi- : from rebelliousness illingness to obey. That e under God's rule, de- age, wine, finding trea- edom and privilege of : family in the Father's repentance (Acts 2:38), f the Spirit to whoever ulation was especially conformity to a per- ry still to be revealed ion is from death and meaning in terms of y-six times in Gospel, ift in and with Christ, al ("new birth"); illu- ge, "light"; and expe- 16; 5:24; 12:25; I John n and due to the over- of sin, which brought erefore, first, acquit- ion, on the ground of Rom. 3:21-22); and t of the risen Christ. id assents to Christ's unites us to him so ie to sin and rise to results are freedom t and assurance of conformity to Christ.

Similarly, the Romans are exhorted to "present their bodies . . . holy . . ." in their worship; and in I Cor. 6:13-14 the body of the Christian must be kept from immorality because every Christian is a sacred ("sanctified") person, belonging to Christ.

Doubtless the moral tone of first century society necessitated this emphasis. "Let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect" (II Cor. 7:1). One motive urged, beside personal sacredness, is spiritual athletics, with metaphors drawn from the widespread games (I Cor. 9:24-25; Phil. 3:13; etc.), aiming at fitness for service. Another is, to be *worthy* of God, our calling, the Lord, the gospel, the kingdom (I Thess. 2:12; Eph. 4:1; Col. 1:10; Phil. 1:27; II Thess. 1:5). Beside positive motives, Paul stresses positive consecration of the personality so sanctified, in active service and love, with the total dedication of a slave, sacrifice, and man in love.

The addition of "and spirit" in II Cor. 7:1, the transformed "mind" (Rom. 12:1-2) set on things above and filled with all things holy and of good report (Phil. 4:8-9; cf. 2:5; I Cor. 2:16), shows that Paul did not think of holiness only in physical terms.

Everything is to be sanctified (I Tim. 4:4-5). Holiness represents purity before God, as righteousness represents purity before the law, blameless purity before the world (Phil. 2:14-15; Col. 1:22); sanctification includes all three (I Thess. 2:10). Here sanctification broadens into the total personal ethic that some (situationists, e.g.) claim is absent from Christianity, and becomes a technical name for the process of development into which conversion is the entrance, issuing in conformity to Christ (Rom. 8:29-30; II Cor. 3:18; I John 3:1-3).

Theology and Sanctification. *Justification.* An exclusively objective view of the work of Christ tends to regard sanctification as either an addendum to justification, or merely evidence of justifying faith. Yet justification and sanctification are not separate in time (I Cor. 6:11), for God's justifying act sets the sinner apart for service; not separable in experience, but only in thought. Paul's gospel of justification by faith was the moral dynamic of salvation (Rom. 1:16); forgiveness itself has moral force, creating the will to goodness in the forgiven.

To those who wondered whether men counted righteous on the ground of faith might go on sinning with impunity, Paul retorted that the faith expressed in faith-baptism so unites the convert to Christ that he dies with Christ to sin, is buried with Christ to all that belongs to his past life, and rises with Christ to new life in which

sin's reign is broken. That new self is yielded to the service of righteousness and of God in a surrender that issues in sanctification (Rom. 6:1-11, 19-22). Sanctification is not merely the completion (correlate or implicate) of justification; it is justifying faith at work. In the faith counted for righteousness, actual righteousness is born. As though to guard against justification without sanctification, John says, "Little children, let no one deceive you. He who does right is righteous" (I John 3:7).

The two experiences must not be identified. In *justification*, God at the beginning of Christian life declares us acquitted. In *sanctification*, God accomplishes his will in us as Christian life proceeds. *Sanctification* never replaces justification. Scholars argue whether Luther taught that "making sinners righteous" was the real ground of justification, as faith led on to good works, penance, saintliness-begun. Not so: Luther's ground remains faith to the end. We are "always being justified, more and more, always by faith." But the faith that justifies, by its very nature as union with Christ in his dying and risen life, sets in motion the sanctifying energies of grace.

The Spirit. Ninety-one times in the NT the Spirit is called "holy," and the implied contrast with the ubiquitous evil spirits that work corruption and death must never be overlooked. "Spirit of Jesus," "Spirit of Christ," designate quality, not source. As, in thought of the Spirit, emphasis moved from spectacular gifts for service to inward equipment for Christian living, so the place of the Spirit in sanctification became central. Constantly, sanctification is said to be of the Spirit: Rom. 15:16; I Cor. 6:11; Eph. 4:30; I Thess. 4:7-8; II Thess. 2:13; I Pet. 1:2.

Sanctification is not primarily negative in the NT, "keeping oneself unspotted," not mainly self-discipline. It is chiefly the outflow of an overflowing life within the soul, the "fruit" of the Spirit in all manner of Christian graces (Gal. 5:22-23), summed up as "sanctification" (Rom. 6:22 lit.). Justification—the privileged status of acceptance—is achieved through the cross; sanctification—the ongoing process of conformity to Christ—is achieved by the Spirit. But not as sudden miraculous gift: the NT knows nothing of any shortcut to that ideal.

Sinless Perfection. How far does sanctification go? References to "perfection" (*teleiotes*, Col. 3:14); the call to "perfecting holiness" (II Cor. 7:1); misunderstanding of "sanctification" in Hebrews; assurances like "our old self was crucified . . . that the sinful body might be destroyed," "no longer in bondage to sin," "sin will have no dominion over you," "set free from sin . . . slaves of righteousness," "no one who abides in him sins,"

"anyone born of God does not sin"—such thoughts have dreamed of sinlessness in various expressions (Justin, Irenaeus, etc.), and a similar ring, though they do not set the obligation of sinlessness. Aquinas sought perfection in the law and certain evangelical teachers, Zinzendorf, or Wesley, stressed the necessity of love, faith, or holiness.

To dilute the scriptural ideal, to be loyal to the absolute Christian ideal, certainly not abated in the NT, is to say that the root teleiotes is "incapable of sinning," but not "end, complete, mature." Sanctification is complete," Matt. 5:48. Such maturity are clearly part of the Christian's life. Paul's denial that he is able to sin, and his exhortations to ongoing holiness, he does not think a fiction. Holiness can be claimed by the Christian who has died to sin, and at his best does not sin, but he must reaffirm his death with Christ to God (Rom. 6:11, 13, 16).

John's warning that we deceive ourselves, and his insistence on the reality and advocacy of Christian holiness (I John 1:7-2:2), show that he thought the Christian sinless. 3:3-10, where John declares that the Christian ought not to sin, as certain Gnostics may.

So long as he is "in the world," he continues to be tempted to fall, growing more and more holy, nearer to God. But he must not stop and to seek forgiveness for his sins, making excuses, not desiring to be further purified stage by stage, as by the Spirit.

Historical Considerations. The apostolic church, though it was a Christlike community, was not a withdrawal from the world. This hardened, in time, into a dualistic asceticism (a dualistic asceticism). This involvement in the world and "saintliness" of the "religious" persons, the lower attainment, was tolerated in the Christian. Luther

