



# A Glossary of **GLORIOUS TERMS**

By Daniel Kriss

The puritan preachers are renowned for their diligence in studying the Scriptures. They would take a word or a phrase in the original language and, like an inspector of diamonds, they would study every facet until they knew it intimately, and could communicate its worth. Their meticulous attention to detail was never more clearly realised then when they stood to preach before their congregations. As they would read the text, and come across the word or phrase which had been the subject of their study, their lips would begin to quiver, and their eyes would fill with tears, for they knew the value of Scripture's glorious terms, and were crushed under the weight of its theological significance.

This booklet is an attempt to bring back the wonder and brilliance associated with some of these precious terms. The studies contained within this booklet are taken from a series of communion messages that I preached at my church. Of all my studies in these past twelve years

of preaching, none have had a greater impact upon me or brought about a fresh wonder and admiration for the gospel.

At the outset it is important that you understand the difference between words and terms. The Bible contains many *words* which when modified and combined in accordance with the laws of grammar (syntax), form cogent sentences. However, *terms* are not merely words. They have an exact meaning based on their context. This booklet is not a study of some interesting words, but an analysis of spiritual terms which are pregnant with truth.

The seven terms which form the basis of this book are incredibly precious. I urge you not to consider these terms with a casual flippancy, but to approach each with the understanding that they form the basis of true Christianity. Many-a-martyr died in protecting and upholding these glorious terms, and in studying them out in this book, I believe you will see why.

# A Glossary of Glorious Terms

(Part 1 - Atonement)

## Introduction

Having thoroughly examined each of the seven sayings of the Saviour on the cross, we begin a new series for our monthly communion messages. I am particularly excited about this study and in just a few moments you will see why!

Some weeks ago I was asked at Bible study to compile and define a list of theological terms to aid people's understanding of what is being taught. This seven-part series is some of the outworking's of that request.

Our new series is entitled: "A Glossary of Glorious Terms" and we will be examining seven incredible concepts:

1. Atonement
2. Election
3. Imputation
4. Justification
5. Propitiation
6. Redemption
7. Regeneration

Before we examine our first term there are a couple of important introductory comments to make:

### The Difference between "Words" and "Terms"

Our series is not a study of "words", it is a study of "terms".

What's the difference?

"A word is a set of letters that when modified and combines according to the law of grammar (syntax) may constitute a sentence, an imperative or other aspect of language."

"A term is a word or phrase that has an exact or specific meaning".

In other words, every term is made up of words, but a word is not necessarily a term.

Howard Hendricks writes, "*Terms are more than mere words. Terms have specific meaning based on their context.*"

In our series we are not simply examining some interesting words, but studying a world of information and truth contained in each of these terms.

### The Gravity of the Subject Matter

We embark on a subject that is at the very core of our belief system. Every one of these precious terms is rich with truth and theology and should not be approached flippantly.

The puritans were a group of European Protestants who took a stand for religious purity in the 16<sup>th</sup>, 17<sup>th</sup>, and 18<sup>th</sup> centuries. They were consumed with a passion for the holiness of God and the accurate rendering of Scripture. History tells us that when the Puritan preachers ascended to the platform and began to read the Scriptures, their lips would start to quiver and tears would begin to roll down their cheeks. When they came across one of these glorious terms in the text they would begin to weep and shake because they were crushed under the weight of its theological significance.

O that we might have that same passion and veneration for these glorious terms. Join me as we consider "A Glossary of Glorious Terms (pt. 1) – Atonement"

## Defining the Term

The English word “atonement” came into existence about 1510 and is believed to have been coined by William Tyndale. In translating the Scriptures into English, Tyndale invented this word which broken into its syllables is “at-one-ment.” It is interesting to note that the word “atonement” is one of the only theological words with English origin- almost all others are derived from the Greek, Latin or French.

The dictionary defines “atonement” as “the act of making amends for a wrong, the condition of being reconciled.”

The Hebrew word for atonement is “Kipur” with the verb form being “Kaphar” and means to “cover, purge, make reconciliation”, and to “cover with or coat with pitch.” It is from this Hebrew word that we get the Jewish Holiday “Yom Kippur” which literally means “The Day of Atonement.”

The word “atonement” appears some 90 times in the Old Testament (ESV Translation) and only once in the New Testament (KJV Translation). However, the term or concept is alluded to throughout the Bible.

Its primary usage is in reference to the Old Testament sacrificial system.

Let’s take a look at this now.

## Atonement in the Old Testament

The Day of Atonement (Yom Kippur) was the most solemn holy day of all the Israelite feasts and festivals. It occurred once a year on the tenth day of the seventh month in the Hebrew calendar (Lev.16:29).

### Read Leviticus 23:26-32; Leviticus 16

#### Summary of Events:

- Failure to fulfil all that God commanded would result in the death of the high priest (16:2)!
- Before entering the tabernacle, the high priest was to bathe and put on special garments (16:4)
- A bull was sacrificed by the high priest as a sin offering (atonement) for himself and his family (16:6,11).
- The blood of the bull was to be sprinkled on the Ark of the Covenant (16:14).
- The high priest would then take two goats from the congregation, one for a sin offering and the other as a scapegoat (16:5, 7, 9-10).
- The blood of the goat offered as a sin offering for the people was then sprinkled on the Ark of the Covenant too (16:15),
- The high priest would then return to the congregation and place his hands on the living goat and confess over it all the iniquities and trespasses of the people of Israel. The goat was then sent away into the wilderness bearing the sins and iniquities of the people (16:20-22).
- This goat carried on it the all the sins of the people which were forgiven for another year (16:30,34)
- All the remains of the sin offerings, the skin, flesh, and faeces were burned with fire and all who were directly involved in this ceremony (high priest and the man who led out the scape goat) bathed and washed their clothes in order to be purified (16:23-29)
- This holy day was a command to be observed by the Children of Israel throughout their generations (16:29).

#### Let’s look at one other fascinating example of atonement. Turn to **Genesis 6:12-14**

The word translated “atonement” throughout the Old Testament is the same Hebrew word used for “pitch” which is what the Ark was covered with. “Pitch” was a bitumen-clay like substance that functioned as a gap-filler and sealant.

The floodwaters were indicative of God’s judgment on a fallen, sinful race. The ark is symbolic of God’s salvation which was covered with pitch (atonement) and withstood the waters of judgment.

Here in this account we see that atonement (pitch) always conveys the concept of covering, protection, and reconciliation.

#### Summary:

In every dispensation of time, God has always made a way for sins to be atoned. In the Old Testament it was by means of a temporary annual sacrifice, in the New Covenant it is through the blood of Christ who provided a permanent sacrifice offering for sin.

Let's now consider the atonement in the New Testament:

## Atonement in the New Testament

The English word "atonement" does not appear in the ESV translation of the New Testament. However, it is used in the KJV on one occasion. Although the word may not appear more than once, the concept is throughout the New Testament.

#### **TURN: Romans 5:6-11**

In verse 11 we are told that the sacrifice of Jesus Christ is the means of our "reconciliation" to God.

This word "reconciliation" conveys the same meaning as "atonement."

The most helpful passage in the Bible regarding the temporary atonement offered in the Old Covenant and the eternal atonement offered in the New Covenant is **Hebrews 9-10**.

#### **READ: Hebrews 9-10:14**

The marvelous message of the New Covenant is that Jesus Christ has provided a permanent sacrifice for sin which can never be undone. He operates as both our high priest (one who has access to God) and the sacrifice (appeasement of sin before God).

Consider the following observations from the text:

- The high priest enters the most holy place with blood on one occasion every year (9:7)
- The gifts and sacrifices could not perfect the conscience but provided temporary pardon (9:9)
- Jesus Christ the high priest came and by His blood secured eternal redemption (9:11-12)
- In His sacrifice He mediated a new covenant which purified the conscience and opened the way to an eternal inheritance (9:14-15)
- Jesus Christ stands in the presence of God on our behalf (9:24)
- The sacrifice of Christ was "once for all", never again to be repeated (9:26)
- The law was a shadow, but Christ is the substance. All of the OT ceremonies and rituals pointed to the Messiah who would bring reformation (10:1; 9:10)
- The Christian is made holy (sanctified) by the offering of the body of Christ (10:10)
- Jesus is presently seated at the right hand of God having completed all the requirements for salvation and awaits the fullness of time and then will return (10:12; 9:28)
- In Christ's single sacrifice He perfected for all time those who are being sanctified (10:14)

## Atonement in the Present

We have looked at this grand term as seen in the Old and New Testaments of the Bible, but what relevance and truth does it have for us in 2016?

Should the atoning work of Christ play a part in my everyday life as a Christian?

YES!



- Like the pitch on the ark, the blood of Christ permanently purifies us and we are saved eternally from the floodwaters of judgment.
- All our sin, past, present and future have been placed upon our Divine Scapegoat who *"himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed"* (1 Peter 2:24).
- The atoning work of Christ has reconciled us to God (Romans 5:11)
- The atoning work of Christ presently cleanses us from sin (1 John 1:7)
- The atoning work of Christ presently sanctifies us (Hebrews 10:14)

Keith Getty & Stuart Townend wrote the following words which wonderfully sum up the gospel message and the truth regarding Christ's atoning work on our behalf:

In Christ alone my hope is found,  
He is my light, my strength, my song;  
This Cornerstone, this solid Ground,  
Firm through the fiercest drought and storm.  
What heights of love, what depths of peace,  
When fears are stilled, when strivings cease!  
My Comforter, my All in All,  
Here in the love of Christ I stand.

There in the ground His body lay,  
Light of the world by darkness slain;  
Then bursting forth in glorious Day  
Up from the grave He rose again!  
And as He stands in victory  
Sin's curse has lost its grip on me,  
For I am His and He is mine \'"  
Bought with the precious blood of Christ.

In Christ alone! – who took on flesh,  
Fullness of God in helpless babe!  
This gift of love and righteousness,  
Scorned by the ones He came to save:  
Till on that cross as Jesus died,  
The wrath of God was satisfied \'"  
For every sin on Him was laid;  
Here in the death of Christ I live.

No guilt in life, no fear in death,  
This is the power of Christ in me;  
From life's first cry to final breath,  
Jesus commands my destiny.  
No power of hell, no scheme of man,  
Can ever pluck me from His hand;  
Till He returns or calls me home,  
Here in the power of Christ I'll stand!

# A Glossary of Glorious Terms

(Part 2 - Election)

**Romans 9:1-24**

## Introduction

Last communion service we commenced a new series entitled “A Glossary of Glorious Terms.” Today we will continue in part two as we consider the term “election”.

This particular subject has been a “hot potato” in Christianity for centuries. Sadly, much damage has been done to the name of Jesus Christ because of the in-fighting, slander, and character assassinations which have taken place through heated discussion on this topic. This should not be the case!

This morning I would like to present a series of questions and answers on this all-important topic. Please understand that I have incredibly limited time to present these truths and much will be left unsaid. I encourage you to talk to me after the service so that I can clarify, expand and further develop the concepts mentioned in this sermon.

Let's begin by reading **Romans 9:1-24** as I preach a message entitled: “**A glossary of glorious terms Pt.2 – Election**”

## Why should Christians study and understand the doctrine of election?

1. Because it is in the Bible and “*all Scripture is breathed out by God and profitable...*” (2 Timothy 3:16)
2. Because it is theological i.e. it speaks about the character of God and the ways of God, and Paul says that the Christian is to be “*increasing in the knowledge of God*” (Colossians 1:12)
3. Because it is central to the gospel message.
4. Because it clarifies our identity and purpose as believers.
5. Because it alters our view and work of evangelism in the world.
6. Because it promotes greater dependence upon God.

## Why don't Christians study the doctrine of election?

1. Because it is controversial and uncomfortable.
2. Because it will bring about change.
3. Because we are by nature lazy and this study takes time and is hard work.
4. Because it does not fit into our logical framework.
5. Because it places limitations on us.
6. Because it modifies our understanding of God.
7. Because we are satisfied with a shallow understanding of God and His Word.

## Why this subject is so important to me? (Personal testimony)

1. Because for 10 years of my life I vehemently opposed this doctrine and God changed my heart through the study of His Word and the teaching ministry of the Holy Spirit.
2. Because it has revolutionised my understanding of God, the gospel and the ministry of evangelism.
3. Because all my motives and methodologies for service have changed because of this truth.
4. Because there is such joy and freedom in knowing that I am not responsible to produce converts but simply to preach the gospel and let God do the work.

## What is the doctrine of election?

The word “election” in the Bible means “the act of picking out, choosing, selecting, and appointing.” The Greek word itself is not complicated at all and is used in a variety of contexts including:

1. Day-to-day choices and decision making (Luke 10:42)
2. The Father’s choice of Jesus as the redeemer (Luke 9:35)
3. The selecting of men to be apostles (Acts 1:2,24; Acts 9:15)
4. Jesus’ choice of disciples (John 15:15)
5. God’s choosing of individuals for salvation (Ephesians 1:4; James 2:5)

Now we come to the discussion of how a person’s salvation interacts with God’s election of them. In theology there are two schools of thought: “Conditional Election” and “Unconditional Election”.

**Conditional Election** refers to the belief that God elects people for salvation based on His foreknowledge of who will put their faith in Christ. In other words, before the world and people existed God peered down the corridors of time and assessed who would choose to believe in His Son. Those who would come to faith in Christ are then elected by God, and those who would not are not elected.

Conditional election places the emphasis on human free-will to choose God and assumes that man has the capability to do so.

**Unconditional Election** is the belief that God, in eternity past, selected individuals to be the objects of His unmerited favour and put into motion a plan to bring about their redemption. This Divine choice was not based upon any value or ability found in the recipients, but entirely for God’s own good pleasure and His sovereign will.

We will look at some specific verses that relate to unconditional election in a moment.

The question that must be asked when considering these different views is:

**Since election is clearly a biblical doctrine, what then is the basis of God’s election- is it foreknowledge of a future action on the part of the individual, or is it the sovereign choice of God?**

To answer this question we have to ask and answer some other questions:

## Can man of his own will choose God?

D.L. Moody said, “God chose me for Himself, but the devil chose me for himself. My choice is the tiebreaker.”

This view suggests that God’s choice is bound by human will and that man has the ability in himself to choose God. Is this correct?

### TURN TO EPHESIANS 2:1-5

*“Dead in trespasses and sins” Ephesians 2:1*

*“Even when we were dead in our trespasses” Ephesians 2:5*

Outside of Jesus Christ we are in the spiritual morgue. We are corpses without any spiritual life or inclination towards God.

Paul writes, *“no one understands; no one seeks God” (Romans 3:11).*

Jesus said, *“No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day” (John 6:44).*

In Romans 8:7 we read, *“For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot.”*

Ephesians 4:18 says, *“They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.”*

When we do a thorough study on the nature of sin in the Scripture we quickly come to realise that the sinner is dead, lost, bound, without hope, without light, and incapable of spiritual change unless a quickening work is produced in them by the Holy Spirit.



*"In this state of death, the sinner is utterly unable to respond to any spiritual stimulus and therefore unable to love God, obey Him, or please Him in any way" (MacArthur).*

At best the sinner can make some reforms in life, but illumination and regeneration are a work initiated and accomplished entirely by God on behalf of the sinner.

This in no way dismisses the individual responsibility to respond to God's call to *"repent and believe the gospel"* (Mark 1:16), but it does mean that we do not initiate salvation because we cannot.

We have answered the question: **"Can man of His own free will choose God?"** and the answer is NO!

If man cannot choose God while dead to sin then the concept of God peering into the future and seeing who would choose to trust Christ is erroneous.

Therefore we must affirm that God's election is not based upon man's free will but according to His divine purpose.

Now let's ask the question:

## **What does the Bible teach about Sovereign election?**

**Turn to Romans 9.**

1. Sovereign election is not injustice on the part of God: Romans 9:14
2. Sovereign election and mercy is God's supreme right: Romans 9:15,21
3. Sovereign election is independent of man: Romans 9:16
4. Sovereign election and the hardening of hearts is about God's glory: Romans 9:17-18
5. Sovereign election is ultimately irresistible: Romans 9:19
6. Sovereign election demotes man and promotes God: Romans 9:19-20
7. Sovereign election means that God has absolute authority: Romans 9:21
8. Sovereign election took place before the foundation of the world and results in glory: Romans 9:23
9. Sovereign election in no way negates the individual responsibility to repent and believe the gospel: Acts 17:30; Mark 1:15; 2 Peter 3:9; 1 Thessalonians 1:9
10. Sovereign election humbles the believer: 1 Corinthians 1:27, 29, 31
11. Sovereign election promotes fearlessness in the believers life: Romans 8:31,33
12. Sovereign election produces endurance and passion in preaching the gospel: 2 Timothy 2:8-10
13. Sovereign election generates compassionate hearts, kindness, and forgiveness: Colossians 3:12
14. Sovereign election stimulates a heart of wonder, praise and thanksgiving towards God: Romans 11:33-36
15. Sovereign election must not diminish the Christian's responsibility as an ambassador of the gospel: 2 Corinthians 5:17-21

One final question before we come around the table:

## **What should I do in response to this teaching? (Application)**

1. Confirm your calling and election to ensure that you are really saved: 2 Peter 1:10
2. Rejoice and be thankful that your name is written in heaven and that you have been adopted: Luke 10:20  
Ephesians 1:5
3. Trust that God is always good and we can rely upon His sovereignty even though we do not understand it: Romans 11:33-36
4. Strive for holiness which is the purpose of your election: Ephesians 1:4

5. Go and preach clearly and passionately the grace of God because there is an unknown number of the elect from every tribe, nation and tongue who will respond to the gospel: Revelation 7:9; 2 Corinthians 5:18-20

*"The mystery of election is not whether or not God foreknew me,  
but rather that He did and yet chose me!"*

*"The question is not 'why did God choose some and not others?',  
but rather, 'why did God choose any at all?'"*

# A Glossary of Glorious Terms

(Part 3 - Imputation)

2 Corinthians 5:17-21

## Introduction

Today we are continuing in our communion series entitled “A Glossary of Glorious Terms.” We have already considered the terms “Atonement” and “Election,” and today we will examine the term “Imputation.”

One of my previous jobs in Melbourne was the State Sales Trainer for a prestigious retail company. My job included travelling all over Melbourne and sometimes interstate to train our staff to sell successfully. I developed a full “Selling Skills Program” and then ran mini-conferences with the staff before they were permitted to sell on the sales floor. In many ways it was similar to preaching in that I often employed the use of objects lessons, alliterations, group exercises, and spent hours in study and research.

One particular element of my “Selling Skills Program” was called F.A.B. and it specifically dealt with communicating the value of a product, and ensuring that it would meet the customer’s needs. F.A.B. stands for: Features, Advantages, and Benefits.

In the training session I would take an ordinary object, a chair, pen, whiteboard marker etc, and ask the class for the features, advantages and benefits.

The FAB concept can be summed up in this way:

**Feature-** What it is.

**Advantage** – What it does.

**Benefit** – What it does for me.

This “FAB Concept” is not simply a sales technique. It is something that we sub consciously do in every area of life. At the risk of sounding like a salesman, I want to employ the “FAB concept” to our message today because I think it will help us understand this all-important doctrine of imputation.

Join me as I preach a message entitled: A Glossary of Glorious Terms – Part 3 “Imputation”

## The Features and Advantages of Imputation

Imputation is a grand facet of the gospel message.

In this first point we ask the question, “What is it?” and “What does it do?”

The word “imputation” came into existence in the English language in the 1540’s and literally means “a charge, an account, attributing or ascribing.”

It is judicial in its origin which means that it is related to the administration of justice. It is a legal term.

In other words, “imputation” is most often used to describe a sentence or accusation. When the judge says, “This court finds you guilty as charged,” the criminal is legally culpable, formally prosecuted, and responsible to pay the penalty in full.

## Imputation in Theology

How does this legal term function in the realm of the gospel?

Although the word “imputation” does not appear in the translation we use, the concept is throughout the Scriptures.

## The Threefold Use of the Term

### 1. Original sin

When Adam and Eve disobeyed God the result was death both to them, and all their descendants. In other words, all that are born of Adam (humans) are sinners by nature and spiritually dead.

John Calvin writes, *"Original sin is seen to be an hereditary depravity and corruption of our nature diffused into all parts of the soul. For our nature is not merely bereft of good, but is so productive of every kind of evil that it cannot be inactive. . . . whatever is in man from intellect to will, from the soul to the flesh, is all defiled and crammed with concupiscence; or, to sum it up briefly, that the whole man is in himself nothing but concupiscence."* [Institutes of the Christian Religion]

**Verses:** 1 Corinthians 15:21-22; Romans 5:12; Ephesians 2:1-3

## 2. Atonement

This second aspect of imputation relates to the sins of the elect being imputed or "applied" to Jesus Christ. As our substitute, Jesus the perfect Son of God bore our sins in His body on the tree. His death on our behalf means that we do not have to pay for our sin for all eternity.

The song writer John M. Moore wrote, *"All my iniquities on Him were laid; he nailed them all to the tree. Jesus, the debt of my sin fully paid, He paid the ransom for me."*

**Verses:** Isaiah 53:5; Galatians 3:13; 2 Corinthians 5:21

## 3. Justification

Justification which is our next communion study is another legal term which means "declared righteous." The righteousness of Jesus Christ is credited to us which means that we are holy and can never be declared "guilty" again. It is this imputed righteousness that gives us an eternal entrance into the family of God, and guarantees the Spirit's ongoing work in conforming us to the image of Christ.

**Verses:** 2 Corinthians 5:21; Philippians 3:8-9; Isaiah 53:11; 1 Corinthians 1:30

## The Benefits of Imputation

As we draw this study to a close, it is essential that we do not simply leave having been intellectually stimulated and yet not making specific application to our everyday life as a Christian.

In this last point we want to ask: "What does this truth do for ME?" or "How can I apply the doctrine of imputation into my daily life?"

I have a few specific applications for our consideration before we close:

1. Understanding the imputation of Adam's sin to all mankind will result in praise toward God for rescuing us from that guilty state: **1 Corinthians 6:9-11**
2. Understanding that the full gamut of our sin was imputed to Christ means that we can never come under divine condemnation again: **Romans 8:1-4** (The wrath of God is appeased in the sacrifice of His Son. God's wrath is entirely extinguished).
3. Understanding that our sin has been credited to Christ means that our forgiveness and salvation is permanent. We cannot ever come out from under that covering. The blood of Christ "cleanses" us (present continuous): **1 John 1:7**
4. Understanding that the righteousness or perfection of Christ is credited to me means that I should never doubt my position in the family of God: **Galatians 3:26; Romans 8:14-19**
5. Understanding that the righteousness or perfection of Christ is credited to me means that I can be assured of His divine favour despite my battles with sin: **1 John 2:1-2**

There are so many other applications we could make but we are pressed for time.

Before we partake of the communion elements let me read some lyrics from old hymns which emphasise the truth of imputation.

Nicholas Von Zinzendorf (1706) hymn writer:

*Jesus Thy blood and righteousness my beauty are, my glorious dress;*

*Midst flaming worlds in these arrayed with joy shall I lift up my head.  
This spotless robe the same appears when ruined nature sinks in years!  
No age can change its glorious hue; the robe of Christ is ever new.*

Edward Mote (1797) hymn writer:

*When he shall come with trumpet sound,  
O may I then in him be found,  
Dressed in his righteousness alone,  
Faultless to stand before the throne.*

Charles Wesley (1707) hymn writer:

No condemnation now I dread;  
Jesus and all in him, is mine!  
Alive in him, my living head,  
And clothed in righteousness divine,  
Bold I approach the eternal throne,  
And claim the crown through Christ my own

Horatius Bonar (1857) hymn writer:

Thy righteousness, O Christ, alone can cover me:  
No righteousness avails save that which is of Thee.

Augustus Toplady (1776) hymn writer:

Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy wounded side which flowed,  
Be of sin the double cure;  
Save from wrath and make me pure.

# A Glossary of Glorious Terms

(Part 4 - Justification)

## Introduction

### Justification – the Gospel in Poem

Written by Kory Capps <https://korycapps.wordpress.com/media/>

The courtroom is hushed the charges are read,  
The accused man is silent and hanging his head.  
With tear-streaked face and trembling hands,  
The verdict rings in his ears: "you are condemned".  
There is no rebuttal for what can he say-  
His life confirms the charge in every way.  
The judgment is final, the sentence is hell.  
A sense of despair within starts to swell,  
Who is this man who stands to be judged?  
Whoever it is it cannot be me  
At least, this is what we like to believe.  
In sin we were born and in sin we all live  
These shackles of sin make us judgment's captive  
All who sin must live away from His face  
Condemned, guilty, tormented and filled with disgrace  
All this is certain apart from God's grace  
The man in this courtroom is me and is you  
As law breakers we must receive what is due  
We are all speeding toward this dreadful day  
This Day of Judgment, we cannot delay  
But praise be to God, this is not the last word  
Our charges of guilt He Himself has answered  
He has chosen in freedom to deal with our shame  
He has chosen to do so for the sake of His name  
The God of creation He took on our flesh  
Fully God, fully man, with neither suppressed  
The God-man was born as a miracle child

Free from sin, unlike us He was not defiled  
Justice and love were as natural as breath  
A life of perfection and a place-taking death  
He lived in our stead and died in our place  
Through His dual substitution we now can know grace  
Through His life and His death He provided a way  
For all who have sinned to stand firm that last day  
When we trust in the gospel of God we will see  
The righteousness we need has been given us free  
Exchange, imputation or whatever you choose  
The fact is that Jesus has stood in our shoes  
He was clothed in our sin and condemned for our deeds  
And now reigning in heaven, for us intercedes  
And when we stand before God that last day  
He will look upon us with pleasure and say:  
"Your garments are pure and in you there's no sin  
I do not condemn you. Welcome home! And come in!"  
Justification is the name given this grace  
At the center of our lives is its proper place  
It's a wonderful gift God will never take back  
It's a promise that is constantly under attack  
Times will come when you forget what you've heard  
Your sin will tell you this truth is absurd  
The accuser will condemn you and bring up your guilt  
At these times rush back to the blood that was spilt  
Cling to the verdict that was spoken over you  
God never lies, your justification is true!

This morning we come to our fourth term in a series entitled: **A Glossary of Glorious Terms**. Join me as we consider "**Justification**"

## What is Justification?

It is a judicial term which literally means "declared legally righteous."

In theology the term specifically refers to that divine act whereby God declares the sinner to be innocent of his sins, and reconciled to God.

Justification declares that the guilty is acquitted and accepted by God, and the penalty of sin put away forever.

*"In its theological sense, justification is a forensic, or purely legal, term. It describes what God declares about the believer, not what He does to change the believer. In fact, justification effects no actual change whatsoever in the sinner's nature or character. Justification is a divine judicial edict. It changes our status only, but it carries ramifications that guarantee other changes will follow. Forensic decrees like this are fairly common in everyday life." (MacArthur)*



On 6<sup>th</sup> December 2008 I stood next to a beautiful woman and made some vows. At the end of that ceremony the celebrant declared, “By the authority vested in me by the law of Australia I now pronounce you man and wife.” Instantly we were legally husband and wife. Moments before we were simply a couple engaged to be married, but now our status changed before God, the law, and our friends and family. The implications of that simple declaration have been felt since that time but when the minister spoke those words, it was a legal declaration only.

In a courtroom when the judge reads the jury’s verdict the defendant is no longer “the accused”. Legally he becomes either guilty or innocent depending on the verdict. The individual is in no way changed, but his circumstances are – either free to leave the courtroom and justified, or imprisoned as guilty.

John MacArthur defined it this way: “Justification is a divine verdict of ‘not guilty-fully righteous.’ It is the reversal of God’s attitude toward the sinner. Whereas he was formerly condemned, He now vindicates. Although the sinner once lived under God’s wrath, as a believer he or she is now under God’s blessing.”

## What Justification is not

1. Justification does not mean that the individual is now sinless, but rather that he is declared sinless.
2. Justification is not obtained by keeping the law.
3. Justification is not making the sinner righteous, it is the imputing of Christ’s righteousness to the sinner’s account.
4. Justification is not a process, it is an event.
5. Justification is not achieved by the sinner in any way, for no sinner can declare himself fully righteous, only the Righteous judge can do that.
6. Justification is not a bending or relaxing of the law in any form.
7. Justification is not the sum total of salvation.

John Piper writes: “Justification is the gate, not the garden. The glories of Christ are not limited to the glories of his work in justification. In fact, justification is a golden key to the inexhaustible treasures of divine glory. Training Christians that justification is the crescendo of our praises trains them to stop at the door of the palace. They were meant to pass through. They were meant to rove freely through innumerable rooms which house the beauties of God.”

## Why must a Person be Justified?

- 1. Because all are guilty before a holy and righteous God.**

Turn to Romans 3:9-23

- 2. Because no amount of work on the part of a sinner produces righteousness with God**

Galatians 2:16 yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

- 3. Because the wrath and condemnation of God abides on those who do not believe**

John 3:36 Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

- 4. Because God devised a plan to justify the sinner through the death of His Son**

2 Corinthians 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

# How can a Person be Justified?

Job 9:2 But how can a man be in the right before God?

Job 25:4 How then can man be in the right before God? How can he who is born of woman be pure?

## 1. Sinners are justified by God alone

Only God can justify a man. The pope, priest, pastor, vicar, friend or member of the family is incapable of declaring another to be righteous. All men are sinners against God, therefore, only God can reverse those charges.

Romans 8:33 says, "It is God who justifies."

## 1. Sinners are Justified by Grace

B.B. Warfield said, "*Grace is free sovereign favour to the ill-deserving.*"

One commentator wrote: "*Grace is God choosing to bless us rather than curse us as our sin deserves. It is His benevolence to the undeserving.*"

READ: Romans 3:23-25

Salvation (justification) is by grace and cannot be earned or worked for:

Ephesians 2:8-9 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

## 2. Sinners are Justified by Blood

Romans 5:9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. How can God justify a guilty sinner and yet be just?

The basis of justification is the shed blood of Jesus Christ. God declares a man righteous, not based upon His own efforts or merits, but upon the righteousness of Christ which finds its efficacy in the blood of Jesus Christ.

## 3. Sinners are Justified by Faith

Romans 5:1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

## 4. Sinners are Justified by the Spirit of God

1 Corinthians 6:11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

The Holy Spirit is the agent and power by which we are declared righteous. Time and time again the Scripture tells us that the work of salvation is accomplished through the Son and BY the Spirit.

John 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

Titus 3:4-5 But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

The work of justification is accomplished by all persons of the trinity: It is the PLAN of God the Father, the PROVISION of God the Son, and the POWER of God the Holy Spirit.

In other words, it is FROM the Father, THROUGH the Son, and BY the Spirit.

Justification is declared by God alone, by grace alone, through faith alone, in Christ alone, and performed by the Spirit alone!

## How can God Justify the Wicked and yet remain Just?

We have already seen the reality of justification for the sinner, but now we must understand the mechanics.

To bend or relax the law in any point would not be righteous justice. The nature of God does not permit Him to make allowances or overlook sin. He cannot be bribed, nor can He be influenced to change His verdict. God cannot and will not be lenient with sinners.

God is not like a police officer who, having pulled you over for speeding, gives you a warning and then lets you go. That is not justice.

People often ask, "Why can't God just forgive everyone?"

The answer is that God is perfectly just and if we understood what that meant we would not ask that question.

In **Romans 3:26** we read that God is both "*just and the justifier of the one who has faith in Jesus.*"

God cannot lay aside His holiness to save us. God demands and requires that sin MUST be punished. Jesus Christ had to die because the wrath and condemnation of God had to be satisfied. This appeasement (satisfaction) was completed in the perfect sacrifice of the Son for the sins of all who would believe.

God does not set aside His justice. He does not overlook sin. Our redeemer who is perfectly righteous became the sin-bearer and experienced the full gamut of God's wrath for us.

We cannot be justified without righteousness, and that comes from the Lord Jesus Christ.

Paul writes, "*And be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith*" (Philippians 3:9)

Charles Spurgeon writes:

*"The wrath of God against iniquity, whatever that may be, must be beyond all conception terrible. Well did Moses say, 'Who knoweth the power of thine anger?' (Psa 90:11). Yet when we hear the Lord of glory cry, 'Why hast thou forsaken me?' (Mat 27:46) and see him yielding up the ghost, we feel that the justice of God has received abundant vindication by obedience so perfect and death so terrible, rendered by so divine a person. If God himself bows before his own law, what more can be done? There is more in the atonement by way of merit, than there is in all human sin by way of demerit. The great gulf of Jesus' loving self-sacrifice can swallow up the mountains of our sins, all of them. For the sake of the infinite good of this one representative man, the Lord may well look with favor upon other men, however unworthy they may be in and of themselves. It was a miracle of miracles that the Lord Jesus Christ should stand in our stead..."*

*But he has done so. "It is finished" (Joh 19:30). God will spare the sinner because he did not spare His Son. God can pass by your transgressions because he laid those transgressions upon his only begotten Son nearly two thousand years ago. If you believe in Jesus then your sins were carried away by him who was the scapegoat for his people (Lev 16:8-10).*

This, and only this, is the means by which God is both just and the Justifier of those who believe in Jesus.

## What are the Benefits of Justification?

Our final point and the crescendo of this glorious truth relates to the benefits derived from so great a salvation.

For this I would have us turn to **Romans 5:1-11**

Although this is not a comprehensive list of benefits that are derived from the doctrine of justification, I believe it will suffice for us at this hour.

1. Peace with God (v.1)
2. Access by faith into Grace (v.2)
3. Rejoice in hope of the glory of God (v.2)

4. Rejoice in sufferings (v.3)
5. Knowledge of the purpose of suffering (v.3-5)
  - A. Produces endurance
  - B. Produces character
  - C. Produces hope
6. Love of God poured into our hearts (v.5)
7. Presence of the Holy Spirit within (v.5)
8. Saved from the wrath of God (v.9)
9. Reconciled to God (v.10)
10. Joy in God (v.11)

A judicial peace between a holy God and a guilty sinner has been established!

Heaven was bankrupted to make you righteous.

Glory in Christ and His work of justification on your behalf.

# A Glossary of Glorious Terms

(Part 5 - Propitiation)

## Introduction

We come to that special time again where we gather around the Lord's Table and partake of the emblems here to commemorate the death of Jesus Christ.

We dare not approach with flippancy or casual carelessness. This is not to be a ritual but a living reminder of a living Saviour, who laid down His life to purchase our salvation.

To help us come to terms with the greatness and the glory of Christ's sacrifice, we have been studying some rich terms used throughout the Scripture which describe various facets of this event.

Our series is entitled: "A Glossary of Glorious Terms". We have already considered the meaning of "atonement, election, imputation, and justification. Today we come to the fifth term "propitiation."

## Definition

The word "propitiation" is not common to English today. The translators have continued to use this word because of the vast truth that it conveys.

This word was coined in the 14<sup>th</sup> century, and can be defined as "an atonement, an appeasement, that which expiates, satisfies, and meets the criteria."

Propitiation is a two-part act that involves appeasing the wrath of an offended person, and being reconciled to them.

Propitiation literally means to "*make favorable*" and specifically includes the idea of dealing with God's wrath against sinners.

### **Historical Usage:**

*"He made an offering to propitiate the angry gods."*

*"The temple was once the site of sacrifices—both to honor the gods in times of plenty and to propitiate them in times of trouble."*

There are many places in the world today where tribes of people seek to "appease" or propitiate the wrath of their pagan gods by sacrificing their children or livestock.

Many of these religious rituals involve self-harm, danger and death as the means of bringing favour upon themselves and their tribes.

### **The Difference between Pagan Propitiation & Biblical Propitiation**

In pagan propitiation, the gods need to be satisfied because they are grumpy and impulsive. They don't care much about humans except when something upsets them; then they smite!

It is the human responsibility to make the gods happy and appease their anger. They get busy doing things or sacrificing to make up for whatever they've done to anger the gods. The humans find something that the gods like (sweets, or meat, or pain, or blood), and offer it as a bribe to calm down their wrathful deities.

This is NOTHING like the "propitiation" seen in the pages of Scripture!

There are three key distinctions between pagan propitiation and biblical propitiation:

1. **REASON: First, consider why God requires propitiation:** not because he's moody or easily provoked, but because he is holy and just. God responds to sin with absolute consistency, and his "wrath is revealed from heaven against all ungodliness and unrighteousness" (Rom 1:18).

2. **INITIATIVE: Second, consider who initiates biblical propitiation:** not humans on their own initiative figuring out what God likes, but God himself declaring what kind of sacrifice he accepts, and then providing it.
3. **MEANS: And third, consider what kind of sacrifice brings about biblical propitiation:** not a bribe or something nice to tide him over. No, only the perfect Son of God who meets the criteria is the One who can appease the wrath of God and reconcile us to the Father.

The doctrine of propitiation is found throughout the Bible but let's consider a few specific passages and makes some comments.

## 1. Justification Demands Propitiation

**TURN: LUKE 18:9-14**

The exact translation of verse 13 is "Be propitious toward me through sacrifice" or "let atonement be made for me"

The Schofield Bible notes for this text read: *"Be toward me as thou art when thou lookest upon the atoning blood."*

The result of the humble tax collectors prayer is found in verse 14- *"this man went down to his house justified."* Salvation is only possible because of propitiation.

## 2. Propitiation Denotes a Problem

**TURN: Romans 3:20-26**

The problem is sin. God is holy and cannot tolerate sin.

Without God's intervention none of us could appease His wrath over sin, and would be forever separated from His love, mercy, and grace.

## 3. Propitiation Demands Blood (death)

**TURN: Romans 3:20-26**

In verse 25 we read that God the Father put forward the Son as the means of appeasing His wrath and ensuring His divine favour **BY HIS BLOOD**.

This is synonymous with Christ's death. In other words, without the death of Christ there could be no propitiation.

## 4. Propitiation Necessitates Substitution

**TURN: 1 John 4:10**

The Apostle John makes it clear that God sent His Son *"for our sins"*.

He became our substitute.

The Bible teaches this in many places:

*2 Corinthians 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*

*1 Corinthians 15:3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,*

*Romans 4:25 who was delivered up for our trespasses and raised for our justification.*



*1 Peter 3:18 For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit,*

*Romans 5:8 but God shows his love for us in that while we were still sinners, Christ died for us.*

## 5. Propitiation Requires Perfection

The holy standard of God required absolute perfection on the part of the sacrifice. In the Old Testament the lamb or kid had to be without blemish or spot.

In the New Testament only One who was untainted by sin could appease the wrath of God against sin.

The righteous demands of God excluded all of humanity as a sacrifice well pleasing to the Lord. This is why God sent His Son, born in the likeness of man, to die for man, because He alone met the criteria of perfection.

*1 Peter 2:22 He committed no sin, neither was deceit found in his mouth.*

*Hebrews 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.*

*1 John 3:5 You know that he appeared in order to take away sins, and in him there is no sin.*

*John 8:29 And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him."*

## 6. Propitiation Provides Reconciliation

**TURN: Romans 5:6-11**

The entire purpose of Christ's sacrifice was to bring reconciliation between the holy God and the fallen sinner. This was achieved through the satisfactory sacrifice of Jesus, and the faith which God implanted into the heart of man, whereby he trusted in Christ's work on His behalf, and was born again.

*2 Corinthians 5:18-19 All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.*

*Romans 5:1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.*

## Why we MUST understand the Doctrine of Propitiation:

1. We will grow in the knowledge of God, specifically His justice and plan of redemption for the sinner.
2. We will grow in our understanding of sin and our total depravity before God.
3. We will be amazed at God's love for wretched sinners, and overwhelmed by Christ's sacrifice for us. The hymn writer said, why should he love me, a sinner undone? Why? Tell me why should he care? I do not merit the love he has shown – Why tell me why should he care?
4. We will offer thanks and gratitude to God for His unspeakable gift.
5. We will come to appreciate our position in Christ (identity) – redeemed, justified, quickened, regenerated, adopted, transformed, and a myriad of other wonderful truths.
6. We will know that there is now no condemnation for those who are in Christ (divine favour).
7. We will operate with greater fervor and boldness in preaching the gospel to the lost.
8. We will glorify God by rejoicing in His plan of salvation wrought through His Son, and performed by His Spirit.

# A Glossary of Glorious Terms

(Part 6 - Redemption)

Titus 2:11-14

## Introduction

Understanding that we are Christ's glorious possession- firstly through creation, and then by means of redemption- is a critical truth that we must apprehend if we are going to fulfil our purpose in this life. In other words, He made us and we are His by means of creation, and He bought us and we are His by means of redemption. This reality is wonderfully illustrated in the following anecdote.

*Tom carried his new boat to the edge of the river. He carefully placed it in the water and slowly let out the string. How smoothly the boat sailed! Tom sat in the warm sunshine, admiring the little boat that he had built. Suddenly a strong current caught the boat. Tom tried to pull it back to shore, but the string broke. The little boat raced downstream.*

*Tom ran along the sandy shore as fast as he could. But his little boat soon slipped out of sight. All afternoon he searched for the boat. Finally, when it was too dark to look any longer, Tom sadly went home.*

*A few days later, on the way home from school, Tom spotted a boat just like his in a store window. When he got closer, he could see—sure enough—it was his!*

*Tom hurried to the store manager: "Sir, that's my boat in your window! I made it!"*

*"Sorry, son, but someone else brought it in this morning. If you want it, you'll have to buy it for one dollar."*

*Tom ran home and counted all his money. Exactly one dollar! When he reached the store, he rushed to the counter. "Here's the money for my boat." As he left the store, Tom hugged his boat and said, "Now you're twice mine. First, I made you and now I bought you."*

*Dear Christian, in this message we are going to look at the subject of redemption and it is my hope and prayer that our hearts will be ignited with a fresh passion to live in accordance with this grand reality.*

*Join me as I preach a message entitled: **A Glossary of Glorious Terms Pt. 6: Redemption.***

## The Definition of Redemption

In this first point we are asking, what does redemption mean?

The word "redemption" carries incalculable weight when used in the context of Christ's sacrifice and our salvation. So precious is this word that many of the puritans would break down and weep when they came across it in the public reading of the Scriptures.

"Redemption" literally is a "loosing away". It is a liberation, release or freedom. This "loosing" is enabled upon receipt of payment or ransom.

Historically this word is used in reference to freeing prisoners of war, slaves, and criminals condemned to death. The transaction whereby one could be released usually required payment in the form of money, land, sacrifice, or the life of another as a substitute.

The Bible is filled with instances of redemption:

- Redemption of Israel from slavery in Egypt: Exodus 6:6
- Redemption of the firstborn according to God's law: Exodus 13:13
- Redemption of the land: Leviticus 25:25
- Redemption of the Nation of Israel by God: 2 Samuel 7:23

However, the fullest meaning of redemption centers around the atoning work of Jesus Christ as the price paid for man's freedom from sin's enslavement.

This in particular is to be the focus of our message today.

## The Necessity of Redemption

In this second point we are asking, *why is redemption required?*

One cannot understand the glory of redemption until they are confronted with the reason why it was necessary.

One subject that most people do not want to talk about is sin. However, it is the avoidance of this biblical topic that has led to the widespread moral decline seen in society today, and the devaluation of the gospel in the church of Jesus Christ.

For this reason I will devote some time this morning to understanding the depravity of sin and the wretchedness of man.

It was not that long ago that Christians had a holy hatred for sin, a divine disgust for iniquity, and a righteous abhorrence towards all that defies God's sacred character.

The Puritan Thomas Watson wrote, *"See the difference between the godly and the wicked. The heart of the godly is a temple; the heart of the wicked is a dunghill, 'a cage of unclean birds,' Revelation 18:2. His mind is the devil's mint; he is continually minting unchaste, impure thoughts; his heart is the anvil where he is daily hammering of sin. He is far from being a temple; he is a Sodom wherein are the heavings and boilings of lust. A sinner's heart is a common inn where all who will, may lodge; it is not a temple—but a pest house. He has the plague of the heart. But a godly man's heart is a sacred temple which God highly values, and which He has promised to dwell in and revive, Isaiah 57:15.*

We must understand the nature and effects of sin.

When we say that man is totally depraved we mean that he is *"wholly defiled in all faculties and parts of soul and body"*. The mind, the will, the heart, the body and the soul are all infected by sin.

A cautionary word regarding this doctrine of depravity—This does not mean that all are as wicked as they could be, but that every aspect of their being is infected by sin. Outside of Christ all are dead but the level of decay is different.

Consider the following Scriptures:

**Jeremiah 17:9** *The heart is deceitful above all things, and desperately sick; who can understand it?*

**Ephesians 2:1-3** *And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience — among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.*

**Psalms 58:3** *The wicked are estranged from the womb; they go astray from birth, speaking lies.*

**Ephesians 4:18** *They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.*

**Romans 3:12-18** *"All have turned aside; together they have become worthless; no one does good, not even one. Their throat is an open grave; they use their tongues to deceive. The venom of asps is under their lips. Their mouth is full of curses and bitterness. Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known. There is no fear of God before their eyes."*

**Titus 3:3** *For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.*

**Colossians 1:21** *And you, who once were alienated and hostile in mind, doing evil deeds.*

Why do we need redemption? Because left to ourselves we are like those of Genesis 6:5-6 of whom it is written, *"...the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually."*

If God had not stepped in with the plan of redemption our fate would be like those in Genesis 6 who were destroyed because of their sin.

Outside of God's redemption, I am dead in sin, lost, disobedient, unregenerate, depraved, a child of wrath, an outsider, a slave of Satan and a servant of sin, godless, hopeless, defiled, unprofitable, vain, full of evil, unsaved, an enemy, deceived, under the condemnation of God, and headed towards eternal destruction.

## The Execution of Redemption

In this third point we are asking, *how did redemption come about?*

The answer to this question is found in **1 John 4:14**. The Bible says, *"And we have seen and testify that the Father has sent his Son to be the Savior of the world."*

Our redemption was initiated by the Father, accomplished through the Son, and applied by the Spirit.

It was the Father's idea before the world began to purchase a people for His own glory (Ephesians 1:4-6).

It was the Son who gave up His life to make this purchase a reality (Ephesians 5:2).

It was the Spirit who drew the sinner, opened the heart to believe the gospel, and then made His abode within the new creation (John 3:3-7; Titus 3:5).

Our primary focus around this communion table is on the Lord Jesus Christ who left the glories of heaven (John 17:5), took on human flesh (1 Timothy 3:16), lived a sinless life (1 Peter 2:22), and died as a substitute for all who believe upon His name (2 Corinthians 5:21).

How did redemption come about? By means of the death and resurrection of Jesus Christ.

Peter reminds us that we were not redeemed (ransomed) *"with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot"* (1 Peter 1:18-19).

How then can I be redeemed? There must be a Spirit-illuminated recognition of my sinful state before a holy and righteous God. There must be a Spirit-empowered turning away from sin, and a Spirit-imparted faith in the finished work of Jesus on the cross and His resurrection from the dead.

Redemption will be realised in the life of a sinner when their all is cast upon the Lord Jesus Christ. When their spiritual arms are wrapped tightly around their Saviour's neck and they hie to Him for absolute refuge. It is an understanding that He took my place and I am His forever.

*"An orphaned boy was living with his grandmother when their house caught fire. The grandmother, trying to get upstairs to rescue the boy, perished in the flames. The boy's cries for help were finally answered by a man who climbed an iron drainpipe and came back down with the boy hanging tightly to his neck.*

*Several weeks later, a public hearing was held to determine who would receive custody of the child. A farmer, a teacher, and the town's wealthiest citizen all gave the reasons they felt they should be chosen to give the boy a home. But as they talked, the lad's eyes remained focused on the floor. Then a stranger walked to the front and slowly took his hands from his pockets, revealing severe scars on them. As the crowd gasped, the boy cried out in recognition. This was the man who had saved his life. His hands had been burned when he climbed the hot pipe. With a leap the boy threw his arms around the man's neck and held on for dear life. The other men silently walked away, leaving the boy and his rescuer alone. Those marred hands had settled the issue."*

The matter of redemption was completed when the Son of God took our place on the cross, and we recognised His work, love, and forgiveness and clung to Him for salvation. The proof that we have been redeemed is that we are STILL clinging to Him for salvation.

## The Application of Redemption

In this final point we are asking, *what the result of redemption is, and how should this manifest itself in the believer's life?*

1. Redemption is the forgiveness of sins: **Colossians 1:14**
2. Redemption is the means of a new life in Christ: **Galatians 2:20**
3. Redemption produces a self-surrender for other believers: **1 John 3:16**
4. Redemption frees us from lawlessness: **Titus 2:14**
5. Redemption makes us the purchased possession of God: **Titus 2:14**
6. Redemption incites a zeal for good works: **Titus 2:14**
7. Redemption is the proclamation of the redeemed: **Psalms 107:2**
8. Redemption demands the glorification of God with our bodies: **1 Corinthians 6:20**
9. Redemption is an entrance into the family of God: **Galatians 4:5**
10. Redemption will be the theme in eternity: **Revelation 5:9**

# A Glossary of Glorious Terms

(Part 7 - Regeneration)

## Introduction

Last year we commenced a new communion series entitled: "A Glossary of Glorious Terms".

At the outset I explained that there is a major difference between "words" and "terms" in the Bible.

"A word is a set of letters that when modified and combined according to the law of grammar (syntax) may constitute a sentence, an imperative or other aspect of language."

"A term, however, is a word or phrase that has an exact or specific meaning."

"Terms are more than mere words. Terms have specific meaning based on their context."

Our series has not been a study of "words", but a study of "terms" which are filled with weighty theological truth.

This particular study has been such a blessing to me, and I trust you have been encouraged as well. Today's message will be the 7<sup>th</sup> and final installment of this series.

Before I introduce the new term for our consideration, I would like to briefly review what we have already considered.

1. Atonement – "At-one-ment", it is the bringing together of two opposed parties.
2. Election – God's sovereign election of the sinner to salvation.
3. Imputation – The righteousness of Jesus Christ accredited to my account.
4. Justification – The declaration that the guilty is acquitted based upon the merits of Jesus Christ.
5. Propitiation – The two-part act that appeases the wrath of God & brings reconciliation to Him.
6. Redemption – The free of the sinner from bondage by means of Christ's sacrifice on the cross.

Please join me for our final instalment in the series, "**A Glossary of Glorious Terms – Part 7: Regeneration.**"

## What is Regeneration?

The word "regeneration" only appears once in our translation. The Greek word is used only twice in the New Testament (Matthew 19:28; Titus 3:5) which makes it a "special" or "unusual" word.

Chamber's English dictionary defines regeneration as "*Producing anew, new birth, the change from a carnal to a Christian life*" (Chamber's Dictionary).

The Oxford Dictionary says, "*To give new life or vigour, to reform spiritually or morally, to be born again.*"

It is interesting to note that most dictionaries attribute this word with spiritual or religious connotations.

Although there are two places in the Scripture that the Greek word appears, we are just going to look at one.

**Please turn to Titus 3:1-7**

Background & Context:

- Paul is giving directions to Titus who has been left on the Isle of Crete to strengthen, order and shepherd the churches that have been established (Titus 1:5).
- Titus 3:1-2 – Clear directions regarding submission to rulers, obedience, refraining from evil speech and quarrelling, and being gentle and courteous towards all.
- Titus 3:3 – Paul reminds Titus and the assemblies on Crete of their former manner of life outside of Christ. They were foolish, disobedient, led astray, slaves to wicked passions, operating with envy, malice and hatred.



- Titus 3:4-7 – These verses form some of the richest in all of Scripture.

Before we look at our specific term, let me just briefly touch on the great elements of salvation found in these verses:

1. The Goodness of God (God's moral excellence as observed in the Son of God).
2. The Loving Kindness of God (God's disposition to love us despite our sinfulness).
3. The Saviour who is God (God's Son is God in the flesh).
4. The incarnation ("our Saviour appeared").
5. The Salvation provided apart from our works (Our total inability to please a righteous God).
6. The Mercy of God (Compassion and withholding our just desserts).
7. The Cleansing New Birth (Regeneration – we will discuss this shortly)
8. The Renovating Holy Spirit (The One who sanctifies and conforms us to Christ's image).
9. The full measure of the Spirit given to us ("*poured out on us richly*")
10. The Grace of God (Declared righteous as a gift).
11. The Privilege of Sonship ("*heirs*").
12. The Hope of Eternal Life (the assurance of future glory and God's presence forever).

Although you know I could spend all day talking about these 12 aspects in this passage, we must now direct our attention to the particular term in question.

Halfway through this grand passage on redemption we find the phrase "*the washing of regeneration.*"

Although this word only appears here in the English, it is directly related to the terms "born again, new birth, made alive", and "*quickened.*"

All of these terms speak of the same thing – spiritual birth, recreation, a new existence, and radical change.

Some commentators speak of regeneration like restoration. They describe it like a dilapidated vehicle that is nothing more than a bucket of rust. The restorer spends many hours sanding, cleaning, painting, replacing parts, until the vehicle is brought back to its pristine place. They proceed to tell us that we are like that dilapidated vehicle – ruined by sin and in need of desperate restoration.

Others suggest that regeneration is simply returning us to our former state before the fall. They say that Christ restores us to an Adam-like-state positionally, and then we must work at our sanctification.

I believe that these concepts are completely erroneous because they speak only of restorative work.

Regeneration is not restoring a vehicle to its former glory, it is creating a new one!

Regeneration is not revival, it is re-creation.

New birth is not a return to Adam's state of innocence, it is new life in Christ whereby His perfect righteousness is given to us so that we are not simply innocent of sin, but entirely perfect in our position before God.

What we experience now as a Christian is far greater than what Adam and Eve knew in the garden. God lives within the believer and the salvation we have was not realised in Adam's day.

## How is Regeneration Achieved?

Since regeneration is simply "new spiritual birth", it is clear that this is not possible on a merely human level.

Let's consider a number of sub-points:

1. Regeneration is a work of God: **John 1:9-13**
2. Regeneration is a cleansing from sin: **Titus 3:5; 1 John 1:7; Isaiah 1:18;**
3. Regeneration is a command of God: **John 3:7**

4. Regeneration comes by means of the Word of God (gospel): **1 Peter 1:23; James 1:18**
5. Regeneration was accomplished in Christ's death and resurrection: **Romans 6:3-5; Ephesians 2:5**
6. Regeneration becomes a reality when we believe in the Son of God: **John 3:36; 1 John 5:1**
7. Regeneration is only possible because of God's abundant love: **1 John 4:9-10**

## What will be the Results of Regeneration?

When God fashioned the plan of salvation in eternity past, His intention was not that the recipient of His grace remain unchanged! In fact it is an impossibility for one who has been born of God to stay the same.

In this final point, I want to show you the purpose and results of your salvation. It was not so that you can enjoy this life, fulfill your dreams and passions as an earthling. You have a much higher, grander, and eternal purpose.

1. Regeneration results in renovation: **Titus 3:5**
2. Regeneration results in new life: **2 Corinthians 5:17**
  - A. Attitudes, affections, appetites have all changed.
  - B. The old man has been crucified, we live in a new realm (Romans 6:6)
3. Regeneration results in a deep love for the Brethren: **1 John 5:1**
4. Regeneration results in overcoming the world: **1 John 5:4**
5. Regeneration results in overcoming habitual sin: **1 John 5:18**
6. Regeneration results in a life of good works: **Ephesians 2:9-10**
7. Regeneration results in growth: **1 Peter 2:2-3; 2 Peter 3:18**
  - A. If there is no growth, there is no life.
8. Regeneration will result in the expression of God's character in your life: **1 John 2:1-6**

In closing I would like you to turn to **John 11:1-44**

This passage of Scripture is a wonderful analogy of regeneration:

1. Lazarus is dead (just like the sinner).
2. Christ reveals Himself to be "*the resurrection and the life*" (John 11:25).
3. The Lord Jesus Christ is compassionate towards His people (John 11:35-36).
4. The Lord Jesus has all the obstacles of death removed (John 11:39).
5. Jesus calls the sinner to life (John 11:43).
6. The dead man responds to Christ's call (John 11:44).
7. The dead man comes to Christ with all the garments of sin (John 11:44).
8. Jesus calls for the removal of the grave clothes (John 11:44)

Lazarus' experience is a wonderful picture of regeneration. The question that I want to leave you with this morning as we close this series is: **Are you still wearing the grave clothes?** You have been regenerated, live in accordance with your new life.