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Even a casual look at the world quickly reveals man's condition in sin and the awful plight in which this fallen condition has left him. Furthermore, it is a condition against which mankind is completely helpless when left to his own human resources. In spite of all man's expectations of a new society in which he is able to bring about peace and
prosperity, the world remains shattered and torn by the ravages of sin locally, nationally, and internationally. The Bible speaks, however, of God's gracious plan to provide a solution to man's problem. We call it salvation or soteriology. Ryrie writes: Soteriology, the doctrine of salvation, must be the grandest theme in the Scriptures. It embraces all of
time as well as eternity past and future. It relates in one way or another to all of mankind, without exception. It even has ramifications in the sphere of the angels. It is the theme of both the Old and New Testaments. It is personal, national, and cosmic. And it centers on the greatest Person, our Lord Jesus Christ. According to the broadest meaning as
used in Scripture, the term salvation encompasses the total work of God by which He seeks to rescue man from the ruin, doom, and bestows upon him the wealth of His grace encompassing eternal life, provision for abundant life now, and eternal glory (Eph. 1:3-8; 2:4-10; 1 Pet. 1:3-5; John 3:16, 36; 10:10). The word "salvation" is the
translation of the Greek word soteria which is derived from the word soterial which is derived from the word sot
includes redemption, reconciliation, propitiation, propitiation, conviction, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, and glorification describes the estate of a man who has been saved and who is
vitally renewed and made a partaker of the inheritance of the saints. 2 The Motivations for Salvation When we look at the stubbornness and rebellion of man, we ask the question, why should God want to save sinners? And especially, why should He want to give His unique and beloved Son to die the agony of God's holy judgment in bearing our sin on
the cross? Scripture's answer is that salvation redounds to the glory of His grace. Salvation brings glory to God and it does so because it manifests the nature and character of His person (Eph. 1:6; Phil. 2:11). Salvation reveals a number of things about God that bring glory to the person of God and show us something of the reasons for salvation: (1) It
reveals His love. That God would reach out to sinful man by sending His only begotten Son is the greatest manifestation of His love. It declares God provided salvation through the person and work of Christ is also a manifestation of God's grace, the non-meritorious favor of God
(Eph. 2:7-9). Only Christianity offers a salvation of the Bible also manifests the holiness of God. God provided salvation through the person and work of His Son because He is a holy God. In His love and grace God desired
fellowship with man, but man's rebellion and sin created a barrier between God and man that hindered any fellowship restored. (4) Adam and Eve
were created in the image of God that they might give a visible display of God's character as they walked in fellowship with the invisible God. But when the human race fell through salvation, the capacity for fellowship is restored and also is man's
ability to manifest, though imperfectly, the goodness of God. The Three Phases (Tenses) of Salvation in Christ, which begins in eternity past according to the predetermined plan of God and extends into the eternal future, has three observable phases in the Bible. Understanding this truth can relieve a lot of tension from the standpoint of
security and enable the believer to relax in the Lord and His grace while simultaneously moving forward in spiritual growth. Phase I. This is the past tense of salvation—saved from sin's penalty. Several passages of Scripture speak of salvation as wholly past, or as accomplished and completed for the one who has believed in the person and work of
Jesus Christ. This aspect views the believer as delivered once and for all from sin's penalty and spiritual death (Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8; Tit. 3:5; Heb. 7:25; 2 Tim. 1:9). So complete and perfect is this work of God in Christ that the believer is declared permanently saved and safe forever (John 5:24; 10:28, 29; Rom. 8:1, 37-39; 1
Pet. 1:3-5). Phase II. This is the present tense of salvation and has to do with present deliverance over the reigning power of sin or the carnal nature's power in the lives of believers (Rom. 6:1-23; 8:2; 2 Cor. 3:18; Gal. 2:19-20; 5:1-26; Phil. 1:19; 2:12-13; 2 Thess. 2:13).
indwelling Spirit, but it is based on the work of Christ and the believer's union and co-identification with Christ in that work. Phase III. This is the future tense of salvation which refers to the future deliverance all believers in Christ will experience through a glorified resurrected body. It contemplates that, though once and for all saved from the
penalty of sin and while now being delivered from the power of sin, the believer in Christ will yet be saved into full conformity to Jesus Christ (Rom. 8:29; 13:11; 1 Pet. 1:5; 1 John 3:2). This recognizes and shows that the Christian in his experience never becomes perfect in this life (Phil. 3:12-14). Full conformity to the character of Christ.
experientially speaking, awaits ultimate glorification. However, the fact that some aspects of salvation for doubt as to the outcome of eternal salvation because all three phases are dependent upon the merit and the work of God in His Son, the Lord Jesus
Christ.3 The Nature of Salvation As the Work of God Salvation is the free gift of God to man by grace through faith, completely aside from human works. Works in the life of a believer are tremendously important, but they are to be the result of receiving and appropriating God's grace in the salvation they receive. As the prophet declares, "Salvation is
of the Lord" (Jonah 2:9). "Therefore, in every aspect it is a work of God in behalf of man and is in no sense a work of God in behalf of God." Salvation as the saving work of God in behalf of man and is in no sense a work of man in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation as the saving work of God in behalf of God." Salvation work of God in beha
of blessings become the possession of all believers when they trust in Christ as their Savior. The Apostle Paul refers to these blessings as "the unfathomable" is the Greek anexichniastos which means "past finding out, unsearchable, not to be tracked out." The idea is that our blessings in Christ are
 "too deep to be measured." See Appendix A for a list of the Believer's Unfathomable Riches in Christ. This saving work of God encompasses various aspects which together accomplish salvation, propitiation, sanctification, and even
glorification. It is all of this and much more which provide salvation, make believers qualified for heaven and become the children of God (John 1:12; Eph. 1:6). As a Finished Work The last words uttered by the Savior just before He died on the cross were, "It is finished." He was not referring to the end of His life or ministry, but of His
substitutionary sufferings on the cross which He would complete by His death which occurred immediately following His shout, "It is finished." He was declaring He had finished work of Christ" because there is nothing left to be done to provide
man's salvation. God has done it all in the person and work of God in Christ is a once-and-for-all work of God in Christ is a once-and-for-all work of God in Christ is a once-and-for-all work of His Son and He raised Him from the death of Jesus Christ on the cross. Christ's death was distinctly a work accomplished for the entire world (John 3:16; Heb. 2:9)
and, provisionally speaking, it provided redemption (1 Tim. 2:6), reconciliation (2 Cor. 5:19), and propitiation (3 Cor. 5:19), and propitiation (4 Cor. 5:19), and propitiation (5 Cor. 5:19), and propitiation (5 Cor. 5:19), and propitiation (6 Cor. 5:19), and propitiation (7 Cor. 5:19), and propitiation (7 Cor. 5:19), and propitiation (8 Cor. 5:19), and propitiation (8 Cor. 5:19), and propitiation (9 Cor. 5:19)
only deliverance from the penalty of sin, but also from the penalty of sin, but also from the perfect tense of teleo, "to complete, finish" expressing completed
action with continuing results), He was affirming the fact of the finished on the cross for the world. Regarding Christ's work as a finished work, Lewis Chafer wrote: The fact that Christ died does not in itself save men, but it provides the one and only sufficient ground upon which God in full harmony with His
perfect holiness is free to save even the chief of sinners. This is the good news which the Christian is appointed to proclaim to all the world. In all the world, salvation is a work that man does for God. This is what makes biblical Christianity distinct from all the religions of the world because in the Bible, salvation is of the Lord
(Jonah 2:0); it is the work of God for man and Christ's final shout of victory affirmed this truth. Since the Christ's work is finished, it should be clear that salvation is not a work of man for God. When a person comes to Christ, he is acknowledging that he cannot save himself but has now recognized the work of salvation God has wrought for him and
which he accepts as God's gift. Salvation originates in God's purposes, not in man's and is forever delivered from any legalistic approach that would elevate human works as a ground for salvation. The Barrier In Ephesians 2:14-16 Paul speaks of the barrier of separation which exists between God and man. As long as this
barrier exists, there is no possibility of fellowship between God and man. The barrier, or literally the dividing wall mentioned in Ephesians 2:14, referred historically to the dividing wall in the temple and excluded the Gentiles from the inner sanctuaries. But this wall
was a picture of the spiritual barrier that stands between God and man which precludes man's access through their God-given sacrificial system which pointed to the person and work of Christ, the Messiah, the One who would make peace and
remove the barrier. The study of the Bible reveals there are several spiritual factors which go together to make up this barrier of separation. So just what constitutes the barrier between God and man? Barrier 1: The
Holiness of God We often think of God as a God of love—which He is—but more is said in the Bible of God's holiness than of God's love. In fact, Isaiah 57:15 even declares that His "name is holy." In Isaiah 6:3, the holy cherubim continuously proclaimed the holiness of God. After seeing this in the vision of God's absolute holiness given to the Prophet,
Isaiah cried out, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts." Habakkuk spoke of the holiness of God and said, "Thine eyes are too pure to approve evil, and thou canst not look on wickedness with favor ..." (Hab. 1:13). John wrote, "God
is light and in Him is no darkness at all" (1 John 1:5). Abraham confessed God as the Judge of all the earth who had to act in accordance with His holy justice (Gen. 18:25). In 2 Timothy 4:8, Paul called God the righteous Judge. In Deuteronomy 32:4, Moses spoke of God's holy character: Deuteronomy 32:4 The Rock! His work is perfect, For all His
ways are just; A God of faithfulness and without injustice, Righteous and upright is He. These and many other passages point to the perfect holiness of God and stress the fact that God cannot and will not act contrary to His holy character. If He is without injustice and completely righteous in all that He is and does, how can He have fellowship with
sinful man or anything less than His perfect righteousness and perfect justice. God is absolute righteousness and perfect justice, which acts in
accord with His perfect righteousness, He cannot be partial or unfair to any creature and He must deal with the creature in perfect justice. This means all that is unrighteous or sinful must be judged and separated from Him (cf. Ps. 119:137-138; 14:11-12; 1 Pet. 4:5). Barrier 2: The Sin of Man Galatianse and He must deal with the creature in perfect justice. This means all that is unrighteous or sinful must be judged and separated from Him (cf. Ps. 119:137-138; 14:11-12; 1 Pet. 4:5).
teaches us that man is shut up (locked out, shut out from God) because man is under the eight ball of sin. Romans 3:23 declares that all have sinned and fall short (miss the mark) of the glory of God (His holy character). In Isaiah 59:1-2 the prophet said, "Behold, the LORD's hand is not so short that it cannot save; Neither is His ear so dull that it
cannot hear. But your iniquities have made a separation between you and your God, And your sins have hidden His face from you, so that He does not hear." Isaiah was reminding Israel that though God has the ability and desire to deliver men, He cannot act contrary to nor bypass His perfect holiness. Sin creates a barrier between God and man
which hinders access to God. This is true for the unbeliever who can only come to God through Christ. Even though they are saved and have access to God in Christ, fellowship with God as His children is broken by known sin which must first be
confessed so that fellowship can be restored and God can answer prayer (Ps. 66:18). The barrier of sin is one of the reasons why God, in His sovereign love, gave His Son to die on the cross for man's sin. There are three aspects which go to make up the barrier of sin which will be mentioned just briefly in this study. Imputed Sin: Romans 5:12 teaches
us the fact of imputed sin. Adam is the representative head of the human race as though we all sinned in Adam or with Adam. But in this we also see God's grace as Paul explains in Romans 5:12-18, for just as Adam's sin
was imputed to every human being as a descendent of Adam because of Adam's one act of sin, so Christ's righteousness is imputed to all who become children of God by faith in Christ because of His one act of righteousness (Rom. 5:16-18). As such, Adam was a type of Christ (Rom. 5:14). Inherited Sin: The Bible teaches the fact that, as the posterity
of Adam, every child is born with a sinful nature inherited from his parents. Many passages of Scripture refer to this principle. According to Ephesians 2:1-3, all are dead in sin and are "by nature the children of wrath." Other important verses are: Genesis 5:3 When Adam had lived one hundred and thirty years, he became the father of a son in his
own likeness, according to his image, and named him Seth. Psalm 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me. Psalm 58:3 The wicked are estranged from the womb; These who speak lies go astray from birth. The vital principle is that men do not sin and become sinners, rather they sin because they are sinners.
Individual or Personal Sin: This refers to the products of the sinful nature of inherited sin, the actual deeds or acts of sin which all men do because God is holy and man is sinful, God's perfect justice must act against man to charge him as guilty and under the penalty of sin with a
debt to pay, and a sentence to serve. Thus, the Law of the Old Testament functions as a bill of indictment. It shows man guilty and under the penalty of sin. This is clear from the following passages: Romans 3:19-20 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world
may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. Galatians 3:19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had
been made. Galatians 3:22 But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe. Colossians 2:14 having canceled out the certificate of debt consisting of decrees against us (the Old Testament law) and which was hostile to us; and He has taken it out of the way, having nailed it to
the cross. The "certificate of debt consisting of decrees" refers to the Law and its indictment that man is under the penalty of sin which is death. Man has a debt to pay. But the thing which must be understood is that the debt is so great that man himself cannot pay it either by religion, or good deeds, or morality. The very best that a man can come up
with falls far short of the glory of God. Man is dead, incapacitated in his sinful condition (Rom. 2:1-3), or moral (Rom. 2:1-3), or moral (Rom. 2:1-3). Paul's argument in Romans 1:18-3:23 is that all men are in the same boat whether immoral (Rom. 2:1-3).
death (Rom. 3:9-20, 23; 6:23). Man's only hope is in the righteousness of God which He supplies through faith in the person and work of Jesus Christ (Rom. 3:21-5:21). How the work of God in Christ removes the barrier will be discussed in the material below on the doctrine of reconciliation. As a further by-product of these three parts of the barrier,
other things automatically occur which compound the problem and ddd to the barrier and the impossibility of salvation apart from Christ. Barrier 4: Spiritual death, eventually physical death, and ultimately eternal death—eternal separation from God.
Romans 6:23 tells us "the wages of sin is death," and in Romans 5:12 we read "therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." Death is the awesome consequence of sin (cf. Gen. 2:17; 1 Cor. 15:21, 56; Eph. 2:1, 5; Col. 2:13). The point of these verses is that
death, whether physical or spiritual, is a product of man's position in Adam and his own personal sin. This means that man in himself is without spiritual failure. No matter how hard he tries he fails and falls short of God's holy character. Men simply cannot save themselves no matter how hard
they try or no matter how sincere they are. This is why the Savior told Nicodemus, a very religious man, "you must be born again" (John 3:3-7). This was Christ's way of teaching this religious man that he needed spiritual birth, a spiritual birth, a spiritual birth from above accomplished by the Spirit of God in order to see, understand, and be a
part of the kingdom of God. So man is not only separated from God by sin, by God's holy character, and by the penalty of sin, but he is faced with the problem of spiritual life. Being spiritual life and eternal life which can only come through the new birth and a new position in Christ as the
source of life. Barrier 5: Unrighteousness The Prophet Isaiah wrote, "For all of us have become like a filthy garment; and all our righteous deeds are like a filthy garment; and all our righteousness The Prophet Isaiah wrote, "As it is written, 'There
is none righteous, not even one." In order for people to have fellowship with God they must have a standing, a righteousness sufficient to pass the righteous judgment of God. This is the error of the typical religious person who, by his morality and
religious deeds, attempts to establish his own standing before God. The error is twofold: First, he does not recognize the absolute awesome holiness of God's character. For many, if not most, God is simply an elevated man, the man upstairs. Second, such a person does not see the effect of sin on their own character and ability. The Apostle speaks to
this very thing in Romans 10:1-4 when he writes of his religious brethren; my heart's desire and my prayer to God for them is for their salvation. For I bear them witness that they have a zeal for God, but not in accordance with knowledge. For not knowing about God's righteousness, and seeking to establish their own, they did not subject
themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. Therefore, all of man's human good or religious works are just dead works and worthless from the standpoint of acceptance with God (Rom. 4:1-4; Heb. 6:1; 9:14). What then is the solution to this dilemma of mankind, this five-fold
barrier? The solution is God's work of grace in the person of the Lord Jesus Christ. This work of grace is called reconciliation. 2 Cor. 5:18-19 Now all these things are from God, who reconciling the world to Himself, not counting their
trespasses against them, and He has committed to us the word of reconciliation. The Work of Salvation: The Removal of the Barrier The Doctrine of Scripture because it means the sinner, separated and alienated from God by the barrier, can be restored to fellowship with a holy God.
How? Through that which God has done for man in His Son, Jesus Christ. This work of God in Christ results in the reconciliation include? What does reconciliation itself mean? Who is reconciled, how, when, and where? These are some of the questions
that will be answered in this study. Definition of Reconcile (1) The English word "reconcile" means to cause to be friendly again; to bring back to harmony, make peace. (2) The Greek words for reconciliation and their definition: (a) Katallasso, the verb, and katallasso, the verb and their definition: (a) Katallasso, the verb and their definition and their definition and their definition and their definition.
means "to change" or "exchange." Thus, katallasso means "to change from enmity or disharmony to friendship and harmony," or "to reconcile" (Rom. 5:10; 2 Cor. 5:18-19). (b) Apokatallasso. This is a triple compound word (adds the preposition apo, "from,"). It does not occur in earlier Greek and seems to be used by Paul to express the idea of the
completeness of reconciliation (Eph. 2:16; Col. 1:20-21). We can properly translate it "to reconcile completely." Teach of these Greek words primarily referred to a one-way kind of reconciliation, one accomplished by one person. This is important because the Greeks had a word, diallasso, that referred to a two-way or mutual reconciliation—one
dependent upon the work of both parties. Diallasso "denotes a mutual concession after mutual hostility, an idea absent from katallasso family of words for the reconciliation of the sinner stresses that salvation is totally the work of God
that man may either accept by faith or reject, but either way, salvation is a work not partly of God as it might occur between people, but totally, 100%, a work accomplished by God through His Son, the Lord Jesus (2 Cor. 5:17-19; Rom. 5:11). (3) The concept of reconciliation is, of course, not limited to the word "reconcile." When
Scripture speaks of "peace with God" (Rom. 5:1), of Christ as "our peace" (Eph. 2:15-17), this is reconciliation, the work of God in Christ to remove the enmity and alienation that separate God and man (Rom. 5:1-11). (4) Doctrinal Definition: In short, reconciliation is the whole work of God in Christ as "our peace" (Eph. 2:15-17), this is reconciliation, the work of God in Christ as "our peace" (Eph. 2:15-17).
by which man is brought from the place of enmity to harmony or peace with God (Rom. 5:1). There are other terms used in Scripture of God's gracious work in Christ like redemption, justification, regeneration, and propitiation, but reconciliation seems to be the over-all term of Scripture which encompasses all the other terms as a part of what God
source of reconciliation is God and not man as 2 Corinthians 5:18 and the Greek words mentioned above make perfectly clear. Reconciliation is a work which has its source in the love, holiness, goodness, and grace of God. It is all by His doing that we come to be in Christ Jesus, the place of peace with God (1 Cor. 1:30-31). The Agent of Reconciliation is a work which has its source in the love, holiness, goodness, and grace of God. It is all by His doing that we come to be in Christ Jesus, the place of peace with God (1 Cor. 1:30-31).
-Who? The agent of reconciliation is the Lord Jesus alone. It is He who personally died for all the world and bore our sin, the cause of alienation, in His body on the tree (Rom. 5:10-11; 2 Cor. 5:18; Col. 1:20-21; 1 Pet. 2:24). The Object of Reconciliation—Who? Three answers are often given to this question: God is reconciled to man, man is reconciled
to God, or both are reconciled to each other. But clearly, Scripture teaches that the object of reconciliation is man and not God. God is not reconciled; He is propitiated and man is reconciled. Man is the one at enmity with God and who must be brought back into relationship with God. Ryrie writes: Second Corinthians 5:19 seems clear: God in Christ
reconciled the world to Himself. The world of mankind is clearly the object of reconciliation. Romans 5:10 agrees by stating that we were reconciled (Rom. 5:10; 2 Cor. 5:20); i.e., they are acted upon by God. Thus believers are said to receive
reconciliation. They are recipients of a relationship of peace and harmony brought about by God."9 The Instrument (Cause) of Reconciliation The instrument and cause of reconciliation is the death of Jesus Christ on the cross. "God made Him to be sin for us that we might be made the righteousness of God in Him" (2 Cor. 5:21). It is the death of Jesus Christ on the cross. "God made Him to be sin for us that we might be made the righteousness of God in Him" (2 Cor. 5:21). It is the death of Jesus Christ on the cross."
Christ that changes man from enmity to harmony with God (Rom. 5:10; Eph. 2:10; Col. 1:20). The Results of Reconciliation (1) Removal of the barrier, those things which separate man from God as sin, God's holiness, penalty of sin, spiritual death, unrighteousness (Eph. 2:14-18). (2) Positional sanctification and a perfect standing before God (Rom.
obligated to live not for ourselves, but for the Lord and to be His representatives in a world that is alienated from God (2 Cor. 5:15-21). The Goal of Reconciliation or the ultimate purpose is imputed righteousness or justification so each believing sinner may have fellowship with God (2 Cor. 5:21). Another goal of reconciliation or the ultimate purpose is imputed righteousness or justification so each believing sinner may have fellowship with God (2 Cor. 5:21).
is transformed character, Christlikeness here on earth. This is probably the emphasis in Colossians 1:21-23 according to the context of Colossians. The Work Accomplished our reconciliation. It is helpful for a better
understanding of the work of Christ to see how each aspect of Christ's work discussed below blots out the various aspects of the barrier as it was discussed above. Propitiation Propitiation Propitiation is that part of the work of reconciliation which deals with the barrier of God's holiness, the obstacle erected or caused by man's sin. Thus, the holiness of God
becomes a key part in removing the alienation or enmity against God. Holiness is the most central and epitomizing character or attribute of God's being. Not even love or grace surpass it. In defense of this statement we should note that God is called holy more than anything else in Scripture. As an epithet to God's name "holy" is found the most. In
fact, "holy" is one of the names of God. In Isaiah 57:15 we read, "For thus says the high and exalted One who lives forever, whose name is Holy ..." (cf. Ex. 15:11; Ps. 30:4; 47:8; 48:1; 89:35; Lev. 11:44-45; 19:2; Isa. 5:16; Rev. 15:4; 1 Pet. 1:15-16). (1) The Derivation: The Hebrew word for holiness or holy is qadosh which contains the basic idea of
separation or apartness, and then "sacred, holy." The Greek word for holy is hagios which similarly, in its most fundamental meaning, means "separated from the secular world to a sacred and set apart." Hagios was used of what was separated from the secular world to a sacred and set apart."
separates Him from all that is evil and defiling. As we call gold pure when it is free from any dross or other metals, so the nature and actions of God are 100% free from any impurity or evil of any kind. Light is a symbol of God's holiness and so John wrote, "God is light and in Him is no (none whatsoever) darkness at all" (1 John 1:5). Positively,
holiness stands for the absolute integrity and purity of the being and nature of God. It means God must always think and act in a way that is consistent with His perfect righteousness and justice, what we might call the executive and judicial branches of God's pure holiness. (3) The Description and Application of God's Holiness in Relation to Salvation
(1) Holiness is an essential and necessary perfection of God. This means God's holiness is not maintained by an act of God's will. God does not choose to be holy because He is inherently holy. God wills holiness because He is holy and not in order to be holy. He cannot be anything else
(2) God's holiness means He can never approve of anything evil, but that He perfectly, necessarily, universally, and perpetually abhors evil. (3) God's holiness in its outworking and the judicial side, His perfect justice. (4) Because God is
perfect righteousness, He cannot have fellowship with anything less than His own perfect righteousness (Hab. 1:13; Isa. 59:2). God is offended by man's sin. Thus, because God is also perfect justice, He must by His own character condemn, pass judgment and the penalty of death and separation upon the sinner who falls short of God's righteousness
(Rom. 3:9-23). Therefore, propitiation is that part of God's work of reconciliation in Christ which deals with satisfying the holiness of God. Propitiation is the doctrine or truth that the person and death of Jesus Christ appeared, turned away, God's wrath, satisfied His holiness, and so met God's
righteous demands that the sinner can be reconciled into God's holy presence. (5) The Description of Propitiation and the Problem it Solves: The problem of antinomy—the contradiction of opposing laws or attributes—love and grace versus righteousness and justice. God is perfect love and grace and desires to forgive and bless the sinner. He desires
to bestow His love and grace on man. But God is also perfect holiness and because of man's condition in sin, He must judge the sinner. God's own character or attributes, and immutable. This means neither God's love nor His holiness can be bypassed at the
expense of one over the other. All must be satisfied. In His love, God cannot accept the sinner to Himself and bypass His holiness, but neither can God in His holiness bypass His love and send the sinner to Himself and bypass His holiness, but neither can God in His holiness bypass His holiness, but neither can God in His holiness bypass His holiness His holiness holiness had holiness holiness His holiness His holiness His holiness His holine
grace, and holiness, God provided the person and work of His own Son, the Lord Jesus, who by His life and death reconciled the conflict (antinomy) of God attributes. God's righteousness is satisfied by the person of Christ and His life. Jesus perfectly fulfilled the law. He was without sin and lived in perfect righteousness and harmony with the will of
God. At His baptism, the Father said, "this is my beloved Son in whom I am well pleased." Here God the Father verified the sinlessness of Jesus and showed that He was qualified by His person and life to begin His ministry. By the miraculous events surrounding the cross, the darkness, the shaking of the earth, the rending of the veil, and the
resurrection of Christ, the Father further showed that Christ was not only qualified to be our sin bearer, but that He had successfully satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitutionary payment for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the death of Christ as the substitution for sin, is likewise satisfied by the substitution for sin, is likewise sat
for our sin (Rom. 3:25-26). Christ's death redeemed and expiated man from sin and its penalty by His judicial substitutionary death—the innocent for the guilty. As our substitute He bore our penalty. This satisfied the requirements of God's justice. God is now free to bestow His love and grace on the unworthy sinner and still act in harmony with His
holiness because Jesus Christ satisfied the demands of God's holy character (Rom. 3:25-26). The cross is much more than the display of God's love; it is also the supreme display of God's holy character (Rom. 3:25-26). The cross is much more than the display of God's absolute holiness. It shows that God could by no means still be just and accept the sinner apart from the person, life, and death of Christ. (6) The Greek words used
for propitiation and their significance: Hilasmos: This word occurs two times, once in 1 John 4:10. It means "an appeasement, a satisfaction." It may also refer to the means of propitiation or satisfaction. This word occurs two times, once in 1 John 4:10. It means "an appeasement, a satisfaction." It means "an appeasement, a satisfaction or satisfaction or satisfaction.
Hilasterion: This noun occurs twice also, once in Romans 3:25 and once in Hebrews 9:5. The ending of this word, terion, often indicates a place of propitiation or satisfaction. Hilasterion is used in Hebrews 9:5. The ending of this word, terion, often indicates a place of propitiation or satisfaction. Hilasterion is used in Hebrews 9:5.
Holy of Holies into which the High Priest of the Old Testament could go but once a year and then not without the blood of an animal that had been shed at the altar of sacrifice. This all foreshadowed and spoke of the person and work of Jesus Christ. First, there was the location of the ark. The ark was located in the center of the Holy of Holies just as
Jesus Christ is the center of life and the heart of our salvation. All things revolve around and depend on Him; He is the center of our life. Second, there were the materials of the ark. It was a wooden box of acacia wood overlaid within and without with gold. Acacia wood was practically incorruptible and this naturally spoke of Jesus Christ in His
humanity without sin, without sin, without corruption. It was a product of the earth, but it was not subject to any chemical action which could cause it to rot. Thus, the Lord had a real human body, but by the virgin birth He was not subject to any chemical action which could cause it to rot. Thus, the Lord had a real human body, but by the virgin birth He was not subject to any chemical action which could cause it to rot.
and the wood were united into one, yet separate and distinct, they spoke of Jesus Christ's perfection and glory. Third, there was the function of the ark represented God's throne. He did not sit upon it in a literal sense, but He dwelt between the cherubim which stood on top of the
ark on the mercy seat. In Psalm 99:1 we read, "The LORD reigns, let the peoples tremble; He is enthroned above the cherubim, let the earth shake!" This naturally represented the holy presented the holy presented the the peoples tremble; He is enthroned above the cherubim, let the earth shake!" This naturally represented the holy presented the holy prese
and of man's sin and failure. The Golden Jar holding manna: This spoke of Christ as the bread from heaven, the life-giver and prophet of God who came to earth to reveal the Father (John 6:32-35). But it also stood for and reminds us of man's sin and failure. In view of Israel's history in the desert, it spoke of the leanness of soul, or soul barrenness and
spiritual revolt that occurs when men seek their happiness in this world and its things rather than in the Lord and His Word (Deut. 8:3, Numb. 11:1-6; Ps. 106:15 [KJV]). Aaron's rod that budded: Aaron was the High Priest and the budding of his staff spoke of Christ as our priest offering Himself and representing man before God as our great High
Priest. The budding speaks of Christ's resurrection, His authority, and the eternal nature and validity of His priesthood. The resurrection proves that the Father was satisfied with both the person and work of Jesus Christ and that He continually remains our means of access and acceptance with God. Let us not forget, however, that the occasion for
the budding of the rod was the rebellion of Korah and the grumbling of Israel against God's authority (Numb. 16:-17:10). Again, it stands for man's sin and rebellion. The Tablets of the Covenant: Literally "The stone tablets." These tablets represented the Law and stood for the fact that Israel
was a theocracy under the rule and authority of God. As such, they also spoke of Jesus Christ as King of Kings. The Law also stood for the Holiness of God, but it also pointed to the sinfulness of man,
hopelessly separated from God in himself. We can see, therefore, how each item first spoke of Jesus Christ as Prophet, Priest, and King, but also we must see how it spoke of man's failure and need of Christ as that One who reveals God, represents us before God, and who alone can reign over us in perfect righteousness. Fifth, there was the lid to the
end. The Hebrew word for mercy seat is kapporeth which meant a propitiatory place or a covering for the Ark and was the place where the blood which propitiated God's holiness and thereby represented God as passing over sin. This was done, however, with a
view to Christ's death which would remove the sin problem once and for all and satisfy the holy demands of God (Rom. 3:25-26). The emphasis of the word "mercy seat" is not that of a covering or lid, but a place of propitiation. The mercy seat
God, as perfect righteousness, could not have fellowship with sinful man. The other represented His perfect justice and signified that He must condemn and judge man in sin as represented in the contents of the Ark. The lid or seat was transformed from a throne of judgment to one of propitiation and mercy by the action of the High Priest on the Day
of Atonement. On this day, blood that had come from the offering of a bullock and a goat on the altar of sacrifice was brought within the Holy of Holies and sprinkled on the mercy seat and before the Ark. This was done first for the High Priest himself and then for the people. The blood satisfied the holiness of God because it represented the merit of
the person and work of Christ symbolized by the bullock and the goat which had been offered on the altar of sacrifice. Christ as our substitute satisfied the holiness of God, therefore, God would pass over the sin of the Old Testament saints with a view to who Christ would be and what He would do as the means of propitiation (Rom. 3:24-26).
Hilaskomai. This is the verb form and the final word used for the concept of propitiation" or "be propitiated." It is used in Hebrews 2:17 and in Luke passage is especially significant. This is the passage of the Pharisee and the Publican (tax collector). The Pharisee thought in his own self-righteousness
that he had something by which he could be received before God, something which could change God's attitude toward him and make him acceptable to God. By contrast, the Publican literally said, "Oh God, be propitiated to me, a sinner." This man realized because of his sin and God's perfect righteousness that he had nothing that could satisfy and
meet the just and righteous demands of God. By his prayer he was confessing his sin and, by faith, he was trusting in the Levitical offerings which, portraying the death of Christ, could alone propitiate or meet the holy demands of God. Christ said that this man, the Publican, went down to his house justified. Propitiation is the Godward aspect of the
value of the person and work of Jesus Christ. Redemption, as we will see, is sinward, reconciliation is manward, and propitiation is Godward. Therefore, because God is propitiated by the work of Christ, He is free to justify the sinner and accept him into His presence (Rom. 3:25-26). Redemption Redemption is another part of the overall work of God by
which God has brought about our reconciliation and the removal of the barrier. It deals specifically with the fact that man is viewed in Scripture as imprisoned or enslaved because of sin (Gal. 4:3-8; 3:22). Sometimes the term redemption is used rather loosely by theologians and Christians meaning nothing more than
simply deliverance. It does mean deliverance, a deliverance, a deliverance that results from the payment of a great expenditure of God. The
price God paid is always in view. Redemption means liberation because of a payment made. In the New Testament, that payment is the death of the Son of God, the Lord Jesus Christ. The key Greek words used for the concept of Redemption: Agorazo: This word comes from agora which means "market place." It literally means "to purchase, buy from
the market place." In ancient times slaves were brought to the market place, put on the slave block, and thus His ability to redeem us from the slave block of sin by
paying the price of our redemption. Exagurazo: This is a compound verb derived from the preposition ek meaning "out of" plus agorazo. It means to "purchase out," The word is intensive and adds the idea of "deliverance and freedom through the price paid" (Gal. 3:13; 4:5). This word places more emphasis on the deliverance
and freedom. Believers have been set free from the slave master, the law and its indictment and condemnation of man as a sinner. Lutrao: This word comes from lutron which meaning of "to release by paying a price" (1 Pet. 1:18-19; Heb. 9:14)
This word emphasizes the price paid and the resultant freedom. The price paid was the death and shed blood of Jesus Christ on the cross. Apolutrosis: Apolutrosis: Apolutrosis: Apolutrosis comes from the preposition apo meaning "from" plus lutrosis, the noun form of lutrao mentioned earlier. This word with the preposition apo meaning "from" plus lutrosis, the noun form of lutrao mentioned earlier.
set free" (Eph. 1:7; Col. 1:14). An Explanation of the Doctrine of Redemption: The agent is, of course, the Lord Jesus Christ who, in His sinless person and by His death on the cross, purchased our redemption (Eph. 1:7; Col. 1:14). An Explanation of the Work of reconciliation, God the Father removed the sin problem
through the person and work of His Son. The Instrument and Point of Redemption: This is the blood and the cross of Jesus Christ (Eph. 1:7; 1 Pet. 1:18-19). The blood stands for the fact Christ died as the lamb of God sacrificially and as the substitute for sinners. The Object of Redemption: This is man's sin and slavery to sin. The object of redemption
adult sons of God (Gal. 4:5-6), (e) provides the basis for an eternal inheritance (Heb. 9:15), and (f) provides the basis for capacity to glorify God (1 Cor. 6:20). For Whom Did Christ Die? In connection with the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of redemption and the our consideration of the doctrine of the d
for the entire world, or for only the elect? The strict Calvinist who believes in the five points of Calvinism believes Christ died only for the elect. This is what theologians call the doctrine of Limited Atonement. But the Bible plainly teaches that Christ's death and His work of redemption was not only sufficient for the entire world, but that He actually
died for the sins of all the world. This belief, known as Unlimited Atonement, does not mean universal salvation, but only that Christ's death to be effective for any individual that person must personally believe or trust in Jesus Christ as his/her personal Savior. 1
Timothy 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. (Emphasis mine.) The one sin for which Christ did not die is rejection of His person and work (John 3:18, 36). John 3:18 He who believes in Him is not judged; he who does not believe has been
judged already, because he has not believed in the name of the only begotten Son of God. John 3:36 He who believes in the Son has eternal life; but the wrath of God abides on him. Expiation As redemption was that part of God's work of reconciliation that dealt with the problem of man's sin, so
expiation is that part that deals with the penalty of sin that the Law exacts on man the sinner. Expiation means to remove the penalty officially imposed by law. In essence, expiation means to remove the penalty of sin that the Law exacts on man the sinner guilty. While there are no Greek
words used in the New Testament that mean "to explanation of Colossians 2:14: having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross. In
verse 13 Paul speaks of the regeneration and redemption of the believing sinner when he says "... He made you alive together with Him, having forgiven us all our transgressions ..." Then in verse 14, he shows how this was accomplished through the death of Christ by the expiation of the sinner's penalty. "Having canceled out." "Canceled" is the
Greek exaleipho which means "to wipe out or off." It was used (1) of smearing out letters written on wax, (2) of an erasure of an indebtedness, and (3) of wiping out an item on an account. The question is, just what has been wiped out or canceled? "The Certificate of debt consisting of decrees against us" answers this question. Literally we can
translate this "the handwritten document in decrees (or commands) which was hostile to us." This refers to the Old Testament Law that, in revealing God's holy character, also reveals man's sinfulness. "Certificate of debt" is the Greek cheirographon which means "a handwritten document." "Decrees" is the plural of dogma, "a
decree, command, or ordinance." It is interesting to note that the word cheirographon was actually used of a certificate of indebtedness like an IOU or a bond. In this regard, the Law was indeed, at least in part, a handwritten document consisting of laws or commands written by the finger of God (2 Cor. 3:7; Deut. 9:10). But these commands became
indictments which charge all of mankind to be under sin and guilty before God. The Apostle strongly emphasizes this point. Though the Law is good, was designed for man's blessing, and reveals God's holy character, it also stands against man because it shows man to be a sinner and under the penalty of sin which is death (Rom. 3:19-20; 6:23; 7:7;
Gal. 3:10). So because of man's condition in sin, the Law is viewed as against us (Col. 2:14), as bringing death or as an administration of death (2 Cor. 7:7-13), and as holding man in bondage to sin and death (Gal. 4:3-5, 9; Rom. 7:10-14). No wonder the Apostles stressed it is against us and hostile to us. "And He has
taken it out of the way." How blessed and glorious this is. It strongly shows how reconciliation is a work accomplished by God in Jesus Christ alone. The verb "taken it out of the way" is the perfect tense of airo, "to lift up, take up or away, to remove or carry off." The perfect tense presents this as a completed act with continuing results. The barrier
has been taken out of the way, out of the way, out of the picture. "Having nailed" is an adverbial participle in the Greek text which points us to the means of removal. The penalty of sin demanded by the decrees against us was taken out of the way by the death of Christ for believers. The culture and procedures of that day shed some
interesting and illuminating light here. Under the Roman procedure of trial and conviction, no one could be legitimately brought to trial until he had been officially indicted or charged with a prepared certificate of debt or a written indictment. On the certificate the criminal's unlawful deeds or crimes were written. Then after trial, if convicted of the
charges, his indictment with its offenses and the penalty was nailed to his prison cell door. There it remained, standing in the way of his freedom until the sentence was served or otherwise paid or removed. When once paid or served, the constituted authority would write "canceled" or "paid in full" on the indictment. The freedom until the sentence was served or otherwise paid or served, the constituted authority would write "canceled" or "paid in full" on the indictment. The freedom until the sentence was served or otherwise paid or served, the constituted authority would write "canceled" or "paid in full" on the indictment. The freedom until the sentence was served or otherwise paid or served, the constituted authority would write "canceled" or "paid in full" on the indictment. The freedom until the sentence was served or otherwise paid or served, the constituted authority would write "canceled" or "paid in full" on the indictment authority would write "canceled" or "paid in full" on the indictment authority would write "canceled" or "paid in full" on the indictment authority would write "canceled" or "paid in full" on the indictment authority would write "canceled" or "paid in full" on the indictment authority would write "canceled" or "paid in full" on the indictment authority would write "canceled" or "paid in full" o
his indictment and nail it to his door showing his penalty had been paid and removed. The Apostle's point is Jesus Christ has been paid our certificate of debt with its charges and nailed it to His cross, showing forever that it has been paid our certificate of debt with its charges and nailed it to His cross is the point and place, and the
penalty of sin is its object. Substitution Isaiah 53:4-11 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5 But He was pierced through for our transgressions, He was pierced through for our transgressions, He was pierced through for our transgressions.
we are healed. 6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. 7 He was oppressed and He was afflicted, Yet He did not open His mouth. 8 By
                         ment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due? 9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in
His mouth. 10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. 11 As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My
Servant, will justify the many, As He will bear their iniquities. The doctrine of the substitutionary death of Christ is closely related to expiation. As redemption was that part which dealt with the concept of the penalty that man must pay, so substitution is directed toward
the specific penalty required, the penalty of death. By the substitutionary death of Christ we mean that Christ, as the innocent Lamb of God, died and suffered the penalty of death in the place of the sinner, the actual guilty party. This means He took our place and bore the penalty of God's judgment which we rightly deserve. Greek Words Which Imply
Substitution There are two Greek prepositions that are important to this doctrine because they are used in the Place of another.
The following passages illustrate this common usage. (1) "... Archelaus was reigning over Judea in place of (anti) his Father Herod" (Matt. 2:22). (2) "... he will not give him a snake instead (anti) of a fish, will he?" (Luke 11:11) With this in view, compare the following two parallel accounts in the Gospels which clearly point to the substitutionary work
of Christ: (1) "Just as the Son of Man did not come to be served but to serve, and to give his life a ransom for (anti—in the place of) many" (Mark 10:45). Huper. The most common meaning of huper is "for the sake of," but it
may also be used like anti to mean "in place of." That huper can be used in the sense of "in the place of." Paul writes of Onesimus, the servant of Philemon and says: "whom I wished to keep with me, so that on your behalf (huper) he
might minister to me in my imprisonment for the gospel." Had the Apostle kept Onesimus with him, Onesimus would have served as a substitute for Philemon. (2) Then in 2 Corinthians 5:20 Paul says: "therefore we are ambassadors for (huper) Christ (in the place of Christ), as though God were entreating through us." Since Christ is no longer on
earth preaching the gospel, believers are left here in His place as His ambassadors and representatives to entreat men to believe in the person and work of Christ. The following are verses where huper is used of the substitutionary death of Christ. The following are verses where huper is used of the substitutionary death of Christ.
died for (huper) us. 1 Corinthians 15:3 For I delivered to you as of first importance what I also received, that Christ died for (huper) our sins according to the Scriptures. 2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf (huper), that we might become the righteousness of God in Him. Hebrews 2:9 But we do see Him who has
been made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for (huper) everyone. Hebrews 2:9 teaches us that Christ tasted death for every man and since man's penalty for being a sinner is both spiritual and physical death, Christ tasted death for every man and since man's penalty for being a sinner is both spiritual and physical death, Christ tasted death for every man and since man's penalty for being a sinner is both spiritual and physical death.
tasted, partook of both in our place. When Jesus shouted out "My God, my God, why have you forsaken me," He was speaking judicially of God as the holy and righteous Judge who had placed the iniquities of all mankind on Him and who had thereby turned His face from the Son while He was bearing our iniquity in our place. At this time Christ died
spiritually and was in some mysterious way cut off from the fellowship He had always known with the Father because He was bearing our sin (Isa. 53:4-11; 2 Cor. 5:21). After these dark hours on the cross Christ called out "it is finished," meaning His redemptive work was done, He had borne our sin. He then bowed His head, gave up His spirit and
physically died. By His death on the cross, He paid the penalty for all humanity and He became our substitute. In Scripture the death of Christ is revealed to be a sacrifice for the sins of the whole world. Accordingly, John the Baptist introduced Jesus with the words, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Jesus
in His death was actually the substitute dying in the place of all men. Although "substitute" is not specifically a biblical word, the idea that Christ is the sinner's substitute is constantly affirmed in Scripture. By His substitution is
itself as simple and definite as the transaction. The Savior has already born the divine judgments against the sinner to the full satisfaction of God.11 Regeneration Though the word "regeneration" is only found twice (Matt. 19:28; Tit. 3:5), it is nevertheless an important doctrine and a concept that is found in many New Testament passages.
Regeneration is specifically revealed as the direct work of the Father and the Son as a result of the work of Christ on the cross. It thus becomes a part of the reconciling work of Christ whereby man who is spiritually dead can have life and fellowship with God (John 7:37-39). In relation to the
barrier, the regeneration is that part of the reconciling work of Christ which deals with man's spiritual life or the new birth (John 3:3-6; Eph. 2:1-4). Though it is primarily the work of the Holy Spirit, all three persons of the trinity seem to be involved in this blessed work of imparting new life. James 1:17-18
relates the Father to regeneration under the figure of being "brought forth" (apokueo, "to give birth to"). The Son, the Lord Jesus, seems also to be involved in regeneration under the figure of being "brought forth" (apokueo, "to give birth to"). The Son, the Lord Jesus, seems also to be involved in regeneration under the figure of being "brought forth" (apokueo, "to give birth to"). The Son, the Lord Jesus, seems also to be involved in regeneration under the figure of being "brought forth" (apokueo, "to give birth to").
the spiritual and eternal life of the Son, the Lord Jesus Christ, is imparted to the individual through faith in Jesus Christ. (1) The Greek Word for "Regeneration" is palingenesia (from palin, "again, once more," and genesis, "birth") and means "a new birth, a renewal, rebirth, or regeneration." (2) Usage: It is used in Matthew 19:28 to describe the
refurbished conditions that will exist during the millennial reign of Christ. But in Titus 3:5 the word is used of spiritual regeneration itself is used of spiritual regeneration only once (Tit. 3:5), the concept is clearly taught in
a number of passages by a combination of other terms. John 1:13. "Who were born not of blood, nor of the will of man, but of God." The Greek word for "born" is gennao, "to bring forth, give birth, be born." The context is clearly speaking of new spiritual birth by which men become the children of God (vs. 12). John 3:3.
"Jesus answered and said to him, 'Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.'" The words "born again" mean either "born again" or "born from above accomplished by God the Holy Spirit. For other
passages and synonymous words compare John 5:21; Ephesians 2:5; Romans 6:13; 2 Corinthians 5:17 and James 1:13. (4) Three Figures of Regeneration: The New Birth to a spiritual birth to a spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to a spiritual birth to a spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also he must be born by spiritual birth to human parents so also had be born by spiritual birth to human parents so also had be born by spiritual birth to human 
John 1:12; 3:3-6). Spiritual Resurrection: Man is born spiritually dead in sin, but by regeneration the believer is made alive, spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak he has spiritually resurrected so to speak. This means he has spiritually resurrected so to speak he has spiritually resurrected so to speak he has spiritually resurrected so to
and quality of life. A New Creation: Regeneration also views the born again believer as a creation, a new spiritual creation of God (Rom. 6:4-14; 2 Cor. 5:17; Eph. 2:10). (5) What Regeneration is not: It is not conversion. Conversion
is what man does in turning to God. Regeneration is what God does for man to give him life. It is not an experience with God since it bestows new life and new spiritual capacity. (6) The Mechanics of Regeneration: Faith is the human requirement. Compare John 1:12-
13 and note the order. Scripture: The Bible provides the content one must believe so regeneration may occur (1 Pet. 1:23). God is the cause of regeneration (Tit. 3:5; John 3:6). The Time of Regeneration: Does it occur before or after faith? In
Reformed theology, regeneration precedes faith, for it is argued, a sinner must be given new life in order to be able to believe, but the emphasis of the Bible is that one becomes a child of God through faith. If there is new life through regeneration, why does one need to believe? Undoubtedly, faith and regeneration occur simultaneously. Regeneration
is instantaneous and occurs at the moment of faith in Christ. It is an instantaneous act of God which bestows new and eternal life (cf. Eph. 2:1 with vss. 5f; 1 John 5:11). Provides a new nature and capacity for fellowship with God (John 3:6; 2 Pet. 1:3-4). (8) Some
Lesson from Regeneration: Stresses man's spiritual and eternal death apart from faith in Christ and the new life He gives. Stresses man's spiritual and eternal death apart of God's kingdom or to change his life without God's supernatural intervention through Christ and the work of the Spirit of God. Justification and Imputation In the parable of the
religious and self-righteous Pharisee and the tax-gatherer, Christ declared that the tax-gatherer, in contrast to the Pharisee, was justified through his faith in the Levitical offerings which alone could propitiate the holy character of God (Luke 18:10-14). In Romans 3:25-26 Paul speaks of Jesus Christ as the means of propitiation and then shows the
death of Christ demonstrated God's righteousness so that He might remain just and at the same time be free to justification and imputation are those aspects of reconciliation that deal with the barrier of man's lack of righteousness. Sometimes, in
order to keep the definition of justification nice and simple, one often hears it defined as meaning, "Just as if I'd never sinned." This definition is simple, but it misses the heart of the truth of justification. Being acceptable before God involves more than just the removal of our sins. The barrier, remember, consists not only of man's sin, but of man's
negative righteousness, his lack of perfect righteousness, his lack of perfect righteousness of God (Isa. 64:6). Man not only needs the subtraction of his sin, but also the addition of perfect righteousness, the righteousness of Christ. God's solution to this problem is found in the doctrines
of "imputation" and "justification" as set forth in the Bible. Justification Defined Justification befined Justification of a forensic concept and is therefore related to God as the righteous judge of all the earth (Gen. 18:25; Deut. 32:4; 2 Tim. 4:8). Ryrie writes: If God, the Judge, is without injustice and completely righteous in all His decisions, then how can He
announce a sinner righteous? And sinners we all are. There are only three options open to God as sinners stand in His courtroom. He must condemn them, compromise His own righteous, which is
justification. But any righteousness the sinner has must be accumplished, then, and only then, can He justify. Job stated the problem accurately when he asked, "how can a man be in the right before God?" 12 Justification answers this question
posed by Job. Doctrinally, justification is the judicial act of God, based on the work of Jesus Christ, which justly declares and treats as righteousness of Christ. Scripture reveals a number of important aspects to the process of justification defined below: (1) The Plan
and Manifestation of Justification Righteousness—Romans 3:21 Through the Gospel of the New Testament, this righteousness from God has now, since the coming of Christ, been clearly made known. This was the fullness of time when God brought the Suffering Savior into a sin-ridden world to deal with man's sin. However, though revealed more
clearly than before, this gospel message is not new. God revealed His righteousness in many ways before the full revelation of the prophets, and by His blessings on the obedient. These were all ways by which God revealed His righteousness. But that was not all. Even
this gospel message in which righteousness is received by faith was witnessed to and anticipated throughout the Old Testament in the many prophecies of the Messiah who must not only reign on the throne of His father, David, but must first suffer and die for our sin. Beginning at Genesis 3:15, and continuing through the entire Old Testament,
witness is given to salvation by faith in Messiah. God bore witness to the righteousness from God in the Old Testament sacrifices, the tabernacle, the priesthood, the prophecies, the types, and passages like Isaiah 53. But though the Law could witness to God's righteousness, it could never provide it for sinful man, "weak as it was in the flesh" (Rom.
8:3). What, then, were some of the other characteristics of this righteousness from God? Most importantly, as a righteousness from God (Rom. 3:21), it is independent of the Law. Note that is, without the article. It is broader than just the Law of the Old Testament.
It refers to any kind of law whether it is the Law of the Old Testament, or the law of one's conscience (2:14-15), or even the righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So then, what's the source of this righteous principles of the sermon on the mount. So the sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a sermon on the mount is set to be a s
through the channel of faith in the person and work of Christ. "Even" of the NASB represents the Greek conjunction de. It is transitional and introduces this verse as an explanation which points us to the channel by which man may receive this righteousness from God." "Of God" is a genitive of source. It means either "the
righteousness derived from, sourced in," or "dependent on God." "Through faith in Jesus Christ" points us to the means of "faith in Jesus Christ. In the final analysis, all men end up trusting in something, if only in their own works or record; but the Apostle's point is that the only means of
having God's righteousness is through trusting in Jesus Christ. (3) The Problem or Reason for Justification Righteousness—Romans 3:22b-23 God can show no favoritism with people since He is perfect holiness and since all have sinned and fallen short of His holiness. As the Judge, He must deal with their actual righteousness. (4) The Price or Cost of
Justification Righteousness—Romans 3:24-25a While justification is free to the believer, without cost, it was not without cost. The price paid to redeem us from the slave block of sin was nothing short of the death of Christ who alone could satisfy (propitiate) the holy character of God. (5) The Place or Position of Justification Righteousness—2
Corinthians 5:21 When the individual receives Christ he is placed into Christ. This is what makes him righteousness of God in Him. This righte
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3:25b-25 God must be perfectly consistent with Himself. He cannot break His own Law nor violate His own nature. "God is love" (1 John 4:8), and "God is light" (1 John 4:8), and "God of love wants to forgive sinners, but a God of holiness must judge sin and uphold His righteous character as witnessed in the Law. How can God be both "just and the

ustifier" of those who are sinners? The answer is found in the person and work of Jesus Christ. When Jesus took upon Himself the wrath of God on the Cross for the sins of the world, He fully met the demands of God's h	
clear, the animal sacrifices in the Old Testament never took away sin, but when Jesus died, His death was retroactive all the way back to Adam and took care of all the sins of the past, especially of those who were believed in the Proof of Justification Righteousness—Romans 4:24 The words, "and was raised because of our justification" points to the resurrection of Jesus Christ as that momentous event following the cross which gave the same and the proof of Justification Righteousness—Romans 4:24 The words, "and was raised because of our justification" points to the resurrection of Jesus Christ as that momentous event following the cross which gave the same and the past, as a second of the past, asecond of the past, as a second of the past, as a second of the pa	ve proof of God's acceptance of the death of Christ for our sin. Justification and Sanctification Compared (1) Sanctify means to "set
apart." Sanctification has three aspects: positional (unchangeable), experiential (progressive), and ultimate (complete: being in God's presence). (2) Positional sanctification (Rom. 6:1-11) is the basis for experiential or properties. Note: Just as in justification is the work of God that must also be appropriated by faith. (4) Sanctification (experiential) may consider the complete of the comp	change from day to day. Justification never changes. When the sinner trusts in Christ as his or her Savior, God declares him or her to
be righteous, and that declaration will never be repealed nor need to be repeated. (5) Justification looks at our eternal position in Christ (positional sanctification) whereas sanctification, depending on the context, may leave the sanctification prepares us for the Bema, the Judgment Seat of Christ, and the blessings of rewards. (7) Justification removes the guilt and penalty of sin for us. Experiential sanctification removes the growth	and power of sin in and over us. (8) In justification Christ died for sin's penalty, where as in sanctification He died unto sin's power.
Imputation Defined Imputation is the reckoning or "charging to the account" of one what properly belongs to the account of another. Because of the person and work of Christ, God imputes or credits our sin to the person which means "to count, reckon, credit, charge to the account of another." In Romans 4, the Apostle writes: Romans 4:3-8 For what does the Scripture say? "And Abraham believed God, and it was reckoned (logizomai) to the account, reckon, credit, charge to the account of another." In Romans 4, the Apostle writes: Romans 4:3-8 For what does the Scripture say? "And Abraham believed God, and it was reckoned (logizomai) to the account of another." In Romans 4, the Apostle writes: Romans 4:3-8 For what does the Scripture say? "And Abraham believed God, and it was reckoned (logizomai) to the account of another." In Romans 4, the Apostle writes: Romans 4:3-8 For what does the Scripture say? "And Abraham believed God, and it was reckoned (logizomai) to the account of another." In Romans 4, the Apostle writes: Romans 4:3-8 For what does the Scripture say? "And Abraham believed God, and it was reckoned (logizomai) to the account of another."	him as righteousness." 4 Now to the one who works, his wage is not reckoned (logizomai) as a favor, but as what is due. 5 But to the
one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned (logizomai) as righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness is the man whose sin the Lord will not take into account (logizomai)." 2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him. In these values of the sin on our behalf, that we might become the righteousness of God in Him. In these values of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the man to whom God reckons (logizomai) righteousness, 6 just as David also speaks of the blessing upon the blessing upon the logizomai righteousness (logizomai) righteousness (logizomai) righteousness (logizomai) righteousness (logizomai) rig	erses, we clearly see both the negative, our sin imputed to Christ who was made sin for us along with the non-imputation of our sin
to us, and the positive, His righteousness reckoned or imputed to the account of those who trust in Christ. The key word in the doctrine of justification and imputation is the verb dikaioo (dikaiovw). This verb ends in oo (nstance ikanoo (ikanovw) means "to make sufficient, empower someone for something." But when a verb is formed from an adjective of a moral or spiritual connotation it means "to regard as, treat as, pronounce or decomposition of the sufficient, empower someone for something." But when a verb is formed from an adjective of a moral or spiritual connotation it means "to regard as, treat as, pronounce or decomposition of the sufficient, empower someone for something." But when a verb is formed from an adjective of a moral or spiritual connotation it means "to regard as, treat as, pronounce or decomposition of the sufficient, empower someone for something."	clare as." Thus dikaioo does not mean to make righteous, but to "declare, treat as righteous" when in essence the object may be just
the opposite. Thus, the justified sinner is still a sinner and not without personal sins, but he is still viewed and treated as righteous by God and justly so because of the gift of Christ's righteousness by imputation. The believer righteousness has been added to the account of the believer. Justification, then, does not mean "to make righteous." If it did, the believing sinner would never again sin because he would have been made constitutions.	utionally righteous so he could not and would not sin. That condition will occur in our ultimate condition of sanctification at the
resurrection, but not now. Justification means that God accepts us and views us as perfectly righteous in Christ even though in our experience we will commit acts of sin or unrighteousness. The failure to make this distinction is by faith in Jesus Christ (Rom. 3:19-25; 4:1-12). It is important to understand that there are two kin	ds of righteousness. There is the perfect and absolute righteousness of Christ which God gives to anyone who will believe and trust
n Jesus Christ as his or her Savior (Rom. 3:22-24). Then there is the relative, less-than-perfect righteousness of men, which on a scale of 1 to 100 can never even come close to 100% in comparison to the standard of God righteousness of Christ (which man can receive freely by faith) can give him acceptance with God. The Apostle Paul who had been one of the most religious men who ever lived said in relation to these two types of righter	eousness: Philippians 3:7-9 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8 More
chan that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, 9 and magnification is a sufficient to the comes from God on the basis of faith. In other words when Paul saw the glory of Jesus Christ on the Damascus Road he came to realize that all his works of righteousness or human good were no bet	tter than refuse as far as providing a standing before God. Or as Isaiah put it, " And all our righteous deeds are like a filthy garment
" (Isa. 64:6). A Personal Application In the preceding sections we have seen the marvelous provision of God whereby men might be saved. In His grace and mercy, God has removed those things that separated man froceross. For unless one personally trusts in Jesus Christ and His death on the cross as the sole solution for his sin, he remains cut off and separated from God. There is only one sin today which can keep a person separated	from God and lost, the sin of rejection of Christ or unbelief in Him as the Way, the Truth, and the Life. Note carefully, therefore, the
following verses of Scripture which illustrate this fact. John 3:17-18 For God did not send the Son into the world to judge the world, but that the world should be saved through Him. 18 He who believes in Him is not judge the who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him. John 12:48 He who rejects Me, and does not receive My sayings, has one who judge the wroth of God abides on him.	
works that I do shall he do also; and greater works than these shall he do; because I go to the Father. Acts 4:12 And there is salvation in no one else; for there is no other name under heaven that has been given among rapit of God; 9 not as a result of works, that no one should boast. If you have never put your trust in Jesus Christ, may we invite you to do so right now. He has removed the barrier that stands as a separation between you	
Your failure to personally trust in Christ as your Savior is the only thing that stands between you and a personal relationship with God so that you can begin to experience the abundant life of Christ and deliverance over prayer in faith (or one similar) and we assure you by the promises of the Word of God, you will be saved and enter into the family of God as a child of God, born anew by the Spirit of God. "Father, I understand that I am	
ife around through a relationship with Him. Right now I turn from myself and place my trust in Him as my personal Savior. Thank you heavenly Father for saving me and giving me eternal life through the Lord Jesus Chapteria and Italian	
Peter 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen. 2 Timothy 3:16-17 All Scripture is inspired by God and profitable for good work. Appendix A: The Believer's Unfathomable Riches in Christ Introduction When anyone accepts Jesus Christ as their personal Saviour they are instantaneously enriched with every spiritual blessing in Christ (E	
riches of Christ" in Ephesians 3:8. "Unfathomable" is the Greek anexichniastos which means "past finding out, unsearchable, not to be tracked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is that the believer's blessings in Christ are "too deep to be racked out." The idea is the blessings in Christ are "too deep to be racked out." The idea is the blessings in Christ are "too	
will forfeit these awesome blessings. How can you receive these God-given blessings in Christ? The Bible says: John 1:12 As many as receive Him, to them gave He power to become the sons of God, even to them that be out the wrath of God abideth on him. John 8:12 Then Jesus spake unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 11:25-26 Jesus said to	lieve on His name. John 3:36 He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life,
shall never die. Believest thou this? If you have never trusted in Jesus Christ as your personal Saviour, let me encourage you to believe what the Scripture says about all people and about the Lord Jesus Christ. God declareath, physical death and eternal separation from God. But God also declares to us in Scripture that Jesus Christ is God's eternal Son, the God-man Savior who died on the cross for the sin of all the world. So what must	ares to us in the Bible that we have all sinned and come short of the glory of God (His holy character), and that the wages of sin is
which He purchased for you by His death on the cross. As soon as you accept Him, you will be born again by the Spirit of God and Christ will come into your heart. At that moment, you will receive the "unfathomable riches the Eternal Plan of God14 Romans 8:29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 1 Peter 1:2 according to the forekney.	hes of Christ" and the blessings listed below will become your eternal possession. The Position and Possessions of the Believer 1. In
May grace and peace be yours in fullest measure. 1 Thessalonians 1:4 knowing, brethren beloved by God, His choice of you; 1 Peter 1:2 according to the foreknowledge of God the Father, by the sanctifying work of the S3:33 Who will bring a charge against God's elect? God is the one who justifies; Colossians 3:12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentlengths.	Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure. Romans
knowledge of the truth which is according to godliness, Ephesians 1:11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, Romans many brethren; 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified. Ephesians 1:5 He predestined us to adoption as son	s 8:29-30 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born
chosen. 1 Peter 2:4 And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, 1 Thessalonians 5:24 Faithful is He who calls you, and He also will bring it to pass. 2. Reconciled reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Colossians 1:20 and through Him to	2 Corinthians 5:18-19 Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of
chings in heaven. Romans 5:10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 2 Corinthians 5:20 Therefore, we Redeemed Colossians 1:14 in whom we have redemption, the forgiveness of sins. 1 Peter 1:18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from you	e are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God. 3.
Condemnation Romans 8:1 There is therefore now no condemnation for those who are in Christ Jesus. John 5:24 Truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does Lord in order that we may not be condemned along with the world. John 3:18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only	not come into judgment, but has passed out of death into life. 1 Corinthians 11:32 But when we are judged, we are disciplined by the
gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of Company and the justifier of the one who has faith in Jesus. 1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. 6. All Sins Removed by His Efficacion	God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, that He
His wounds you were healed. Romans 4:25 He who was delivered up because of our transgressions, and was raised because of our justification. 7. Vitally Joined Together With Christ for Judgment of the Old Self "Unto a should no longer be slaves to sin; Romans 6:8 Now if we have died with Christ, we believe that we shall also live with Him, 1 Peter 2:24 and He Himself bore our sins in His body on the cross, that we might die to sin and	New Walk" Romans 6:6 knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we
nto death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. Colossians 2:12 having been buried with Him in baptism, in which you were also raise Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. Colossians 3:1 If then you have been raised up with Christ, keep	d up with Him through faith in the working of God, who raised Him from the dead. Romans 6:4 Therefore we have been buried with
prethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. Romans 7:6 But now we have been che letter. Galatians 3:25 But now that faith has come, we are no longer under a tutor. Romans 6:14 For sin shall not be master over you, for you are not under law, but under grace. 2 Corinthians 3:11 For if that which f	released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of
You must be born again.' John 1:12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 1 Peter 1:23 for you have been born again not of seed which respasses and sins, Colossians 2:13 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 1 John 3:2 Belo	ch is perishable but imperishable, that is, through the living and abiding word of God. Ephesians 2:1 And you were dead in your
Him, because we shall see Him just as He is. 2 Corinthians 6:18 "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty. Galatians 3:26 For you are all sons of God through fait things have come. Galatians 6:15 For neither is circumcision anything, nor uncircumcision, but a new creation. Ephesians 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared by	h in Christ Jesus. 2 Corinthians 5:17 Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new
according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, John 13:10 Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not the Lord Jesus Christ, and in the Spirit of our God. 10. Adopted (placed as adult sons) Romans 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption	all of you." 1 Corinthians 6:11 And such were some of you; but you were washed, but you were sanctified, but you were justified in
the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. Galatians 4:5-7 in order that He might redeem those who were under the Law,	, that we might receive the adoption as sons. 6 And because you are sons, God has sent forth the Spirit of His Son into our hearts,
crying, "Abba! Father!" 7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God. 11. Acceptable to God by Jesus Christ Romans 3:22 even the righteousness of God through faith in Jesus C us wisdom from God, and righteousness and sanctification, and redemption, 2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him. Philippians	3:9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ,
the righteousness which comes from God on the basis of faith, 1 Corinthians 1:30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 1 C Lord Jesus Christ, and in the Spirit of our God. (This is in no way to be confused with experiential sanctification as mentioned in John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final perfection of the believer as mentioned in Ephesians 5:27 and 1 John 17:17 or the final per	nn 3:3.) Hebrews 10:14 For by one offering He has perfected for all time those who are sanctified. Ephesians 1:6 to the praise of the
glory of His grace, wherein He freely bestowed on us (made us accepted [KJV]) in the Beloved. 1 Peter 2:5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrif nheritance of the saints in light. 12. Justified Romans 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, Romans 3:24 being justified as a gift by His grace through the results of the saints in light.	edemption which is in Christ Jesus; Romans 8:30 and whom He predestined, these He also called; and whom He called, these He also
ustified; and whom He justified, these He also glorified. 1 Corinthians 6:11 And such were some of you; but you were washed, but you were justified in the name of the Lord Jesus Christ, and in the Forgiven All Trespass Colossians 1:14 in whom we have redemption, the forgiveness of sins. Colossians 2:13 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive toge	ther with Him, having forgiven us all our transgressions, Colossians 3:13 bearing with one another, and forgiving each other,
whoever has a complaint against anyone; just as the Lord forgave you, so also should you. Ephesians 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His gradient in the family of God. See 1 John 1:9.) 14. Made Nigh Ephesians 2:13 But now in Christ Jesus you	who formerly were far off have been brought near by the blood of Christ. (With this, there is a corresponding experience, see James
4:8 and Hebrews 10:22.) 15. Delivered From the Powers of Darkness Colossians 1:13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, Colossians 2:13-15 And whe sall our transgressions, 14 having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross. 15 When He had disa	armed the rulers and authorities. He made a public display of them, having triumphed over them through Him. 16. Translated Into the
Kingdom Colossians 1:13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 17. On the Rock, Christ Jesus 1 Corinthians 3:11 For no man can lay a foundation other Christ Jesus Himself being the corner stone, 2 Corinthians 1:21 Now He who establishes (make firm as on a rock) us with you in Christ and anointed us is God, 18. A Gift From God the Father to Christ John 17:6, 11-12, 20 Percentage of the Christ John 17:6, 11-12, 20 Pe	20 I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they
have kept Thy word 11 And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, ended them perished but the son of perdition, that the Scripture might be fulfilled 20 I do not ask in behalf of these alone, but for those also who believe in Me through their word; John 10:29 My Father, who has given the son of perdition, that the Scripture might be fulfilled 20 I do not ask in behalf of these alone, but for those also who believe in Me through their word; John 10:29 My Father, who has given the son of perdition, that the Scripture might be fulfilled 20 I do not ask in behalf of these alone, but for those also who believe in Me through their word; John 10:29 My Father, who has given the son of perdition, that the Scripture might be fulfilled 20 I do not ask in behalf of these alone, but for those also who believe in Me through their word; John 10:29 My Father, who has given the son of perdition, that the Scripture might be fulfilled 20 I do not ask in behalf of these alone, but for those also who believe in Me through their word; John 10:29 My Father, who has given the son of perdition and the son of perd	n them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 19. Circumcised in Christ Colossians
2:11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; Philippians 3:3 for we are the true circumcision, who worship in circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. 20. Partakers of the Holy and Royal Priesthood 1 Peter 2:5 you also, as living stones, are being built	t up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 1 Peter 2:9 But
you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; Revelation 1:6 and Chosen Generation, A Holy Nation, and A People of God's Own Possession 1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellence	ies of Him who has called you out of darkness into His marvelous light; Titus 2:14 who gave Himself for us, that He might redeem us
from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds. 22. Having Access to God Ephesians 2:18 for through Him we both have our access in one Spirit to the Father. Rothe glory of God. Hebrews 4:14-16 Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a high priest who cannot symplectic symplectic states are not access in one Spirit to the Father. Rother glory of God. Hebrews 4:14-16 Since then we have a great high priest who cannot symplectic symplectic states are not symplectic symp	pathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 Let us therefore draw near
with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need. Hebrews 10:19-20 Since therefore, brethren, we have confidence to enter the holy place by the blood of Jesu God Romans 5:9-10 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies, we were reconciled to God through the death of His	Son, much more, having been reconciled, we shall be saved by His life. Ephesians 2:4 But God, being rich in mercy, because of His
great love with which He loved us, Ephesians 5:2 and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. (1) For salvation: Ephesians 2:8 For by also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 1 Peter 1:5 who are protected by the power of God through faith for a salvation ready to be revolution.	ealed in the last time. (3) For service: Ephesians 2:7 in order that in the ages to come He might show the surpassing riches of His
grace in kindness toward us in Christ Jesus. (4) For instruction: Titus 2:12-13 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blesse greatness of His power toward us who believe. These are in accordance with the working of the strength of His might Philippians 2:13 for it is God who is at work in you, both to will and to work for His good pleasure. H	ebrews 13:5 Let your character be free from the love of money, being content with what you have; for He Himself has said, "I will
never desert you, nor will I ever forsake you," Philippians 1:6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. Philippians 4:6-7 Be anxious for nothin which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus. Colossians 3:15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. 2	2 Thessalonians 2:16 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and
good hope by grace. 1 Peter 5:7 casting all your anxiety upon Him, because He cares for you. Hebrews 7:25 Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make the right hand of God, who also intercedes for us. Hebrews 9:24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;	24. His Inheritance Ephesians 1:18 I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of
His calling, what are the riches of the glory of His inheritance in the saints, 25. Our Inheritance 1 Peter 1:4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you His glory. Colossians 3:24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. Hebrews 9:15 And for this reason He is the mediator of a new covenant, in order the contract of the inheritance. It is the Lord Christ whom you serve.	er that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those
who have been called may receive the promise of the eternal inheritance. 26. A Heavenly Association Ephesians 2:6 and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, Colossians 3:6 and given us eternal life, and this life is in His Son. 12 He who has the Son has the life; he who does not have the Son of God does not have the life. Ephesians 2:6 and raised us up with Him, and seated us with I also a life is in His Son. 12 He who has the Son has the life; he who does not have the life. Ephesians 2:6 and raised us up with Him, and seated us with I also a life is in His Son. 12 He who has the Son has the life; he who does not have the life. Ephesians 2:6 and raised us up with Him, and seated us with I also a life is in His Son. 12 He who has the Son has the life; he who does not have the life. Ephesians 2:6 and raised us up with Him, and seated us with I also a life is in His Son. 12 He who has the Son has the life; he who does not have the life. Ephesians 2:6 and raised us up with Him, and seated us with I also a life is in His Son. 12 He who has the Son has the life; he who does not have the life.	Him in the heavenly places, in Christ Jesus, 1 Corinthians 1:9 God is faithful, through whom you were called into fellowship with His
Son, Jesus Christ our Lord. 1 Corinthians 3:9 For we are God's fellow workers; you are God's field, God's building. 2 Corinthians 6:4 but in everything commending ourselves as servants of God, in much endurance, in afficult of the Spirit; for the letter kills, but the Spirit gives life. 2 Corinthians 5:20 Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.	2 Timothy 2:12 If we endure, we shall also reign with Him; If we deny Him, He also will deny us; Philippians 1:29 For to you it has
been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake, 1 Peter 2:20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do who brdeal among you, which comes upon you for your testing, as though some strange thing were happening to you; 13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of the comes upon you for your testing, as though some strange thing were happening to you; 13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of the comes upon you for your testing, as though some strange thing were happening to you; 13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of the comes upon you for your testing.	on of His glory, you may rejoice with exultation. 1 Thessalonians 3:3 so that no man may be disturbed by these afflictions; for you
yourselves know that we have been destined for this. Romans 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. Colossians 1:24 Now I results a lacking in Christ's afflictions. 27. Heavenly Citizens Philippians 3:20 But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, (RSV) Ephesians 2:19 So then you are no longer strangers.	s and aliens, but you are fellow citizens with the saints, and are of God's household, Hebrews 12:22 But you have come to Mount Zion
and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, Luke 10:20 Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven. 2 with the saints, and are of God's household, Ephesians 3:6 to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel. Galatia	ns 6:10 So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.
29. Light in the Lord Ephesians 5:8 for you were formerly darkness, but now you are light in the Lord; walk as children of light 1 Thessalonians 5:4-5 But you, brethren, are not in darkness, that the day should overtake you, and Spirit 1 Thessalonians 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. Ephesians 4:6 one God and Father of all who is	s over all and through all and in all. John 14:20 In that day you shall know that I am in My Father, and you in Me, and I in you.
Colossians 1:27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. (1) A member in His Body: 1 Corinthians 12:13 For by one Spirit. (2) A branch in the Vine: John 15:5 I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. (3) A stone in the Building: Ephesians 2:19-22 to the branches of the grant from Me you can do nothing. (3) A stone in the Building: Ephesians 2:19-22 to the grant from Me you can do nothing. (3) A stone in the Building: Ephesians 2:19-22 to the grant from Me you can do nothing. (4) A stone in the Building: Ephesians 2:19-22 to the grant from Me you can do nothing. (5) A stone in the Building: Ephesians 2:19-22 to the grant from Me you can do nothing. (6) A stone in the Building: Ephesians 2:19-22 to the grant from Me you can do nothing. (7) A stone in the Building: Ephesians 2:19-22 to the grant from Me you can do nothing. (8) A stone in the Building: Ephesians 2:19-22 to the grant from Me you can do nothing. (9) A stone in the Building: Ephesians 2:19-22 to the grant from Me you can do nothing.	2 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having
been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together is growing into a holy temple in the Lord; 22 in whom you a know them, and they follow Me; 28 and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. 29 My Father, who has given them to Me, is greater than all; and no one is a	able to snatch them out of the Father's hand. (5) A part of His Bride: Ephesians 5:25-27 Husbands, love your wives, just as Christ also
oved the church and gave Himself up for her; 26 that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; (7) A saint of the new generation of the procession of the procession of the procession of the process of	ration: 1 Peter 1:3; Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be
oorn again to a living hope through the resurrection of Jesus Christ from the dead, 1 Peter 2:9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, that your not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. Compare the Spirit in you: 1 Corinthians 2:12 Now we have received the spirit of the sp	ved, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, 31. Blessed
With the "First-Fruits" and the "Earnest" of the Spirit John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 1 Corinthians 12:13 For by one Spirit we were all baptized into one body dolaters, as some of them were; as it is written, "The people sat down to eat and drink, and stood up to play." 1 Corinthians 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you, whom you not know that your body is a temple of the Holy Spirit who is in you.	have from God, and that you are not your own? 1 Corinthians 2:12 Now we have received, not the spirit of the world, but the Spirit
who is from God, that we might know the things freely given to us by God, John 7:39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was reche Holy Spirit who was given to us. Romans 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 2 (1) and 1) and	Corinthians 1:21 Now He who establishes us with you in Christ and anointed us is God, Galatians 4:6 And because you are sons, God
has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!" 1 John 3:24 And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit was 2 Corinthians 1:22 who also sealed us and gave us the Spirit in our hearts as a pledge. 2 Corinthians 1:21 Now He who establishes us with you in Christ and anointed us is God. 1 John 2:20 But you have an anointing from the contraction of the contract	m the Holy One, and you all know. 32. Glorified Romans 8:30 and whom He predestined, these He also called; and whom He called,
chese He also justified; and whom He justified, these He also glorified. 33. Complete in Him Colossians 2:10 and in Him you have been made complete, and He is the head over all rule and authority; 34. Possessing Every classing in the heavenly places in Christ, 1 Charles C. Ryrie, Basic Theology, Victor Books, Wheaton, IL, 1987, p. 277. 2 Lewis Sperry Chafer Systematic Theology, Abridged Edition, Vol. 2, John F. Walvoord, editor, Donard Control of the c	ald K. Campbell, Roy B. Zuck, consulting editors, Victor Books, Wheaton, IL, 1988, p. 21. 3 The Three Tenses of Salvation, adapted
From Major Bible Themes, edited by John F. Walvoord, Zondervan, Grand Rapids, 1973, p. 184, 4 Chafer, p. 181. 5 Chafer, p. 185. 6 Chafer, p. 122. 7 G. Abbott-Smith, A Manual Greek Lexicon of the New Testament, T & Berkeley Mickelsen, "Romans," Wycliffe Bible Commentary, NT, Moody, Chicago, 1962, p. 1197, 10 Abbott-Smith, p. 216, 11 Major Bible Themes, Chafer/Walvoord, p. 60, 12 Byrie, Basic Theology, p. 298, 13 Byrie, p. 298.	

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