

## Creeds of the Kehillah ~ Part 34

### The Nicene Creed ~ Part 20

In our last post, we continued to explore the **Nicene Creed**. In this post, we continue to dig into the third article of faith, keeping with the phrase **the giver of life** in the **Nicene Creed**.

We believe in the Holy Spirit, the Lord, **the giver of life**,  
who proceeds from the Father and the Son.  
With the Father and the Son, He is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

#### THE GIVER OF LIFE ~ *In Sanctification*

**Sanctification** is made up of two Latin words: *Sanctus*, meaning **Holy** and the verb *Facere*, meaning **to make**. The primary work of the **Ruach HaKodesh** in the **Trinity's** interaction with the world is to make us **Holy**, that is, **sanctified**. From its inception, the ancient church was concerned with the **Holiness** of the **Believer**. **Clement of Rome**, for instance, lauds the **Corinthian** congregation for its **Messianic** piety and character while also calling on the congregation to persevere in **Holiness** in the face of division. **Polycarp** exhorts the Philippian congregation to **Holy** living, good works and a faith that remains steadfast. **Holiness** as a way of life was considered so important that, should the baptized depart from it, there was minimal possibility for return. Baptism was the point of entry into the life of faith and **Holiness**, leaving behind sin and being conformed to the divine image. With its considerations as to whether one could sin after baptism and still be called a child of **God**, one might get the impression that the early church believed in **salvation** by **sanctification**, or, more concretely, **salvation** by good works. This would, however, place a sixteenth-century dichotomy onto the texts of the early centuries of the church they were not meant to bear.

The early church was more fluid in its discussion of **sanctification** and **justification**. It did not always use terms consistently. It did not have a well-established order of **salvation** that consistently worked out the logical sequencing of the various components of **salvation**. This at times can create misunderstanding or lack of clarity in what the church meant concerning **sanctification**. It is clear that when it came to the issue of standing before the judgment seat of the throne of **God** or when they were in trials or tribulations, it was not to their good works that they turned for certainty. When ruminating on the effects of sin or the coming judgment, they put their faith and trust in Christ alone and not on the works they had done. But they obviously spoke favorably of good works and the life of **sanctification** and demonstrated a fear and reverence for **God** often lacking today. **Sanctification** was integral to **Messianic** faith and life. It was not just a series of acts that takes place, nor did it simply imply the betterment of human life or moral improvement - although these will take place in those who are being brought to maturity in faith.

**Sanctification** was considered to be the entire process of indwelling by the **Ruach HaKodesh** by which one is conformed to the image of **God**, a process that begins in baptism when sin is drowned and left behind so that a new life can begin. That new life grows and matures in people as they are joined to the community of faith centered around Word and sacrament, which were deemed essential to a life of **Holiness** for its members. <sup>1</sup>

In my next post, we continue to dig into the third article of the **Nicene Creed: We Believe in The Holy Spirit**.

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<sup>1</sup> Elowsky, J. C., & Oden, T. C. (Eds.). (2009). **We Believe in the Holy Spirit** (Vol. 4, pp. 37–38).