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 ἁγιον. Matt. vi. 9: "Hallowed be Thy name;" xxiii. 17: "The temple that sanctifieth the gold;" John xvii. 17: "Sanctify them;" 19: "I sanctify Myself, that they also may be sanctified" (ἤγιασμένοι, cf. Acts xx. 32, xxvi. 18); x. 36:

*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," ἅγιος, consecrated:1 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 ἁγιασμῷ, "in holiness," as follows:

In meaning it differs but little from ἁγίος, 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. 1, 2), and thence, with that gradual approach of the termination in -μος to that in -συνν, which is so characteristic of the N.T., the state (ch. iv. 4; 1 Tim. ii. 13), frame of mind, or holy disposition (Waterland, On Just., vol. vi., p. 7), in which the action of the verb is evinced and exemplified.2

In Rom. vi. 19 Meyer renders εἰς ἁγιασμόν, in order to attain holiness: to be ἁγιός 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. 13, Heb. xii. 14." On the other hand, Dr. Gifford ("S. Com.") gives "unto sanctification," and says that ἁγίος 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, ἁγίος is wrought by the Spirit; third, ἁγίος is to be pursued.

I. "Christ .. was made unto us .. sanctification"—1 Cor. i. 30;3 sanctification, Vulg.; θείωσις.

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, ἀνθρώπου), un ἐκ τεθησίν. Vulg., sanctimoniam. Delitzsch says that ἁγίος (sanctification) is the appropriation by us of the Divine ἁγίος, 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.

1 This word is used of selection for the priesthood; Sir. xxxvi. 12; divine consecration of the prophets; Jer. i. 5: ἄγιος ὑμῶν, sanctificavi te, je t'ai sanctifié.

2 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 ἁγιασμός, but in accordance with its termination still retains its active force, ἡμῶν being a simple gen. object, "sanctification vestri," i.e., ut sanctitati uestrai. On iv. 7 the Bishop writes: ἁγιασμός, in sanctification, not in sanctificationem, but in sanctificationem, by simply marking the sphere in which Christians are called to move... ἁγιασμός here retains its active meaning.

3 This ἁγίος 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 ὑγ. 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, ἀναπεφυγα τῷ ἀνθρώπῳ. Ps. xxxiv. 14, pursue it, διαξεκο."