

SALVATION

“Hold fast the form of sound words . . . in faith and love.” II Timothy 1:13

REPENTANCE: A change of mind in regard to one’s view of sin, God and self resulting in a change of feeling and will. A true sorrow for sin and an inward turning from it (i.e. a sinful lifestyle) with a change of disposition to seek pardon and cleansing.

REDEMPTION: To set free by the payment of a price, or an instrument of ex-change. A believing sinner is redeemed by the death of Christ with His blood.

RANSOM: To obtain the release by paying the demanded price.

RECONCILIATION: To make consistent, compatible; bring into harmony. Lining up morally/ relationally w/God. Restored to a friendly attitude from God.

JUSTIFICATION: The legal act wherein God pronounces that the believing sinner has been credited with all the virtues of Christ – the addition of divine righteousness. The act of being brought into a righteous relationship with God.

IMPUTATION: To place on one’s account. Charge with or credit. Transfer. The sin of Adam is imputed to all humanity; the sin of all humanity is imputed to Christ; Christ’s righteousness is imputed to all who believe on Him.

ATONEMENT: At-one-with; in agreement with (in the Old Testament temporarily so through the covering of sin provided by a blood sacrifice, but in view of it being permanently so, in the New Testament through the full removal of the record of sin provided by the sacrifice of Christ by blood).*

PROPITIATION: Appeasement. Relieve, assuage or settle. Restored to a state of good will.

REMISSION: Cancellation of or release from a debt or penalty.

SALVATION: Rescue from danger or destruction. Deliverance from sin and its penalties. The danger is ultimately the wrath of God and the immediate effects of sin.

*When the Hebrew word “kaphar” occurred in the O/T in a context dealing with sacrifice, the KJV renders in the English what the effect was of the sacrifice under the Old Testament economy in a temporary and limited sense as well as in a prophetic one. The O/T offerer was only one with God in an ideal but not actual sense. The N/T believer is fully so through Christ, as the O/T sacrifices previewed. Hence, the Romans 5:11 rendering of the word “atonement” is fine and is contextually supported by the oneness contrast made between those in Adam and those in Christ.