DEHABITUATION AND REHABITUATION

IN THE CHRISTIAN LIFE

by

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          The Christian life is a life of on-going sanctifica-
tion or change. There are many changes that take place at
the time and as a result of salvation. There is also change
that takes place over a period of time as the believer
matures. The terms "dehabituation" and "rehabituation" have
been coined by Jay Adams to describe the second type of
change. He uses these terms to describe the believer's
breaking of sinful life patterns or habits. He equates
these terms with "putting off" and "putting on" in Scrip-
ture.

          The New Testament words for "putting on" and "putting
off" are ἐνδύω and ἀποτίθημι, respectively. There are eight
major passages that use one or both of these words. While
Adams sees putting off and putting on as reformational in
character, these passages clearly show two sides to the idea.
Dehabituation and rehabituation are both reformational and
transformational in nature.

          Romans 13:12 and Ephesians 6:11,14b speak of putting
on armor; the armor of light, and the full panoply of God,
respectively. Putting on the armor of light is synonymous
to putting on the armor of God, and both are synonymous to
putting on Christ. In this context, the believer is to put
off the works of darkness.

          Romans 13:14a and Galatians 3:27 speak of putting on
Christ, both as a present command, and as a past event.
Ephesians 4:22-25 and Colossians 3:8-14 teach that the
believer has put off the old man and put on the new man, and
thus should continue putting off the deeds of the old, and
putting on the deeds of the new. The remaining passages
(Heb 12:1; James 1:21a; and I Pet 2:1-2) speak specifically
of other sins to be put off.

          According to the biblical evidence, at salvation the
believer puts off and puts on a variety of specific things.
These are positional truths that make up transformational
dehabituation and rehabituation. The believer can also
experience reformational dehabituation and rehabituation on
a daily basis. These are practical truths concerning things
that are put off and put on as part of the sanctification
process. True dehabituation and rehabituation necessarily
involves both God and man.

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CHAPTER I

INTRODUCTION

The Problem

The words "dehabituation" and "rehabituation" in the title, have been coined by Jay Adams, especially in his book, The Christian Counselor's Manual.[1] He uses these words to denote a change for the better in the life of a believer. Specifically, the usage of these words relates to the breaking of sinful life patterns or habits. The thrust of Adams' argument is that sinful habits can be broken by the Christian's adherence to the principles of "putting off" and "putting on" in Scripture. Dehabituation means to "put off" or discontinue a sinful practice. Rehabituation then, is to replace that sinful practice with a righteous practice by "putting on" new, Godly habits. Adams sees both actions of putting off and putting on as being necessary for genuine change. He says, "Putting off will not be permanent without putting on. Putting on is hypocritical as well as temporary, unless it is accompanied by putting off."[2]

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[1] Jay E. Adams, The Christian Counselor's Manual (Grand Rapids: Baker Book House, 1973), pp. 176-216.

[2] Ibid., p. 177.

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It should be noted that much of human activity takes place from habit, that is without much conscious thought. Things such as getting dressed, driving and eating are often simply habitual actions. The concern for the believer is that his habitual actions are honoring to God and worthwhile to his spiritual growth. A habit is not evil merely because it is a habit. But the believer must be cautious to examine his life and replace existing evil habits with righteous ones.

Most of what Adams says in this regard is both profitable and correct. However, a potential weakness in his approach is his tendency to see much or all of the putting off and putting on in Scripture as reformational: a process of change in the believer's walk. Many of the biblical occurrences are transformational in nature. That is, the putting off and putting on occurred at conversion, and was primarily an act of God, not the believer. The reader of Adams' work will quickly see that his approach is to view the process of dehabituation and rehabituation as a general principle that is illustrated in scores of Scripture passages. He goes into some detail on the principle as found in Ephesians 4, and then lists many more of these passages for the reader's consideration.[1]

Following Adams' line of thought and the examples given, one would readily agree that the process was indeed

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[1] Ibid., pp. 178-79.

reformational. However, taking a closer look at the passages
he lists, the reader finds that most of them do not include
the words "putting off" or "putting on" in the text.
Neither do they contain forms of the Greek for "putting on"
and "putting off" which are ἐνδύω and ἀποτίθημι, respec-
tively. Instead, Adams has listed a number of passages that
do indeed apply to change in the believer's life; but that
are simply a list of contrasts between sinful actions and
righteous actions.[1]

The principle of dehabituation and rehabituation
can be found in these passages, but usually not the specific
words ἐνδύω and ἀποτίθημι or forms thereof. When these
specific Greek words are considered in context, it is found
that putting off and putting on is often not a reformational
process, but is rather transformational in nature. As will
be demonstrated later, there is even some doubt that
Adams' prime example in Ephesians 4 is a command to change.

The Purpose

It is the purpose of this thesis to examine certain
passages of Scripture where ἐνδύω and/or ἀποτίθημι occur,
to see what Scripture means when it talks about "putting
off" or "putting on." Both terms can be used literally,
but the passages to be examined are all those that use the
terms metaphorically.

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[1] Ibid., p. 179. See especially his footnote 9.

In the literal sense, ἐνδύω means "to draw on," "to clothe oneself with something," or "to put on something."[1] It is used literally in Scripture, most often when speaking of clothing. On the other hand, ἀποτίθημι is used to express the opposite of ἐνδύω. It means "to lay off, lay down or aside, as garments."[2] Since the believer cannot literally "lay down" a habit or characteristic, nor be literally "dressed" with a new habit or characteristic, these words must be understood in the figurative sense. Figuratively speaking then, the word ἀποτίθημι will be understood to mean "to renounce something," and ἐνδύω will be understood to mean "to array oneself with something" or "to be arrayed with something," depending on the grammatical forms.[3]

The overall goal of this thesis is to investigate, as comprehensively as possible, true dehabituation and rehabituation in Scripture. It will be seen that while some occurrences are reformational in nature, many are transformational. The most interesting passages perhaps, are those that combine the two. This thesis will further attempt to demonstrate that the aspects of change which take place at conversion, should result in those changes that continually take place subsequent to conversion.

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[1]TDNT, s.v. "ἐνδύω," by G. Bertram, 2:319.

[2]Harold K. Moulton, ed., The Analytical Greek Lexicon Revised (Grand Rapids: Zondervan Publishing House, 1977), p. 48.

[3]Ibid., p. 138.

The Procedure

The methodology of this thesis is primarily a synthesis of exegetical studies. There are eight major passages that use the words ἐνδύω or ἀποτίθημι metaphorically. Some use both words. Those passages are Romans 13: 12,14a; Galatians 3:27; Ephesians 4:22-25; Ephesians 6:11, 14b; Colossians 3:8-14; Hebrews 12:1; James 1:21a; and I Peter 2:1-2. These passages are grouped into four chapters according to basic similarities in theme. Each passage is considered in a separate section within the chapter, and exegetical observations are made. The primary concern is to deal with the ideas of dehabituation and rehabituation in each passage from a contextual, grammatical, and practical viewpoint. The secondary concern is to examine those things which are specifically being put off or put on in each passage.

The various passages are integrated with one another throughout the exegetical studies, but especially in the concluding chapter. The conclusion also includes a summary of things to be put off and put on for the edification of the reader, with brief comments on special emphases. Additionally, those things that were positionally put off or put on at conversion, and those things that are practically put off and put on on a daily basis, are delineated.

CHAPTER II

ARRAYED IN ARMOR

Armor of Light (Romans 13:12)

The night is far gone, and the day has drawn near. Let
us put off from ourselves then, the works of darkness,
and let us put on the armor (weapons) of the light (Rom
13:12).[1]

There is no doubt that the Bible portrays the

Christian as a soldier engaged in warfare.[2] Thus, this

verse quite appropriately exhorts the believer to put off

"the works of darkness" and to put on "the armor of light."

The translation above shows that "weapons" might be an

appropriate rendering for ὅπλα in place of "armor" since

the number is plural. But the sense of militaristic battle

is inherent in either.

The question then concerns the scenario that is

suggested in this context by the actions of putting off

(ἀποθώμεθα) and putting on (ἐνδυσώμεθα); and the precise

meaning of "works of darkness" and "armor of light."

A common scenario suggested or implied by many

commentators is expressed quite succinctly by Meyer:

[1]All translations are the author's own from the
UBS Greek text, 3rd ed.

[2]Cf. 2 Cor 6:7; 10:4; Eph 6:11-12; 1 Thess 5:8;
1 Tim 1:18; Rom 6:13.

The ἔργα τοῦ σκότους, that is the works, *whose element,*
wherein they are accomplished, *is darkness . . .* are
regarded as *night-clothes,* which the sleeper has had
on, and which he who has risen is now to put off. The
ἐνδυσώμεθα speaks of the putting on of *arms* (ὅπλα),
which in part are *drawn on* like garments.[1]

Lenski, on the other hand, would disagree with Meyer:

Despite some commentators we find neither night-shirts
nor pajamas in ἀποθώμεθα . . . . This does not mean,
like a man puts off his "night-clothes." Was Paul and
were the Roman Christians still dressed in the "works
of the darkness"? The word means: let us once for
all separate ourselves from all such works, so that no
solicitation to join in them, and no inward desire to
join in them may contaminate us.[2]

The response to the question posed by Lenski above,

is that the Roman Christians must have indeed been "still

dressed in the works of the darkness." If they were not,

why would Paul exhort them to put those works away from them-

selves? An inward and positional change in a person, does

not always immediately guarantee an outward, practical

change of every deed and habit. For example, it may take

some time for a truly regenerate believer to totally cease

from the habit of smoking cigarettes. To say that salvation

precludes any further necessity to put off sin (works of

darkness), is to border on a belief in sinless perfection

for the Christian.

Grammatically speaking, Paul uses an aorist middle

in the hortatory subjunctive in this verse. Thus there is

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[1]H. A. W. Meyer, Critical and Exegetical Handbook to
the Epistle to the Romans (Winona Lake, IN: Alpha Publica-
tions, 1979), p. 498.

[2]R. C. H. Lenski, The Interpretation of St. Paul's
Epistle to the Romans (Columbus, OH: Lutheran Book Concern
1936), pp. 808-09.

the idea of an imperative to put something away from oneself at a certain point in time. Due to logical and theological implications, this would necessarily be a repeated act. While we are justified at salvation, sanctification is an on-going process. No human being is able to "once for all separate" himself from sinful deeds. Lenski seems to mistakenly make the aorist tense synonymous with a "once for all" action. That this should not be done is supported by many grammarians and theologians. Dana and Mantey state:

> The fundamental significance of the aorist is to denote action simply as occurring, without reference to its progress. It has no essential temporal significance
> . . . The aorist signifies nothing as to completeness, but simply presents the action as attained. It states the <u>fact</u> of the action or event without regard to its <u>duration</u>.[1]

Machen describes the imperfect as pointing to continued or repeated action, but says that the aorist is a "simple assertion of the act."[2] According to Wenham, "the action of the verb is thought of as simply happening, without any regard to its continuance or frequency."[3] Stagg says, "It is fallacious to argue from the grammatical aorist to a historical singularity."[4] He later goes on to say that a grammarian "misleads when he finds necessarily a 'once and

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[1]H. E. Dana and Julius R. Mantey, <u>A Manual Grammar of the Greek New Testament</u> (New York: The Macmillan Company, 1927), p. 193.

[2]J. Gresham Machen, <u>New Testament Greek for Beginners</u> (Toronto: The Macmillan Company, 1923), p. 81.

[3]J. W. Wenham, <u>The Elements of New Testament Greek</u> (Cambridge: Cambridge University, 1965), p. 96.

[4]Frank Stagg, "The Abused Aorist," <u>JBL</u> (1972):226.

for all' in the aorist imperative."[1] Smith argues that "The

aorist does not indicate once-for-all action,"[2] and cites

no less than 22 biblical examples to support his position.[3]

Practically speaking, the scenario suggested by Meyer is

more appropriate.

This is not to say, however, that conversion does

not bring about change in the life of the believer. Nor

is it to say that the believer should not appropriate

what he has been given at salvation. It simply means that

believers are not sinless, and they do have a need for

commands like that found in Romans 13:12. Therefore, this

should probably be considered as action that will have to

be performed repeatedly.

The meanings of "works of darkness" and "armor of

light" are also open to discussion. John Murray is somewhat

inadequate in defining these terms with any specificity.

He says: "'The works of darkness' are the works belonging

to and characteristic of darkness and darkness is to be

understood in the ethical sense. 'The armor of light' is

likewise to be understood ethically and religiously. . . ."[4]

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[1] Ibid., pp. 230-31.

[2] Charles R. Smith, "Errant Aorist Interpreters,"
Grace Theological Journal, 2:2 (Fall 1981):213.

[3] Ibid., pp. 208-15.

[4] John Murray, The Epistle to the Romans (Grand
Rapids: Wm. B. Eerdmans Publishing Co., 1979), p. 170.

F. F. Bruce does not readily define the "works of darkness" at all, but gives a somewhat clearer explanation concerning "the armor of light." He says that the believer is to put on "Christian graces . . . which were displayed in harmonious perfection in Jesus Christ."[1] More will be said of this in Chapter III in the discussion of "Putting on Christ."

Hodge, however, considers both terms and gives a good definition: "The 'works of darkness' are those works which men are accustomed to commit in the dark, or which suit the dark; and 'armor of light' means those virtues and good deeds which men are not ashamed of, because they will bear to be seen."[2]

An appropriate conclusion then, is that the "works of darkness" would include any sinful acts that are being performed, none of which are fitting for the believer. These are to be put off. The "armor of light" on the other hand, would include righteous virtues, attitudes, and actions, all of which are found in Christ. Indeed, it will be demonstrated in the next section that putting on the armor is equivalent to putting on Christ Himself.

Practically speaking then, dehabituation and rehabituation in this case are somewhat broad ideas. Dehabituation

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[1]F. F. Bruce, The Epistle of Paul to the Romans (London: The Tyndale Press, 1963), p. 241.

[2]Charles Hodge, Commentary on the Epistle to the Romans (Philadelphia: William S. and Alfred Martien, 1864), p. 649.

takes place when the Christian stops living carnally, that
is, stops performing sinful deeds that he would be ashamed
to do in the open. Rehabituation, on the other hand, takes
place when the Christian is living in conformity with the
person of Christ. In other words, he is practicing
righteous deeds.

The Full Panoply (Ephesians 6:11,14b)

Put on the panoply (whole armor) of God, for you to be
able to stand against the wiles of the Devil . . .
having put on the breastplate of righteousness (Eph 6:
11,14b).

This passage is closely related to Romans 13:12 in
that both have to do with that spiritual warfare mentioned
earlier. This portion of Ephesians is the most complete
description of what God has supplied for the believer in
the way of defensive and offensive provisions. The putting
on of that armor supplied by God answers the question "How?"
that the reader might have after reading the command in
verse 10 to "be strong."

The verb ἐνδύσασθε here is an aorist middle impera-
tive. It is clearly a command in this case. Wuest says,
"The Christian is to take up and put on all of the armour
of God as a once-for-all act and keep that armour on during
the entire course of his life."[1] Once again, this is an
example of a commentator equating the terms "aorist" and

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[1] Kenneth S. Wuest, Ephesians and Colossians (Grand
Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 142.

"once-for-all," which was demonstrated earlier to be invalid.[1]

It is more probable that this is not a once-for-all act, but rather a constantly needed reminder to be equipped for spiritual battle. This can be logically demonstrated by the arguments which follow.

The believer is evidently not automatically clothed in this armor at conversion, though the armor itself does come from God, just as salvation does. The phrase "armor of God" is a "genitive of origin or source--the panoply which comes from God or is provided by Him."[2] But if it was automatically placed upon the believer at salvation, there would be absolutely no need for this command in Ephesians 6:11.

Therefore, if it is not placed on the believer at salvation, at what point subsequent to salvation can it be said to be permanently (once-for-all) in place? What actually takes place in the life of the believer to make this a once-for-all act? What prevents him from setting aside his provisions through disuse, only to have to be reminded by Ephesians 6:11 to take them up and clothe himself once more? These questions cannot be answered with any scriptural certainty.

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[1] See discussion on pages 10-11.

[2] S. D. F. Salmond, "St. Paul's Epistle to the Ephesians," Expositor's Greek Testament, ed. by W. Robertson Nicoll (5 vols.; London: Hodder and Stoughton, n.d.), 3:382.

Therefore, logically speaking, it must be concluded that the putting on of the armor of God is not a once-for-all act. The armor is made available at salvation as a provision from God, but the Christian must avail himself of the weapons and don this armor to be adequately equipped to do battle. A Christian can be inadequately equipped through his own fault, and thus lose a battle against the forces of darkness. This is known as giving in to temptation, or sin.

Grammatically speaking, the strength of this position is, at best, an argument from silence. While the aorist does not necessarily mean "once for all," it also does not necessarily mean "repeated." It is again beneficial to consider Wenham's remark that the aorist is an action that simply happened "without any regard to its continuance or frequency."[1] Therefore, this present argument has the strength of logical support, while those who hold to a once-for-all action lack both grammatical and logical support.

Before drawing any conclusions then, as to what the "armor of God" actually is, it will be beneficial to examine the second "put on" in this passage, found in verse 14: "having put on the breastplate of righteousness." Here the word is ἐνδυσάμενοι, an aorist middle participle. It is used here as part of the list of items that make up the armor of God. Through a proper understanding of this phrase, one can better understand the phrase "armor of

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[1] Wenham, Elements, p. 96.

God" and can see a link between "armor of God" and "armor of light" from Romans 13.

A controversy seems to exist as to whether the armor in general, and the breastplate, specifically, is provided at salvation, or is appropriated at some later point in time. I Corinthians 1:30 says, "But by His doing you are in Christ Jesus, who became to us . . . righteousness." There is a righteousness (δικαιοσύνης) gained by the believer at salvation. It is Christ's righteousness. The question is whether or not the breastplate of righteousness refers to this righteousness of Christ which belongs to the Christian already, or to a separate righteousness by which the Christian exhibits an upright and moral character. While there are scholarly men on both sides of the issue, one commentator sums it up most clearly:

> It seems best to reject the idea of a practical righteousness as something different from the imputed righteousness of Christ. The imputed righteousness of Christ, when applied to the believer's life, issues forth in righteous living. This is Paul's thought in Ephesians 6:14b. In the spiritual warfare, the believer must make personal use of the righteousness of Christ which is his by imputation.[1]

In other words, putting on the breastplate of righteousness means to apply to one's life that righteousness of Christ which is already present as a result of salvation.

On the other hand, however, it could be argued that in practicality it is indeed "practical righteousness"

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[1] Norman Dean Franklin, "The Roman Panoply and Ephesians Six" (Th.M. thesis, Dallas Theological Seminary, 1963), p. 34.

which is being attacked in this context. For how could
Satan attack imputed righteousness, which is perfect? But
the practical righteousness, being imperfect, is subject to
his onslaughts.

This analogy can be stretched to include the other
pieces of armor as well, and this offers a solution as to
what the "armor of God" is. The person of Christ makes up
the full panoply of God. Lenski says, concerning Romans 13,
"The fact that 'the Lord Jesus Christ' is used after the
verb 'draw on for yourselves' plainly indicates that He is
the embodiment of our weapons, our full panoply."[1] There-
fore God supplies the believer with weapons of offense and
defense which are characteristic of Christ Himself. But
these weapons are useless until the believer obeys the
command to put on the armor. The available must be made
applicable. The Christian must realize that not only the
righteousness, but also the weapons of truth, peace, sal-
vation, faith, the Word, and so forth, are all of Christ.

Thus it seems safe to equate the putting on of
the "armor of God" with putting on the "armor of light."
Furthermore, both seem to be synonymous with putting on
Christ. More will be said of this in the next chapter.

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[1] Lenski, Romans, p. 809.

CHAPTER III

CLOTHED WITH CHRIST

A Present Command (Romans 13:14a)

But put on the Lord Jesus Christ (Rom 13:14a).

In Romans 13:11-14, there is an interesting array of parallels and contrasts. Each verse in this passage carries the principle of dehabituation and rehabituation, though not every verse uses ἐνδύω or ἀποτίθημι. On the negative side there is "sleep" (v. 11), "night" (v. 12), "works of darkness" (v. 12), a list of sinful acts (v. 13), and fleshly lusts (v. 14). These are not to characterize the life of the believer.

On the positive side however, we have "salvation" (v. 11), "day" (v. 12), "armor of light" (v. 12), "walk becomingly" (v. 13), and "the Lord Jesus Christ" (v. 14). The group of negatives are parallel to each other, and stand in direct contrast to the group of positives, which are also parallel to each other.

With this in mind, it is even easier to see how "put on the armor of light" and "put on the Lord Jesus Christ" can be equated.

> The thrust of Paul's thought, then, is this: since the day is at hand, the believer should practice Godly living by laying aside the deeds of darkness, character-ized by the lusts of the flesh, and by putting on the

armor of light, characterized by the person of Christ. The "putting on" of Christ in Romans 13:14, then, is related to the active prevention of the fulfillment of the lusts of the flesh, the "deeds of darkness."[1]

It has already been noted that Romans 13:12 uses the aorist middle subjunctive of ἐνδύω.[2] Verse 14 similarly uses an aorist middle imperative. This is the only New Testament occurrence of "put on Christ" as a direct command to the believer. But the force of it necessitates a decisive act of the will. The believer is to be directly involved in his sanctification. There is some similarity here between this idea and the ideas of putting on armor and righteousness as discussed in the previous chapter. God and the Christian are both involved in the process.

Galatians 3:27, which will be discussed in more detail later, speaks of the fact that everyone who has been baptized into Christ has put on Christ. That baptism into the Body of Christ is a ministry of the Holy Spirit which takes place at salvation. Chafer says, "The central truth is that the one Spirit baptizes all--every believer--into the one Body. What is thus accomplished for every believer is a part of his very salvation . . . ."[3] So it will be seen that in one sense, the putting on of Christ is an accomplished fact. However, in Romans 13:14, one cannot

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[1] David L. Warren, "A Biblical Study of the Phrase 'Put on Christ'" (Th.M. thesis, Dallas Theological Seminary, 1973), pp. 8-9.

[2] See p. 7.

[3] Lewis S. Chafer, Systematic Theology, vol. 6 (Dallas: Dallas Theological Seminary, 1948), p. 143.

escape the fact that there is a command for the believer to do so now. Once again, the believer must appropriate something that has already been made available.

Salvation has made Christ available through that union with Him that is the essence of salvation. So then, the question still remains as to what the term appropriate means. Just what is it that the believer has to do to "put on Christ?"

Part of the key to putting on Christ is found in Philippians 2:5 which says, "Let this mind be in you which also was in Christ Jesus." Salvation is just the starting point. To have the mind of Christ is to have His attitudes and emotions, to think, act, and react as He would, to be humble and obedient. To have the mind of Christ and to emulate His character, as illustrated in the Gospels, is to appropriate Him in the fullest. This, of course, is a goal to be strived for, an on-going process, a repeated action which will not be completed until the saint is glorified. Others would agree with this view. Barrett states, "Those who have put on Christ in baptism, must put on Christ by living in conformity with His mind."[1]

The problem with this view is to explain how a redeemed sinner can indeed practice this emulation of Christ. While this putting on is essential for spiritual victory, the only source of power to accomplish it is God.

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[1] C. K. Barrett, A Commentary on the Epistle to the Romans (New York: Harper and Row Publishers, 1957), p. 254.

The Christian must submit himself to God's controlling
enablement. Galatians 5:16 says, "Walk by the Spirit, and
you will not carry out the desire of the flesh." This seems
to parallel Romans 13:14 and relates "walking by the Spirit"
to "putting on Christ." Warren sums it up quite well:

> In practical terms, when the believer is tempted to sin,
> "putting on Christ" becomes an act whereby he is
> responsible for yielding himself to God, asking the Holy
> Spirit to control him, and trusting the Lord to manifest
> His character and virtue. The believer's clear responsi-
> bility involves his actively submitting himself to God's
> control rather than the control of the flesh.[1]

A Past Event (Galatians 3:27)

> For as many of you as were baptized into Christ, you
> have put on Christ (Gal 3:27).

In this statement to the believers at Galatia, Paul
is saying something different than he said in Romans 13:14.
In Galatians 3, the form of ἐνδύω is an aorist middle indica-
tive rather than an imperative. He is clearly speaking of
a point in time in the past. That point in time wherein
they "put on Christ" was at their salvation.

In order to draw this conclusion, one must see the
phrase "baptized into Christ" as speaking of the salvation
experience. This view can be substantiated by two Scriptures
primarily. The first is I Corinthians 12:13. Once again
Paul is writing and says, "For by one Spirit we were all
baptized into one body . . . ." This special ministry of

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[1] Warren, "Put on Christ," pp. 12-13.

the Holy Spirit is that act whereby the believer is placed into the Body of Christ. That only happens at the salvation experience.[1]

The second passage is Romans 6:3-6. The main thrust of this passage is that baptism into Christ is an identification with Christ in his death, burial and resurrection. The outcome of this identification is found in verse 6, "that henceforth we should not serve sin"; and in verse 11, "Likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

F. F. Bruce puts these thoughts together with the phrase "put on Christ" and concludes that Christians ". . . have been incorporated into Him, have become members of His body, and so have shared by faith-union with Him those experiences which were His historically, His crucifixion, and burial, His resurrection and exaltation."[2]

Therefore, if these events of being baptized into Christ and having put on Christ are past events, of what import and application are they to today's Christian? Again, the answers are found in Romans 6:6 and 11. Because of the fact of salvation and the resultant putting on of Christ, the Christian is to "reckon" himself "dead indeed unto sin" and therefore "not serve sin." While this putting on of Christ is a positional truth, the believer can still make it very practical.

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[1] Chafer, Theology, p. 143.

[2] Bruce, Romans, p. 137.

He is able to put off the "works of darkness" and put on the "armor of light" (Rom 13:12). He is able to "put on Christ" in his daily walk as explained above in the command of Romans 13:14, because he has put on Christ positionally at salvation as illustrated in Galatians 3:27. A conclusion then, is that Romans 13:14 speaks about a reformational putting on and Galatians 3:27 speaks of a transformational putting on which takes place at salvation. That which is put on is the virtues, characteristics, and enablement of Christ Himself.

CHAPTER IV

SHEDDING THE OLD MAN AND DONNING

THE NEW MAN

Former vs. Present (Ephesians 4:22-25)

For you have put off the old man, according to the
former behavior, being corrupted according to deceitful
lusts, and have been renewed in the spirit of your
mind; and have put on the new man, which according to
God was created in righteousness and true holiness.
Therefore, having put off falsehood, speak the truth
each with his neighbor because we are members of one
another (Eph 4:22-25).

This passage is especially important to this discus-
sion because it contains two forms of ἀποτίθημι as well as
one form of ἐνδύω. As was mentioned in the Introduction,
Jay Adams devotes a good deal of print to this particular
passage and those verses immediately preceeding and follow-
ing this passage.[1] However, while he takes these verbs as
imperatival, this writer would disagree.

In verse 22 an aorist middle infinitive, ἀποθέσθαι
(put off), is used. In verse 24 the aorist middle infini-
tive for put on (ἐνδύσασθαι) is used. Then in verse 25
there is another occurrence of put off, ἀποθέμενοι, this
time an aorist middle participle. The controversy occurs
over the interpretation of the first two verbs, which are

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[1] Adams, Manual, pp. 176-79.

infinitives. It is possible to take the aorist middle
infinitives as either infinitives of result or as infini-
tives of command. Adams would obviously pick the idea of
command. This writer will demonstrate the probability that
they are infinitives of result.

First, Dana and Mantey imply that the use of the
infinitive as an imperative probably only occurs in Romans
12:15, Philippians 3:16, and Titus 2:2. At any rate, it is
extremely rare.[1] Another writer says, "To take the
infinitive 'put off' in Ephesians 4:22 as imperatival,
which is grammatically possible, is not a frequent use of
the infinitive in Paul's writings."[2]

A second consideration is the appearance of the
participle in the immediate context, namely verse 25.
This participle could be understood as a causal participle
which denotes "that which is the ground of action in the
main verb," and which carries the thought "because" or
"since."[3] In other words, verse 25 might be rendered,
"Each one of you speak truth with his neighbor, since (or
because) you have put off falsehood . . ." (a past
completed action). S. Lewis Johnson would also take this
participle as causal. This is seen in his discussion of

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[1]Dana and Mantey, A Manual Grammar, p. 216.

[2]Jack L. Arnold, "The Pauline Doctrine of Progres-
sive Sanctification" (Th.D. dissertation, Dallas Theologi-
cal Seminary, 1967), p. 124.

[3]Dana and Mantey, A Manual Grammar, p. 227.

ἀπεκδύομαι, which is different in root from ἀποτίθημι, but the same in meaning. This verb will be considered again in the next section on Colossians 3. At any rate, Johnson is speaking of the occurrence of this verb in Colossians 2:11,15 where he says:

> . . . it is used in connection with the effects of the cross work of our Lord . . . . The word is an intensive double compound, a stronger word than apothesthe (AV, "put off"), which occurs in verse eight and is translated in identical fashion. The participle is an aorist and cannot be contemporaneous in time with the subject of pseudesthe (AV, "lie not"). It refers to the events of the cross (cf. Eph 4:21-24).[1]

Because of Johnson's cross-reference to Ephesians 4:21-24, it seems that he equtes ἀπεκδύομαι in Colossians and ἀποτίθημι in Ephesians 4 as referring to the cross work of Christ. Grammatically speaking, Johnson would be correct in doing so, since both are aorist participles, not contemporaneous in time with the leading verb. This cross work, of course, is a past completed action.

Due to the considerations above, one should conclude that the infinitives for "put off" and "put on" in Ephesians 4:22-24 should be taken as infinitives of result. They do indeed show the grounds for the action to be taken in verses 25 through 32. Those verses contain a number of imperatives to be obeyed by the believer who has "put on the new man." But the infinitives themselves are not imperatives.

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[1] S. Lewis Johnson, "Christian Apparel," Bibliotheca Sacra 121 (January-March, 1964):27.

It then remains to be seen what is meant by "old man" and "new man." One part of the old man would probably include "falsehood" as in verse 25 where there is a parallel phrase. But the old man is much more than that. Foulkes understands this thought to mean: "all that belongs to the old way of life, the way of the heathen that has been described in verses 17-19, is to be set aside decisively."[1] Other commentators simply define it as the "old self."[2] Murray says that it is "the old self or ego, the unregenerate man in his entirety."[3] Another says, "Now the old man refers to the old sinful nature, the total personality, corrupted by the fall of Adam,"[4] while yet another claims, "It must not be identified with the 'flesh' or 'our sinful nature.'"[5]

So there is seen to be an array of concepts on what the old man is, but all are basically similar. The new man, however, is usually seen by each commentator as simply being the opposite of the old man. Warren sums it up by saying:

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[1] Francis Foulkes, The Epistle of Paul to the Ephesians (London: The Tyndale Press, 1963), p. 130.

[2] E. K. Simpson and F. F. Bruce, Commentary on the Epistles to the Ephesians and Colossians (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), p. 105.

[3] Murray, Romans, p. 219.

[4] J. Dwight Pentecost, Patterns for Maturity (Chicago: Moody Press, 1966), p. 91.

[5] W. H. G. Thomas, St. Paul's Epistle to the Romans (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946), pp. 167-68.

. . . the old man may be described as the total, unre-
generate self of the unbeliever, including what is
identified as "the flesh" and the "sin nature." The new
man is the total, regenerate self, the new creation.
The old man has been crucified and "put off." The new
man has been "put on" and is being renewed.[1]

The old man would include characteristics of sinful
habits, "works of darkness," "deceitful lusts," and other
things discussed previously in the imperatives to "put off."
The new man would include characteristics of Christ, the
"armor of light," also discussed previously. Here is evi-
dence for a positional truth that made it possible for the
Christian to put off sinful habits and put on righteous ones.
These truths must be linked to the practical imperatives
for the believer to fulfill his responsibilities in regard
to sanctification; namely to reckon himself dead to sin,
and to appropriate righteousness in Christ.

Evil Deeds vs. Righteous Deeds

(Colossians 3:8-14)

But now, also put off all (these) things: wrath, indig-
nation, malice, blasphemy, filthy language out of your
mouth. Do not lie to one another, since you have put
off the old man with his works, and have put on the new
man that (is) being renewed in full knowledge according
to (the) image of Him who created him; where there is
not Greek and Jew, circumcision and uncircumcision,
barbarian, Scythian, slave (or) freeman--but Christ (is)
all things in all.

Then put on as the elect of God, holy and beloved, tender
feelings of mercy, kindness, humility, meekness, long-
suffering, bearing with one another, and forgiving one
another, if any has a complaint against any; even as
Christ forgave you, so you also (do). And above all
these, (put on) love, which is the bond of perfectness
(Col 3:8-14).

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[1] Warren, "Put on Christ," p. 41.

This passage in Colossians 3 may very well be the key to the whole discussion of dehabituation and rehabituation. In this chapter is a beautiful illustration of the contrast between the positional and the practical; between that which took place at conversion, and that which still takes place in the process of sanctification. This passage is ideal in that it contains both a reformational "put off" and "put on" and a transformational "put off" and "put on." It is also an ideal passage because it very specifically lists actions and attitudes that are to be put off or on by the Christian.

First of all, in verse 8, there is the aorist middle imperative, ἀπόθεσθε. This is a direct command to put off some very specific things. These things might be called "works of darkness." They are definitely things that characterize the "old man." So the connection is obvious between this imperative and ones discussed previously. The things to be put off in this verse and in the beginning of verse 9 include: wrath, indignation, malice, blasphemy, filthy or abusive speech, and lying.

The reason that these things should be put off, and the source of enablement to put these things off, are found in verses 9 and 10. There it says, "Since you have put off the old man with his works, and have put on the new man . . . ." The "put off" in verse 9 is an aorist middle participle. However, instead of a form of ἀποτίθημι, this time ἀπεκδυσάμενοι is used. Though the two words are

different in verbal roots, they are synonymous in this context. Arndt and Gingrich show that used figuratively as regards the old man, ἀποτίθημι means to "lay aside, rid oneself of,"[1] and ἀπεκδύομαι means "take off, strip off."[2] Therefore, the extra word fits in well with the present discussion. As discussed in the previous section, this participle should also be classified as causal, and it has been translated as such.

Not only has the old man been put off, thus enabling the putting off of these negative qualities, but likewise, the new man has been put on. This "put on" is also an aorist middle participle like the "put off," and is also causal in quality. It is the verb ἐνδυσάμενοι. As a result of both putting off the old man and putting on the new man in the past the negative characteristics mentioned in verses 8 and 9 can be put off now in the present. Also as a result of these past actions, some positive qualities can be put on in the present. These are listed in verses 12-14 with the imperative ἐνδύσασθε. This is precisely the same word that is found in Romans 13:14, where the believer is commanded to "put on Christ." In verses 12 through 14 of Colossians 3, the Christian is given some specific characteristics to put on. These would all characterize Christ Himself, and might be included in the "armor

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[1] BAGD, p. 100.

[2] Ibid.

of light" or armor of God concept. Those things which are
commanded to be put on are tender feelings of mercy, kindness,
humility, meekness, longsuffering, bearing with one another,
forgiving one another, and love. It is beyond the scope of
this thesis to do a detailed word study on each of the
characteristics being put off or put on by the Christian.
They are easily understood. But here is the starting point
for the Christian who desires to know God's will in the
matter of dehabituation and rehabituation. The believer
should evaluate his life in regards to his forgiving spirit,
love, kindness, and the other virtues mentioned above. Those
that are missing should be strived for in the life. God's
help should be requested to make these things part of the
Christian's demeanor. By making these things part of his
character, the believer is putting them on.

So here is a clear example of both kinds of putting
off and putting on. At salvation, the old man was put off
positionally. However, as the believer progresses through
the spiritual maturation process, he is commanded to
further put off sinful deeds and put on Christ-honoring
righteous deeds. Man and God both play a very necessary
part in dehabituation and rehabituation.

CHAPTER V

OTHER SINS THAT ARE PUT OFF

Denunciation of Various Evils (Hebrews

12:1, James 1:21a, 1 Peter 2:1-2)

So therefore, having such a cloud of witnesses encircling us, having put off every weight and the easily-besetting sin, let us through patience, run the race set before us (Heb 12:1).

Therefore, having put off all filthiness and overflowing of evil, in meekness receive the implanted word . . . (James 1:21a).

Then having put off all malice, and all guile, and hypocrisies, and envies, and evil words, as newborn babies, desire the pure milk of the word, that you may grow by it (1 Pet 2:1-2).

These three passages will all be considered together since they have striking similarities. The most important is that all three use the identical word for "put off." It is the aorist middle participle, ἀποθέμενοι, which should be taken as a causal participle, with a possible translation using the words "because" or "since."

Each passage also contains a contrast between an undesirable action and a desirable one. These would probably fit in well with Adams' scheme of thinking concerning dehabituation and rehabituation, but the imperatival sense is only apparent in the positive side of each

passage. The negatives are seen to have been taken care of in the past, probably at the time of salvation.

The word ἐνδύω is not seen anywhere in these verses, but the principle can be seen in the contrasts. As mentioned in the Introduction, this is Adams' approach to this topic. It could be conjectured that he might see in Hebrews 12:1 that the "weight" and the "easily besetting sin" are to be put off, while a patient running of the race is to be put on. In James 1:21a, he might say that "filthiness and overflowing of evil" is to be put off, and a reception of the Word is to be put on. In I Peter 2:1-2, he might say that malice, guile, hypocrisies, envies and evil words are to be put off. On the other hand, a desire for the Word is to be put on. This writer would agree with Adams in principle, but would point out that only the "putting off" is spelled out as such, and that as a completed act. Again, there is no occurrence of ἐνδύω in these verses, and the imperatives are not in the forms of ἀποτίθημι.

The significance is that the things being put off in these verses were put off with the old man, at salvation. Therefore, to add to the definition of characteristics which comprise the old man, one would have to add the encumbrances that slow us down spiritually, easily besetting sin, filthiness, overflowing of evil, malice, guile, hypocrisies, envies, and evil words. When the things being put on are broken down into manageable specific words or

terms, it becomes much easier for the Christian to obey the direct commands which make up his part in sanctification.

CHAPTER VI

CONCLUSION

Summary of Findings

Habit is a way of life, not inherently bad. The process of sanctification starts at salvation and ends at glorification. Both God and man have a part in this process. The task of the believer is to examine his own spiritual condition, and those habits which are part of his personal character. Those habits which are sinful or not glorifying to God nor beneficial to spiritual growth must be put off. In their place, new, God-honoring habits must be put on. Jay Adams calls this dehabituation and rehabituation.

This putting off and putting on, however, is not always part of the sanctification process. Some things are immediately put off or put on when a person accepts Christ as his personal Savior. These two types of putting off and putting on are interrelated, the former being the result of the latter.

The main Greek word for "put on" is ἐνδύω. The primary Greek word for "put off" is ἀποτίθημι. While these words are both used literally (usually when speaking of clothing or garments), it has been the purpose of this

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thesis to examine their figurative usage in the New Testament.

Two passages speak of putting on armor. The first is Romans 13:12; the second is Ephesians 6:11,14b. The idea of spiritual warfare and a militaristic overtone is apparent in both. In Romans 13, Paul uses a hortatory subjunctive in the aorist middle to exhort the Roman believers to put off from themselves the "works of darkness" and to put on "the armor of light." These are changes in habit subsequent to salvation. The "works of darkness" would include any sinful acts or attitudes that would normally characterize an unregenerate man, and thus be inappropriate for a Christian. The "armor of light" would include the characteristics, acts and attitude of Christ Himself, the perfect example.

In Ephesians 6, there is a clear command to put on "the armor of God." This passage is closely related to Romans 13, but goes into more detail concerning the individual pieces of armor and weaponry. This passage brought to the forefront the controversy between positional truth and practical truth, the tension between transformational change and reformational change. It was especially easy to detect in verse 14 with the discussion of "having put on the breastplate of righteousness." Just as Christ's righteousness is given to the believer at salvation, but must be appropriated by the believer for a successful Christian walk, so it is with the other examples of putting

off and putting on. It was demonstrated that "armor of
light" from Romans 13 and "armor of God" from Ephesians 6
are synonymous terms, and both would be involved in "put-
ting on Christ." The imperatival emphases of these two
passages shows the importance of the Christian's own actions
in the process of sanctification.

Just as two passages speak of putting on armor, two
also speak of putting on Christ. As was mentioned above,
both terms could probably be used interchangeably without
a great deal of change in the meaning. The first passage
considered was Romans 13:14a, the only New Testament occur-
rence of a direct command to the believer to "put on
Christ." It appears in the aorist middle imperative. It
again directly involves the Christian's responsibility,
because the force of it necessitates a decisive act of the
will. The key to putting on Christ seems to be in putting
on the mind of Christ as described in Philippians 2:5.
Thus, putting on Christ involves the believer's yielding
of himself to the control of the Holy Spirit.

The second occurrence of "put on Christ" is clearly
speaking of the past instead of the present. It is an
aorist middle indicative found in Galatians 3:27. The
theme of the verse is that the believer put on Christ in
the past when he was baptized into Christ. This baptism
is most likely the same as that ministry of the Holy Spirit
spoken of in I Corinthians 12:13. In other words, the
believer has put on Christ at the time when he was born

again, because that was precisely the time when he was bap-
tized into the Body of Christ. Because of this positional
truth, the Christians can obey the very practical imperative
of Romans 13:14.

The third pair of passages that was considered had
to do with "putting off the old man and putting on the new
man." This discussion contained perhaps the best examples
of the two types of dehabituation and rehabituation. The
first passage was Ephesians 4:22-25 which contains two forms
of ἀποτίθημι as well as one form of ἐνδύω. One of the "put
offs" as well as the one "put on" were seen to be aorist
middle infinitives. These were taken to be infinitives
of result, rather than infinitives of command, as some
would believe.

This conclusion that Ephesians 4 contained trans-
formational principles rather than reformational ones, was
supported by grammar and context. It was also concluded
that the "old man" is the total unregenerate self, while
the "new man" is the total regenerate self. The old man
can be seen to be parallel with "works of darkness," deceit-
ful lusts," and the lists of sins portrayed in the things
to be put off. On the other hand, the new man is identified
with the "armor of light," the "armor of God," and Christ
Himself.

The second passage in this discussion on the old
and new man was Colossians 3:8-14. This was seen to be an
ideal passage to illustrate the differences between

positional dehabituation/rehabituation, and practical dehabituation/rehabituation. That is because this passage contains two aorist middle imperatives for practical principles, as well as two aorist middle participles for positional principles.

The last discussion was on Hebrews 12:1; James 1:21a; and I Peter 2:1-2; all of which contain the aorist middle participle, ἀποθέμενοι. These of course, would all be causal, and would be representing past action. The theme of each passage is that since the believer has put off various negative and sinful things, his life can and should be characterized by some new positive and righteous things.

The overall conclusion of these findings is that through salvation the believer is clothed upon with certain benefits. He needs to appropriate these benefits to the fullest, in order to obey the biblical imperatives for change which are his responsibility in the process of his sanctification. The Christian could not do his part without the enabling of the Holy Spirit, nor without the spiritual "clothing" that is provided him at salvation. Nor is that spiritual "clothing" which is given by God sufficient, if the believer chooses to disregard his benefits and live carnally.

Practical Considerations

The final conclusion for every born again Christian is that he must realize that a wonderful transformation took

place at salvation. At that time, the old man with all his works was cast aside. The works of the old man were a weight to the believer and consisted of such besetting sins as falsehood, filthiness, the over-flowing of evil, malice, guile, hypocrisies, envies, and evil words. At the same time, God clothed that believer with the new man, a new regenerate self: made up of Christ's attitudes and righ-teousness.

At that point, a wonderful process called sanctifi-cation began. Through progressive sanctification the Christian grows to complete maturity and Christlikeness. The process will only be finished when God finally takes that believer home and glorifies him. In the meantime, however, each Christian has a part in his sanctification. He must disavow and renounce the works of darkness, which include any sinful act such as characterizes the unsaved man. No work of darkness is befitting to the life and testimony of the Christian. Some works of darkness are wrath, indignation, malice, blasphemy, filthy language, and lying.

Since salvation does not bring sinless perfection to the believer, the commands of Scripture to appropriate what is rightfully his are necessary. Besides renouncing such works of darkness, the Christian must also array him-self with Godly qualities. No one has ever displayed Godliness more fully to man than the Lord Jesus Christ Himself. So the Christian must put on Christ by putting

on His mind. That includes his actions and reactions, and attitudes toward life. That also includes living righteously through the enablement of Christ's righteousness which was bestowed at salvation.

The Christian must not only don that breastplate of Christ's righteousness, but indeed the whole armor of God, the armor of light. The Christian who is fully equipped for spiritual warfare will exhibit such things as tender feelings of mercy, kindness, humility, meekness, longsuffering, forebearance, forgiveness and love.

This is dehabituation and rehabituation in the Christian life.

APPENDIX

Dehabituation and Rehabituation in Chart Format

Scripture Passage	Transformational Dehabitua-tion*	Transformational Rehabitua-tion**	Reformational Dehabitu-ation***	Reformational Rehabitu-ation****
Romans 13:12			works of darkness	armor of light
Ephesians 6:11,14b		breastplate of righ-teousness		panoply of God; breast-plate of righteous-ness
Romans 13:14a				Lord Jesus Christ
Galatians 3:27		Christ		
Ephesians 4:22-25	the old man falsehood	new man		
Colossians 3:8-14	old man with his works	new man	wrath, indigna-tion, malice, blasphemy, filthy language, lying	tender feelings of mercy, kindness, humility, meekness, longsuffer-ing, fore-bearance, forgive-ness, love

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   *    things that are put off at salvation
  **    things that are put on  at salvation
 ***    things that are put off daily
****    things that are put on  daily
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Scripture Passage	Transform- ational Dehabitua- tion	Transform- ational Rehabitua- tion	Reforma- tional Dehabitu- ation	Reforma- tional Rehabitu- ation
Hebrews 12:1	weight, easily besetting sin			
James 1:21a	filthiness, overflowing of evil			
I Peter 2:1-2	malice, guile, hypocrisies, envies, evil words			

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