

OC3 Small Group – November 3, 2010

Resource for Lesson 3

For Further Study on page 36 asks for a bible dictionary definition of the terms righteousness, holiness and redemption.

Vine's Expository Dictionary of New Testament Words

A-1 *Noun* **Strong's Number:** [G38](#) **Greek:** *hagiasmos*

Sanctification, Sanctify:

"sanctification," is used of

(a) separation to God, [1Cr 1:30](#); [2Th 2:13](#); [1Pe 1:2](#);

(b) the course of life befitting those so separated, [1Th 4:3](#), [4](#), [7](#); [Rom 6:19](#), [22](#); [1Ti 2:15](#); [Hbr 12:14](#). "Sanctification is that relationship with God into which men enter by faith in Christ, [Act 26:18](#); [1Cr 6:11](#), and to which their sole title is the death of Christ, [Eph 5:25](#), [26](#): [Col 1:22](#); [Hbr 10:10](#), [29](#); [13:12](#).

"Sanctification is also used in NT of the separation of the believer from evil things and ways. This sanctification is God's will for the believer, [1Th 4:3](#), and His purpose in calling him by the gospel, [1Th 4:7](#); it must be learned from God, [1Th 4:4](#), as He teaches it by His Word, [Jhn 17:17](#), [19](#); cp. [Psa 17:4](#); [119:9](#), and it must be pursued by the believer, earnestly and undeviatingly, [1Ti 2:15](#); [Hbr 12:14](#). For the holy character, *hagiosune*, [1Th 3:13](#), is not vicarious, i.e., it cannot be transferred or imputed, it is an individual possession, built up, little by little, as the result of obedience to the Word of God, and of following the example of Christ, [Mat 11:29](#); [Jhn 13:15](#); [Eph 4:20](#); [Phl 2:5](#), in the power of the Holy Spirit, [Rom 8:13](#); [Eph 3:16](#).

"The Holy Spirit is the Agent in sanctification, [Rom 15:16](#); [2Th 2:13](#); [1Pe 1:2](#); cp. [1Cr 6:11](#). . . . The sanctification of the Spirit is associated with the choice, or election, of God; it is a Divine act preceding the acceptance of the Gospel by the individual." *

[* From Notes on Thessalonians, by Hogg and Vine, pp. 115, 271.]

For synonymous words see [HOLINESS](#).

B-1 *Verb* **Strong's Number:** [G37](#) **Greek:** *hagiazō*

Sanctification, Sanctify:

"to sanctify," "is used of

(a) the gold adorning the Temple and of the gift laid on the altar, [Mat 23:17](#), [19](#);

- (b) food, [1Ti 4:5](#);
- (c) the unbelieving spouse of a believer, [1Cr 7:14](#);
- (d) the ceremonial cleansing of the Israelites, [Hbr 9:13](#);
- (e) the Father's Name, [Luk 11:2](#);
- (f) the consecration of the Son by the Father, [Jhn 10:36](#);
- (g) the Lord Jesus devoting Himself to the redemption of His people, [Jhn 17:19](#);
- (h) the setting apart of the believer for God, [Act 20:32](#); cp. [Rom 15:16](#);
- (i) the effect on the believer of the Death of Christ, [Hbr 10:10](#), said of God, and [Hbr 2:11](#); [13:12](#), said of the Lord Jesus;
- (j) the separation of the believer from the world in his behavior -- by the Father through the Word, [Jhn 17:17](#), [19](#);
- (k) the believer who turns away from such things as dishonor God and His gospel, [2Ti 2:21](#);
- (l) the acknowledgment of the Lordship of Christ, [1Pe 3:15](#). "Since every believer is sanctified in Christ Jesus, [1Cr 1:2](#), cp. [Hbr 10:10](#), a common NT designation of all believers is 'saints,' *hagioi*, i.e., 'sanctified' or 'holy ones.' Thus sainthood, or sanctification, is not an attainment, it is the state into which God, in grace, calls sinful men, and in which they begin their course as Christians, [Col 3:12](#); [Hbr 3:1](#)." *
- [* From Notes on Thessalonians, by Hogg and Vine, pp. 113, 114.]

A-1 *Noun* **Strong's Number:** [G38](#) **Greek:** *hagiasmos*

Holiness, Holy, Holily:

translated "holiness" in the AV of [Rom 6:19, 22](#); [1Th 4:7](#); [1Ti 2:15](#); [Hbr 12:14](#), is always rendered "sanctification" in the RV. It signifies

(a) separation to God, [1Cr 1:30](#); [2Th 2:13](#); [1Pe 1:2](#);

(b) the resultant state, the conduct befitting those so separated, [1Th 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](#).

A-2 *Noun* **Strong's Number:** [G42](#) **Greek:** *hagiosune*

Holiness, Holy, Holily:

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 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," [2Cr 7:1](#), i.e., bringing "holiness" to its predestined end, whereby

(c) they may be found "unblameable in holiness" in the Parousia of Christ, [1Th 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. 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 Judgement-seat of Christ;' cp. [1Jo 4:16, 17](#)." *
[* From Notes on Thessalonians, by Hogg and Vine, pp. 108, 115.]

A-3 *Noun* **Strong's Number:** [G41](#) **Greek:** *hagiotēs*

Holiness, Holy, Holily:

"sanctity," the abstract quality of "holiness," is used

(a) of God, [Hbr 12:10](#);

(b) of the manifestation of it in the conduct of the Apostle Paul and his fellow-laborers, [2Cr 1:12](#) (in the best mss., for *haplotēs*).

A-4 *Noun* **Strong's Number:** [G3742](#) **Greek:** *hosiotēs*

Holiness, Holy, Holily:

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 [Luk 1:75](#); [Eph 4:24](#), and in each place is associated with righteousness.

Notes:

(1) In [Act 3:12](#), the AV translates *eusebeia*, by "holiness," RV, "godliness," as everywhere, the true meaning of the word.

See [GODLINESS](#).

(2) In [Tts 2:3](#), AV, *hieroprepes*, which denotes "suited to a sacred character, reverent," is rendered "as becometh holiness," RV, "reverent."

See [REVERENT](#).

B-1 Adjective Strong's Number: [g40](#) Greek: *hagios*

Holiness, Holy, Holily:

akin to A, Nos. 1 and 2, which are from the same root as *hagnos* (found in *hazo*, "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 predicted of God (as the absolutely "Holy" One, in His purity, majesty and glory): of the Father, e.g., [Luk 1:49](#); [Jhn 17:11](#); [1Pe 1:15,16](#); [Rev 4:8](#); [6:10](#); of the Son, e.g., [Luk 1:35](#); [Act 3:14](#); [4:27,30](#); [1Jo 2:20](#); of the Spirit, e.g., [Mat 1:18](#) and frequently in all the Gospels, Acts, Romans, 1 and 2 Cor., Eph., 1 Thess.; also in [2Ti 1:14](#); [Tts 3:5](#); [1Pe 1:12](#); [2Pe 1:21](#); [Jud 1:20](#).

(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.

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, [2Ti 1:9](#)), cleansing themselves from all defilement, forsaking sin, living a "holy" manner of life, [1Pe 1:15](#); [2Pe 3:11](#), and experiencing fellowship with God in His holiness. The saints are thus figuratively spoken of as "a holy temple," [1Cr 3:17](#) (a local church); [Eph 2:21](#) (the whole Church), cp. [Eph 5:27](#); "a holy priesthood," [1Pe 2:5](#); "a holy nation," [1Pe 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, honorable; 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, [Hbr 9:2](#) (RV, "the holy place"); of the inner sanctuary, [Hbr 9:3](#), RV, "the Holy of Holies;" [Hbr 9:24](#), "a holy place," RV; [Hbr 9:25](#) (plural), of the presence of God in heaven, where there are not two compartments as in the Tabernacle, all being "the holy place;" [Hbr 9:8, 12](#) (neuter plural); [Hbr 10:19](#), "the holy place," RV (AV, "the holiest," neut. plural), see [SANCTUARY](#); of the city of Jerusalem, [Rev 11:2](#); its

temple, [Act 6:13](#); of the faith, [Jud 1:20](#); of the greetings of saints, [1Cr 16:20](#); of angels, e.g., [Mar 8:38](#); of apostles and prophets, [Eph 3:5](#); of the future heavenly Jerusalem, [Rev 21:2, 10; 22:19](#).

B-2 Adjective Strong's Number: [G3741](#) Greek: *hosios*

Holiness, Holy, Holily:

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, [Act 2:27; 13:35](#), citations from [Psa 16:10](#), Sept.; [Hbr 7:26](#); and of certain promises made to David, which could be fulfilled only in the resurrection of the Lord Jesus, [Act 13:34](#). In [1Ti 2:8; Tts 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. [Psa 16:10](#) with [Psa 145:17](#)." *

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

Notes:

(1) For [Act 13:34](#), see the RV and the AV marg.; the RV in [Rev 16:5](#), "Thou Holy One," translates the most authentic mss. (AV "and shalt be").

(2) For *hieros* (see No. 1), subserving a sacred purpose, translated "holy" in [2Ti 3:15](#), AV (of the Scriptures), see [SACRED](#).

C-1 Adverb Strong's Number: [G3741](#) Greek: *hosios*

Holiness, Holy, Holily:

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 [1Th 2:10](#), of the conduct of the Apostle and his fellow-missionaries.

D-1 Verb Strong's Number: [G37](#) Greek: *hagiazō*

Holiness, Holy, Holily:

"to hallow, sanctify," in the Passive Voice, "to be made holy, be sanctified," is translated "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."
See [HALLOW, SANCTIFY](#).

A-1 Verb Strong's Number: [G1805](#) Greek: *exagorazo*

Redeem, Redemption:

a strengthened form of *agorazo*, "to buy" (see [BUY](#), No. 1), denotes "to buy out" (*ex* for *ek*), especially of purchasing a slave with a view to his freedom. It is used metaphorically

(a) in [Gal 3:13](#); [4:5](#), of the deliverance by Christ of Christian Jews from the Law and its curse; what is said of *lutron* ([RANSOM](#), No. 1) is true of this verb and of *agorazo*, as to the Death of Christ, that Scripture does not say to whom the price was paid; the various suggestions made are purely speculative;

(b) in the Middle Voice, "to buy up for oneself," [Eph 5:16](#); and [Col 4:5](#), of "buying up the opportunity" (RV marg.; text, "redeeming the time," where "time" is *kairos*, "a season," a time in which something is seasonable), i.e., making the most of every opportunity, turning each to the best advantage since none can be recalled if missed.

Note: In [Rev 5:9](#); [14:3](#), [4](#), AV, *agorazo*, "to purchase" (RV) is translated "redeemed."
See [PURCHASE](#).

A-2 *Verb* **Strong's Number:** [G3084](#) **Greek:** *lutroo*

Redeem, Redemption:

"to release on receipt of ransom" (akin to *lutron*, "a ransom"), is used in the Middle Voice, signifying "to release by paying a ransom price, to redeem"

(a) in the natural sense of delivering, [Luk 24:21](#), of setting Israel free from the Roman yoke;

(b) in a spiritual sense, [Tts 2:14](#), of the work of Christ in "redeeming" men "from all iniquity" (*anomia*, "lawlessness," the bondage of self-will which rejects the will of God); [1Pe 1:18](#) (Passive Voice), "ye were redeemed," from a vain manner of life, i.e., from bondage to tradition. In both instances the Death of Christ is stated as the means of "redemption."

Note: While both No. 1 and No. 2 are translated "to redeem," *exagorazo* does not signify the actual "redemption," but the price paid with a view to it, *lutroo* signifies the actual "deliverance," the setting at liberty.

B-1 *Noun* **Strong's Number:** [G3085](#) **Greek:** *lutrosis*

Redeem, Redemption:

"a redemption" (akin to A, No. 2), is used

(a) in the general sense of "deliverance," of the nation of Israel, [Luk 1:68](#) RV, "wrought redemption;" [Luk 2:38](#);

(b) of "the redemptive work" of Christ, [Hbr 9:12](#), bringing deliverance through His death, from the guilt and power of sin. In the Sept., [Lev 25:29](#), [48](#); [Num 18:16](#); [Jdg 1:15](#); [Psa 49:8](#); [111:9](#); [130:7](#); [Isa 63:4](#).

B-2 *Noun* **Strong's Number:** [G629](#) **Greek:** *apolutrosis*

Redeem, Redemption:

a strengthened form of No. 1, lit., "a releasing, for (i.e., on payment of) a ransom." It is used of

(a) "deliverance" from physical torture, [Hbr 11:35](#), see [DELIVER](#), B, No. 1;

(b) the deliverance of the people of God at the coming of Christ with His glorified saints, "in a cloud with power and great glory," [Luk 21:28](#), a "redemption" to be accomplished at the "outshining of His Parousia," [2Th 2:8](#), i.e., at His second advent;

(c) forgiveness and justification, "redemption" as the result of expiation, deliverance from the guilt of sins, [Rom 3:24](#), "through the redemption that is in Christ Jesus;" [Eph 1:7](#), defined as "the forgiveness of our trespasses," RV; so [Col 1:14](#), "the forgiveness of our sins," indicating both the liberation from the guilt and doom of sin and the introduction into a life of liberty, "newness of life" ([Rom 6:4](#)); [Hbr 9:15](#), "for the redemption of the transgressions that were under the first covenant," RV, here "redemption of" is equivalent to "redemption from," the genitive case being used of the object from which the "redemption" is effected, not from the consequence of the transgressions, but from the transgressions themselves;

(d) the deliverance of the believer from the presence and power of sin, and of his body from bondage to corruption, at the coming (the Parousia in its inception) of the Lord Jesus, [Rom 8:23](#); [1Cr 1:30](#); [Eph 1:14](#); [4:30](#). See also [PROPITIATION](#).
