

## The Vocabulary of Salvation

1. **CONVERSION** - (Grk. *epistrophe*, Acts 15:3, rendered "conversion," lit., "turning toward"). A term denoting, in its theological use, the "turning" of a soul from sin to God. The verb (*epistrepho*) is sometimes rendered in the NT "to convert," sometimes simply "to turn." In its active sense it represents the action of one who is instrumental in "turning" or "converting" others (Luke 1:16; Acts 26:18; James 5:19-20); intransitively, the action of men in their own conversion, i.e., the action of men empowered by divine grace to "turn" from sin "toward" God (Acts 3:19). There is a twofold reference found in conversion, one has to do with *repentance* (turning from), and the other with *faith* (turning to).
  - a. Repentance – (Grk. *metanoia*, a "change" of mind)
    - i. What it is not –
      1. It is not reformation, the act of turning over a new leaf.
      2. It is not remorse, the act of regretting the fruit of one's crime, but not the root.
    - ii. What it is –
      1. It is a voluntary and sincere change in the mind of the sinner, causing him to turn from his sin.
  - b. Faith –
    - i. What it is not –
      1. It is not a blind leap into the dark
      2. It is not supposition
      3. It is not speculation
      4. It is not an opinion or hypothesis
    - ii. What it is –
      1. It is a voluntary and sincere change in the mind of the sinner, causing him to turn to the savior
  - c. Although faith alone is the condition for salvation (Eph 2:8-10; Acts 16:31), repentance is bound up with faith and inseparable from it, since without some measure of faith no one can truly repent, and repentance never attains to its deepest character till the sinner realizes through saving faith how great is the grace of God against whom he has sinned.
  2. **SUBSTITUTION** – Christ became on the cross what he was not: namely, sin; that we might become what we were not: namely, righteous. 1 Peter 3:18.
  3. **RECONCILIATION** – II Corinthians 5:19. To change from that of enmity to that of friendship. The process by which God and man are brought together again. The Bible teaches that God and man are alienated from one another because of God's holiness and man's sinfulness. Although God loves the sinner (Rom 5:8), it is impossible for Him not to judge sin (Heb 10:27).
  4. **PROPITIATION** – to render favorable, to satisfy, to appease.
    - a. Method – Shedding of pure, innocent, and applicable blood. Ro. 3:25.
    - b. Necessity – Because of God's wrath. John 3:36; Ro. 1:18, Eph. 5:6; Rev. 6:16.
    - c. Results of:
      - i. God is justified in forgiving sin.
      - ii. God is justified in bestowing righteousness. Ro. 3:25-26.
      - iii. Redeemed men and women abide in God's favor forever.
  5. **REMISSION** – practically synonymous with forgiveness. It refers to sending back, a putting away. Remission is exemption from the consequences of an offence, forgiveness; pretermission is the suspension of the penalty. Compare Acts 17:30 and Romans 3:25.

6. **REDEMPTION** - Deliverance by payment of a price (Luke 1:68; Hebrews 9:12). In the New Testament, redemption refers to salvation from sin, death, and the wrath of God by Christ's sacrifice. In the Old Testament, the word redemption refers to redemption by a KINSMAN (Lev 25:24,51-52; Ruth 4:6; Jer 32:7-8), rescue or deliverance (Num 3:49), and ransom (Ps 111:9; 130:7).

7. **REGENERATION** – The process whereby God through a second birth imparts to the believing sinner a new nature (John 3:3; 1 John 5:1). The spiritual change wrought in man by the Holy Spirit, by which he becomes the possessor of a new life. It is to be distinguished from justification, because justification is a change in our relation to God, whereas regeneration is a change in our moral and spiritual nature.

- a. Regeneration is necessary because, by nature all men are:
  - i. Dead to God – And you hath he quickened, who were dead in trespasses and sins. Eph. 2:1.
  - ii. Sons of disobedience - Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Eph. 2:2.
  - iii. Children of wrath - Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Eph 2:3.
  - iv. Cursed with Adam's sin nature - Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom 5:12.
- b. The means of regeneration:
  - i. The word of God (1 Peter 1:23).
  - ii. The Man of God (Romans 10:13-15).
  - iii. The spirit of God (Titus 3:5).
- c. The fruit of regeneration; The regenerated person now loves the following:
  - i. Other Christians (1 John 3:14).
  - ii. Jesus (1 John 5:1-2).
  - iii. The separated Life (1 John 2:15).
  - iv. His Enemies (Matthew 5:44).
  - v. The Word of God (1 Peter 2:2).
  - vi. The Souls of Men (Romans 9:1-3; 10:1).
  - vii. Prayer (1 Thessalonians. 5:17).

8. **IMPUTATION** – The act of one person adding something good or bad to the account of another person. Hebrew chashab, Greek logizomai (NT:3049); to count, reckon (Rom 4:2-8), namely, unrighteousness (whether one's own or another's) to one's discredit; or righteousness (whether one's own or another's) to one's credit whether in man's account or in the judgment book of God (Rev 20:12; Num 18:27).

- a. Kinds of imputation:
  - i. Adam's sin upon the human race (Romans 5:12).
  - ii. The Imputation of the Believer's Sin to Christ (2 Cor. 5:19; 1 Peter 2:24; Isa. 53:6).
  - iii. The Imputation of Christ's Righteousness to the Believer (Phil. 3:7-9; Ro. 4:22-24).

9. **ADOPTION** – The word literally means the placing as a son. Adoption logically follows regeneration. Regeneration gives one his nature as a child of God, whereas adoption gives him his position as a son of God (Romans 8:15-23; Galatians 4:4-5).
10. **JUSTIFICATION** – The legal act whereby man's status before God is changed for the good. The process which sinful human beings are made acceptable to a holy God.
  - a. The method of Justification
    - i. It is of faith – Ro. 5:1.
    - ii. It is of Grace – Eph. 2:8-9.
  - b. The results of Justification
    - i. The remission of sin's penalty – Ro. 4:7.
    - ii. The restoration of divine favor – Ro. 5:1-11.
    - iii. The imputation of Christ's righteousness – 2 Cor. 5:21.
  - c. Man justifies only the innocent, but God only the guilty. Man justifies on the basis of self-merit, but God on the basis of the savior's merit.
11. **SANCTIFICATION** – The process of God's grace by which the believer is separated from sin and becomes dedicated to God's righteousness. Sanctification as separation from the world and setting apart for God's service is a concept found throughout the Bible. Spoken of as "holy" or "set apart" in the Old Testament were the land of Canaan, the city of Jerusalem, the tabernacle, the Temple, the Sabbath, the feasts, the prophets, the priests, and the garments of the priests. God is sanctified by the witness of believers (1 Peter 3:15) and by His judgments upon sin (Ezek 38:16). Jesus also was "sanctified and sent into the world" (John 10:36).
12. **GLORIFICATION** – Refers to the ultimate and absolute physical, mental, and spiritual perfections of all believers (Ro. 8:22,23).
13. **PRESERVATION** – The word preservation deals with the burning question, *Can a saved person lose his/her salvation?*
  - a. Can Jesus Christ lose a believer? Read St. John 10:27-30.
  - b. Is salvation a work of *works* or a work of *grace*? (Eph. 2:8,9).
  - c. Can God remember what he has promised to forget? (He. 10:17).
  - d. Is it possible for one who is sealed to become unsealed?