

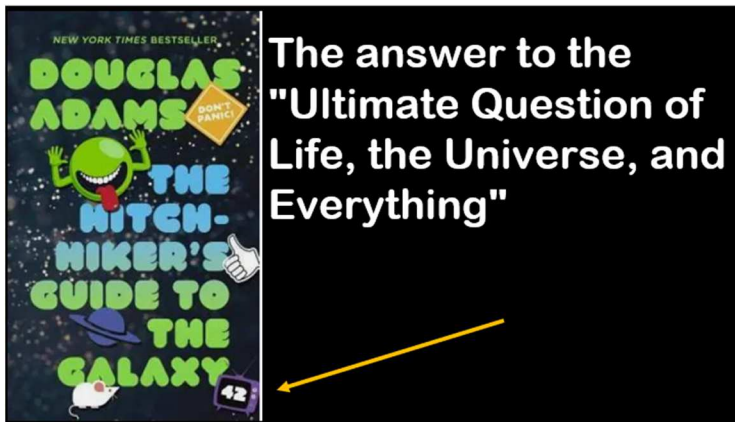
August 17, 2024  
Sanctification  
Eph 4.22-32

Lou Engle calling a million women to DC Oct 12  
Yom Kippur  
<https://amillionwomen.org/>



Brad Zimmerman  
<https://www.facebook.com/reel/819868282906677>

I would like to address a question.  
I'm not asking the cosmological deep question.  
<https://youtu.be/A6UsE-zVCEE>  
That has already been answered.



The answer to the  
"Ultimate Question of  
Life, the Universe, and  
Everything"

Hitchhiker's Guide to the Galaxy  
by Douglas Adams  
42 is the answer.

What??!

You have to watch the movie, and love  
science fiction, or the dry British humor  
spoon of science fiction.

I am asking a much lesser, but still  
important question.

Why are we here in this particular congregation?  
What is our purpose?

# Sanctification

Ephesians 4:22-32

Rabbi Shmuel Wolkenfeld

August 17, 2024 | 13th of Av, 5784  
י"ג באב תשפ"ד



## Sanctification

1. The need
2. Seek Him for filling NOW
3. Practical applications

## Sanctification

1. The need
2. Seek Him for filling NOW
3. Practical applications



### The Vision of Or HaOlam:

Working to bring Jewish people, and those grafted in, to their covenantal identity in Messiah. Implies:

- 1.) Salvation through the Atonement of the Messiah; personal faith in the atoning death and resurrection of Yeshua; it's all about the King.

But what is salvation?

*[There are three more major implications, but this is the one we'll explore today.]*

### From our Statement of Faith

I am enjoying or seeking the indwelling of the **Holy Spirit**, empowering me to live a **holy** and **effective** life.

Yeer-m'ya-hu (Jeremiah) 31: 32 "I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people.

*[What does that mean? Self-evident?]*

Hebrew thinking underlying this.

Sanctification קדוּשׁ Kiddush noun

Holiness קְדוּשָׁה K'dusha noun

Holy קדוֹשׁ Kadosh adj

**separate, morally pure, bright**

*[All these terms are related in the thinking of the authors. Don't sound alike in English.*

*Sanctification the noun describing the action, the transformation.*

*Holiness is the condition that are aim to attain.*

*Holy is the adjective describing people or things which have been sanctified, make holy.]*

This is our purpose, our goal. To be holy, to share holiness.

What does it mean to become Holy by the power of the Ruakh HaKodesh, the Holy Spirit?

Is that a crisis or a process?

*[Continuing the series in the Book of Ephesians.*

*As a new believer in Bible College, it was a big deal to get sanctified, get filled with the Spirit, get renewed, get your heart purified.]*

Why is this important?

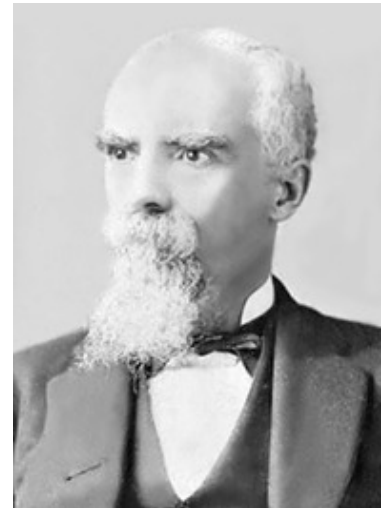
“The believers are looking for better methods;  
God is looking for better men [and women].”

“What the Congregations need to-day is not more machinery or better, not new organizations or more and novel methods, but men and women whom the Holy Spirit can use – men and women of prayer, mighty in prayer.

“The Holy Spirit does not flow through methods, but through men and women. He does not come on machinery, but on men and women. He does not anoint plans, but men and women – of prayer.”

— E.M. Bounds, Power Through Prayer

*[[https://www.goodreads.com/author/show/942850.E\\_M\\_Bounds](https://www.goodreads.com/author/show/942850.E_M_Bounds)]*

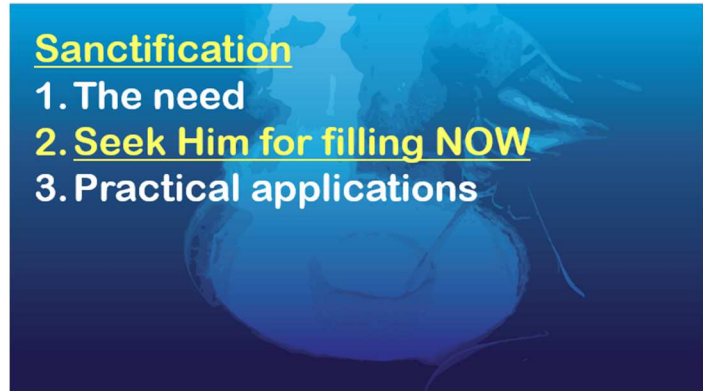


Eph. 4.22-32 **With respect to your former lifestyle, you are to lay aside the old self corrupted by its deceitful desires, be renewed in the spirit of your mind, and put on the new self—created to be like God in true righteousness and holiness.**

*[Note, Shaul/Paul is writing to believers. This NOT about getting to first know the L-rd. This is about the rest of the story, as Paul Harvey used to say.]*

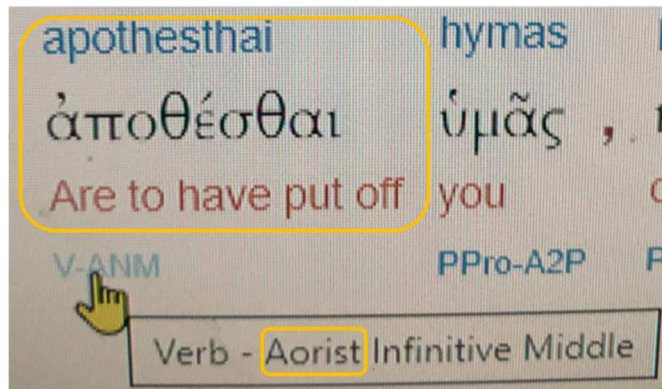
So lay aside lying and “each one of you speak truth with his neighbor,” for we are members of one another. “Be angry, yet do not sin.” Do not let the sun go down on your anger, nor give the devil a foothold. The one who steals must steal no longer—instead he must work, doing something useful with his own hands, so he may have something to share with the one who has need. Let no harmful word come out of your mouth, but only what is beneficial for building others up according to the need, so that it gives grace to those who hear it. Do not

grieve the Ruach ha-Kodesh of God, by whom you were sealed for the day of redemption. Get rid of all bitterness and rage and anger and quarreling and slander, along with all malice. Instead, be kind to one another, compassionate, forgiving each other just as God in Messiah also forgave you.



Eph. 4.22-32 With respect to your former lifestyle, **you are to lay aside** the old self corrupted by its deceitful desires,  
*[Consider the word picture. How long can it take to remove a garment?]*

The verb for “lay aside the old self is in the aorist tense, which means a definite, completed action. A crisis point.



A definite event.

The aorist describes an event as a complete action rather than one that was ongoing, unfolding, repeated, or habitual.

An English speaker might say either **"The tree died"** or "The tree was dying," which communicate similar things about the tree but differ in aspect. In ancient Greek, these would be stated, respectively, in the **aorist** and imperfect.

[https://en.wikipedia.org/wiki/Aorist\\_\(Ancient\\_Greek\)](https://en.wikipedia.org/wiki/Aorist_(Ancient_Greek))

### Completed Action

Ro 6.6-7 We know that our old self was put to death on the execution-stake with him, so that the entire body of our sinful propensities might be destroyed, and we might no longer be enslaved to sin. For someone who has died has been cleared from sin.

*[Death is a completed action]*



Eph. 4.22-32 **With respect to your former lifestyle, you are to lay aside the old self corrupted by its deceitful desires,**  
*[How long can it take to remove a garment?*  
*But I put it off, and it comes back!*  
*True, but there is a decision point, a crisis point.]*

Some compare this to the Gan Eden replacement of the fig leaves with the animal skins.

Ber/Gen 3.21 **Adoni Elohim made Adam and his wife tunics of skin and He clothed them.**  
*[That is, Adam and Hava had false, debauched fig leaf covering. G-d replaced with garments of redemption.]*

So there is a crisis, a point in time putting off of the old life, a specific decision point.  
 But it's not a standalone operation.

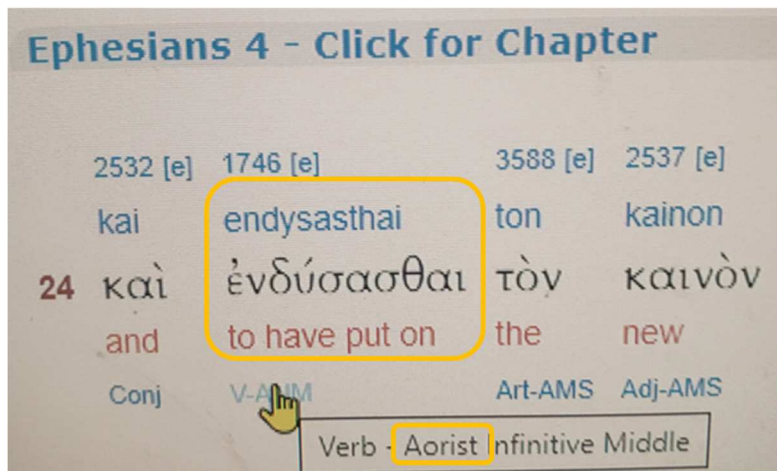
Eph. 4.22-32 **be renewed in the spirit of your mind, and put on the new self—created to be like God in true righteousness and holiness.**

*[Crisis and process.*

*Barney Kasdan [Messianic rabbi in San Diego, CA]: not merely laundering the old clothes. Not self-improvement. Death to self. Writing to believers, so this was more than initial salvation.*

*Yetzer hara → Yetzer hatov*

*יצר הרע --> יצר הטוב*



The aorist tense again. A definite, completed action.

The Tanakh is full of examples of G-dly clothing: strength

Yeshayahu 52.1 **Awake, awake! Clothe yourself in your strength, Zion! Clothe yourself in beautiful glorious garments, Yerushalayim, the holy city!**

Ps 132.9 **May your cohanim be clothed with righteousness; may those loyal to you shout for joy. G-d is clothed with majesty and honor.** [Perkins p 32 Marine]

Yeshayahu/Is 61.10 **I am so joyful in Adoni! My soul rejoices in my God, for he has clothed me in salvation, dressed me with a robe of triumph, like a bridegroom wearing a festive turban, like a bride adorned with her jewels.**

There is a distinct change point in a believers life, of putting off the old corrupted self, and putting on the new self.  
It may need to be repeated, but there IS a growth point.

Acts 19.2-7 [Shaul] said to them, “**Did you receive the Ruach ha-Kodesh since you believed?**” They replied to him, “No, we’ve never even heard that there is a Ruach ha-Kodesh. He said, “Into what were you immersed?”  
*[They were believers, but hadn’t gone through the second change point.]*

Acts 19.2-7 They said, “Into John’s immersion.” Paul said, “John immersed with an immersion of repentance, telling the people that they should believe in the One coming after him—that is, in Yeshua.” When they heard this, they were immersed in the name of the Lord Yeshua. And when Paul laid hands upon them, **the Ruach ha-Kodesh came upon them**, and they began speaking in tongues and prophesying. In all, there were about twelve men.  
*[There is the key thing, the Ruakh coming upon them. Speaking in tongues is an ancillary blessing, doesn’t always happen.]*

Yekhez 36. 24-28 For I will take you from among the nations, gather you from all the countries, and return you to your own soil. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols. I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them. You will live in the land I gave to your ancestors. You will be my people, and I will be your God.

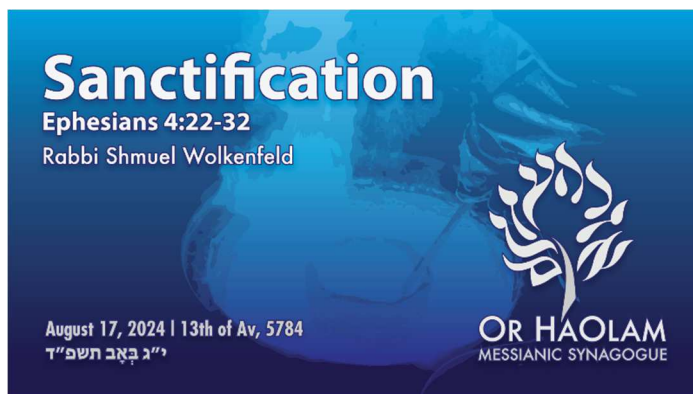
So, seek NOW, today

- Take off old nature, put on new
- Be filled with the Ruakh
- Be sanctified [made holy] wholly 1 Thes 5.23-24

*[Are you ready?*

*Have you already?*

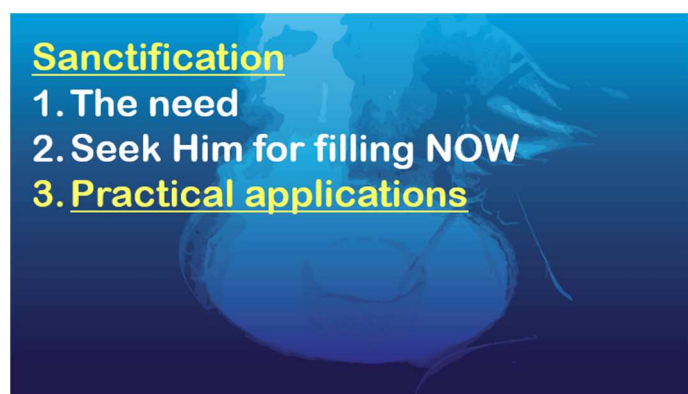
*Did you lose that filling. Redo!]*



**Sanctification**  
Ephesians 4:22-32  
Rabbi Shmuel Wolkenfeld

August 17, 2024 | 13th of Av, 5784  
י"ג באב תשפ"ד

OR HAOLAM  
MESSIANIC SYNAGOGUE



**Sanctification**  
1. The need  
2. Seek Him for filling NOW  
3. **Practical applications**

*[Things to commit to for filling]*

Eph. 4.22-32 So lay aside lying and “each one of you speak truth with his neighbor,” for we are members of one another.

*[Implication here and re stealing that Shaul was addressing former slaves.*

*All speech was now Kiddush HaShem*

”קִדְּשׁוּ שְׁמִי הַזֶּה (sanctification of [the Name](#)”) is a precept of [Judaism](#). In rabbinic sources and modern parlance, it refers to private and communal conduct that reflects well, instead of poorly, on the G-d and His people.

*Reflecting prophetic vision of Zekhariah.]*

Zekh 8.16 These are the things that you are to do: speak the truth one to another; administer the judgment of truth and shalom in your gates.

Eph. 4.22-32 “Be angry, yet do not sin.” Do not let the sun go down on your anger, nor give the devil a foothold.

*[another thing to commit to if seeking the filling: put off/ put on]*

te-ḥě-tā-’ū

תִּהְיֶה טָמֵא

do sin

wə-’al-

וְאֵל-

and not

riḡ-zū,

רִגְזוּ

Be angry

T’hillim/ Ps 4.4 Tremble, but do not sin!

ragaz רָגַז

quake, be excited, perturbed

to be agitated, quiver

Shaking with rage, but not sin!?

It is possible to be angry and NOT sin.

Yokhanan 2. 13-17 It was almost time for the festival of Pesach in Y’hudah, so Yeshua went up to Yerushalayim. In the Temple grounds he found those who were selling cattle, sheep and pigeons, and others who were sitting at tables exchanging money.

In the Temple were the bazaars of the sons of Annas which corrupted the Temple and “beat the people with staves.” Tractate Pesakhim 57a [Barney Kasdan Ephesians p 76]

Yokhanan 2. 13-17 He made a whip from cords and drove them all out of the Temple grounds, the sheep and cattle as well. He knocked over the money-changers’ tables, scattering their coins; and to the pigeon-sellers he said, “Get these things out of here! How dare you turn my Father’s house into a market?” (His talmidim later recalled that the Tanakh says, “Zeal for your house will devour me.”) Ps 69.10

But if we mess up, and get into sinful anger, sunset, or at least bedtime is the deadline to fix it!

Dvarim/Dt 24.14-15 “You are not to oppress a hired servant who is poor and needy, whether he is from your brothers or the outsiders in your land within your town gates. On that day you are to give him his wages—the sun is not to set on it—for he is poor and sets his heart on it. Otherwise, he will cry out against you to ADONI, and you will have sin on you.

The Greek Pythagoreans had a rule, “If at any time in a passion they broke out into opprobrious language, before the sun set they gave one another their hands, and with them a discharge from all injuries...concluded as friends.”

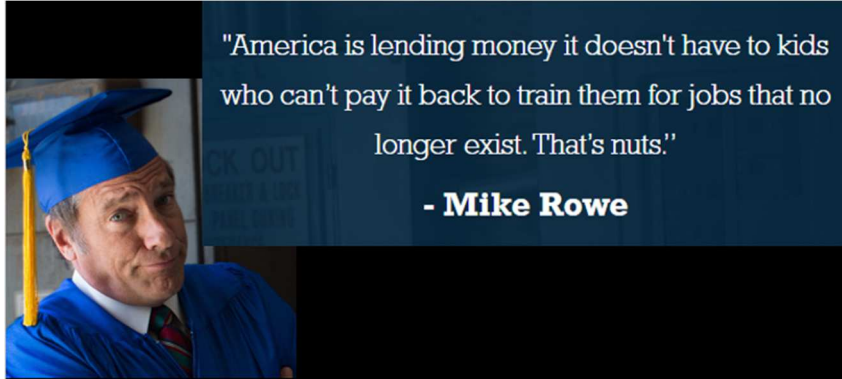
[Plutarch, as quoted by JK McKee p 168.]

Eph. 4.22-32 **“Be angry, yet do not sin.”** Do not let the sun go down on your anger, nor give the devil a foothold.

Unforgiven offense, and stewing anger, is a GREAT avenue for satanic entrance and stronghold. It's like taking a poison pill and waiting for the other person to die!

[Barney Kasdan p 77]

Eph. 4.22-32 **The one who steals must steal no longer—instead he must work, doing something useful with his own hands, so he may have something to share with the one who has need.**  
*[Another thing to commit to relative to putting off/ putting on]*



"America is lending money it doesn't have to kids who can't pay it back to train them for jobs that no longer exist. That's nuts."

**- Mike Rowe**

We have this mentality, almost idolatry, of the 4-year degree. My family, children of immigrants did.

[mikeroweworks.org/](http://mikeroweworks.org/)

<https://youtu.be/JxTBJDCK> eg  
<https://youtu.be/hkFpsILh3pc>



Eph. 4.22-32 **Let no harmful word come out of your mouth, but only what is beneficial for building others up according to the need,**  
*[Working definition of evil, harmful speaking: Sharing negative information with people who are not part of the problem, nor part of the solution. Need to know.]*

Eph. 4.22-32 **so that it gives grace to those who hear it. Do not grieve the Ruach ha-Kodesh of God, by whom you were sealed for the day of redemption. Get rid of all bitterness and rage and anger and quarreling and slander, along with all malice. Instead, be kind to one another, compassionate, forgiving each other just as God in Messiah also forgave you.**



# Sanctification

Ephesians 4:22-32

Rabbi Shmuel Wolkenfeld



August 17, 2024 | 13th of Av, 5784  
י"ג באב תשפ"ד

OR HAOLAM  
MESSIANIC SYNAGOGUE

## Sanctification

1. The need
2. Seek Him for filling NOW
3. Practical applications