

Defining Churchinese

Redemption

- The purchase back of something that had been lost, by the payment of a ransom.
- The Greek word so rendered is apolutrosis, a word occurring nine times in Scripture, and always with the idea of a ransom or price paid, i.e., redemption by a lutron (see Matt. 20:28; Mark 10:45).
- There are many passages in the New Testament which represent Christ's sufferings under the idea of a ransom or price, and the result thereby secured is a purchase or redemption (comp. Acts 20:28; 1 Cor. 6:19, 20; Gal. 3:13; 4:4, 5; Eph. 1:7; Col. 1:14; 1 Tim. 2:5, 6; Titus 2:14; Heb. 9:12; 1 Pet. 1:18, 19; Rev. 5:9).
- The idea running through all these texts, however various their reference, is that of payment made for our redemption. The debt against us is not viewed as simply cancelled, but is fully paid. Christ's blood or life, which he surrendered for them, is the "ransom" by which the deliverance of his people from the servitude of sin and from its penal consequences is secured.
- It is the plain doctrine of Scripture that "Christ saves us neither by the mere exercise of power, nor by his doctrine, nor by his example, nor by the moral influence which he exerted, nor by any subjective influence on his people, whether natural or mystical, but as a satisfaction to divine justice, as an expiation for sin, and as a ransom from the curse and authority of the law, thus reconciling us to God by making it consistent with his perfection to exercise mercy toward sinners" (Hodge's Systematic Theology).

Jesus paid your bill... You have been racking up charges on the sin card and someone had to pay the bill. If God is just he can not just forget what you have done; He cannot act like it never happened. So, Jesus died to pay your sin bill.

Propitiation

- That by which God is rendered propitious, i.e., by which it becomes consistent with his character and government to pardon and bless the sinner.
- The propitiation does not procure his love or make him loving; it only renders it consistent for him to exercise his love towards sinners.
- Here a different Greek word is used (hilasmos). Christ is "the propitiation," because by his becoming our substitute and assuming our obligations he expiated our guilt, covered it, by the vicarious punishment which he endured.

The substitute to make us right with the law... Our relationship with God is blocked by our sin. So, Jesus paid your fine so that God could have a relationship with you. Again, if God is a just God He cannot just forget what you have done. So, Jesus took your place, paid the price and his blood made you right with the law.

Justification

- It is the judicial act of God, by which he pardons all the sins of those who believe in Christ, and accounts, accepts, and treats them as righteous in the eye of the law, i.e., as conformed to all its demands. In addition to the pardon (q.v.) of sin, justification declares that all the claims of the law are satisfied in respect of the justified.
- The law is not relaxed or set aside, but is declared to be fulfilled in the strictest sense; and so the person justified is declared to be entitled to all the advantages and rewards arising from perfect obedience to the law (Rom. 5:1-10). It proceeds on the imputing or crediting to the believer by God himself of the perfect righteousness, active and passive, of his Representative and Surety, Jesus Christ (Rom. 10:3-9).
- Justification is not the forgiveness of a man without righteousness, but a declaration that he possesses a righteousness which perfectly and for ever satisfies the law, namely, Christ's righteousness (2 Cor. 5:21; Rom. 4:6-8).
- The sole condition on which this righteousness is imputed or credited to the believer is faith in or on the Lord Jesus Christ. Faith is called a "condition," not because it possesses any merit, but only because it is the instrument, the only instrument by which the soul appropriates or apprehends Christ and his righteousness (Rom. 1:17; 3:25, 26; 4:20, 22; Phil. 3:8-11; Gal. 2:16).
- The act of faith which thus secures our justification secures also at the same time our sanctification (q.v.); and thus the doctrine of justification by faith does not lead to licentiousness (Rom. 6:2-7). Good works, while not the ground, are the certain consequence of justification (6:14; 7:6).

Full rights are restored, not what you did but what Jesus did... God can now treat you as if you never sinned because Jesus paid the whole bill and fulfilled every piece of the sentence. For instances when a criminal has paid their fine and did jail time they are now released and they are regular citizens again because the law has been satisfied. They are not treated like a regular citizen because the judge forgot what they did but because the punishment has been carried out. The major difference here is that it is not what you have done but what Christ has done for you. Jesus is the one that fulfilled the law but you now receive the benefits of that.

Salvation

- This word is used of the deliverance of the Israelites from the Egyptians (Ex. 14:13), and of deliverance generally from evil or danger.
- In the New Testament it is specially used with reference to the great deliverance from the guilt and the pollution of sin wrought out by Jesus Christ, "the great salvation" (Heb. 2:3).

Saved from the consequences of the law, death... You are saved from the penalty of the law because it has been fulfilled. Again, it is not that the law or your sin has been forgotten but it is that Jesus paid the price for you. So, you have been saved from the consequences of sin which is death.

Reconciled

- c.1300, of persons, from L. reconcilare "to bring together again," from re- "again" + concilare "make friendly"

A relationship with God is now possible... All the accounts are settled so God can deal with you on friendly terms. He no longer has to seek justice because Jesus is the payment for you so now He can love and train you as a father would. Your relationship has been brought back together through Jesus and his death and resurrection.

Regeneration

- Only found in Matt. 19:28 and Titus 3:5. This word literally means a "new birth." The Greek word so rendered (palingenesia) is used by classical writers with reference to the changes produced by the return of spring.
- In Matt. 19:28 the word is equivalent to the "restitution of all things" (Acts 3:21).
- In Titus 3:5 it denotes that change of heart elsewhere spoken of as a passing from death to life (1 John 3:14); becoming a new creature in Christ Jesus (2 Cor. 5:17); being born again (John 3:5); a renewal of the mind (Rom. 12:2); a resurrection from the dead (Eph. 2:6); a being quickened (2:1, 5). This change is ascribed to the Holy Spirit. It originates not with man but with God (John 1:12, 13; 1 John 2:29; 5:1, 4).
- As to the nature of the change, it consists in the implanting of a new principle or disposition in the soul; the impartation of spiritual life to those who are by nature "dead in trespasses and sins." The necessity of such a change is emphatically affirmed in Scripture (John 3:3; Rom. 7:18; 8:7-9; 1 Cor. 2:14; Eph. 2:1; 4:21-24).

Your were dead, now you're alive... When Jesus becomes the Lord of your life you become alive, God makes you new. When Jesus clears your account with God then you go from dead and covered in sin hidden from God, to alive and living in the light of God's presences. For example a seed is dead and buried in the dirt but when water and sun are added (faith and the blood of Jesus) then the seed comes to life and begins to grow. The growth is evident; the new life can be seen.

Sanctification

- Involves more than a mere moral reformation of character, brought about by the power of the truth: it is the work of the Holy Spirit bringing the whole nature more and more under the influences of the new gracious principles implanted in the soul in regeneration. In other words, sanctification is the carrying on to perfection the work begun in regeneration, and it extends to the whole man (Rom. 6:13; 2 Cor. 4:6; Col. 3:10; 1 John 4:7; 1 Cor. 6:19). It is the special office of the Holy Spirit in the plan of redemption to carry on this work (1 Cor. 6:11; 2 Thess. 2:13).
- Faith is instrumental in securing sanctification, inasmuch as it (1) secures union to Christ (Gal. 2:20), and (2) brings the believer into living contact with the truth, whereby he is led to yield obedience "to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come."

- Perfect sanctification is not attainable in this life (1 Kings 8:46; Prov. 20:9; Eccl. 7:20; James 3:2; 1 John 1:8). See Paul's account of himself in Rom. 7:14-25; Phil. 3:12-14; and 1 Tim. 1:15; also the confessions of David (Ps. 19:12, 13; 51), of Moses (90:8), of Job (42:5, 6), and of Daniel (9:3-20). "The more holy a man is, the more humble, self-renouncing, self-abhorring, and the more sensitive to every sin he becomes, and the more closely he clings to Christ. The moral imperfections which cling to him he feels to be sins, which he laments and strives to overcome. Believers find that their life is a constant warfare, and they need to take the kingdom of heaven by storm, and watch while they pray. They are always subject to the constant chastisement of their Father's loving hand, which can only be designed to correct their imperfections and to confirm their graces. And it has been notoriously the fact that the best Christians have been those who have been the least prone to claim the attainment of perfection for themselves.", Hodge's Outlines.

You are alive, now you gotta grow... God gives you His word and the Holy Spirit to teach you and help you grow up. It's a process! You should be more and more like Jesus. You will never be sinless in this life but you should be moving forward and becoming mature and sinning less.

Holiness/Holy

- In the highest sense belongs to God (Isa. 6:3; Rev. 15:4), and to Christians as consecrated to God's service, and in so far as they are conformed in all things to the will of God (Rom. 6:19, 22; Eph. 1:4; Titus 1:8; 1 Pet. 1:15).
- Personal holiness is a work of gradual development. It is carried on under many hindrances, hence the frequent admonitions to watchfulness, prayer, and perseverance (1 Cor. 1:30; 2 Cor. 7:1; Eph. 4:23, 24).
- Holy refers to the divine, that which has its sanctity directly from God or is connected with Him. Something that is consecrated is specially or formally dedicated to some religious use.
- That must be preserved whole or intact, that cannot be transgressed or violated.
- Belonging to, derived from, or associated with a divine power; sacred.

You are God's now... The Bible tells us over and over again to be holy or set apart for service to God. Don't be like everyone else around you, you belong to God act like it.

The Breakdown

You have been redeemed because Jesus is the propitiation for your sins. Through Jesus you have received justification and salvation which reconciled you with God. God has granted regeneration. You have been called to a holy life and through sanctification you will continue to mature.

Jesus paid your bill... You have been racking up charges on the sin card and someone had to pay the bill. If God is just he can not just forget what you have done; He cannot act like it never happened. So, Jesus died to pay your sin bill.

He was our substitute to make us right with the law... Our relationship with God is blocked by our sin. So, Jesus paid your fine so that God could have a relationship with you. Again, if God is a just God He cannot just forget what you have done. So, Jesus took your place, paid the price and his blood made you right with the law.

Full rights are restored, not what you did but what Jesus did... God can now treat you as if you never sinned because Jesus paid the whole bill and fulfilled every piece of the sentence. For instances when a criminal has paid their fine and did jail time they are now released and they are regular citizens again because the law has been satisfied. They are not treated like a regular citizen because the judge forgot what they did but because the punishment has been carried out. The major difference here is that it is not what you have done but what Christ has done for you. Jesus is the one that fulfilled the law but you now receive the benefits of that.

Now you are saved from the consequences of the law, death... You are saved from the penalty of the law because it has been fulfilled. Again, it is not that the law or your sin has been forgotten but it is that Jesus paid the price for you. So, you have been saved from the consequences of sin which is death.

A relationship with God is now possible... All the accounts are settled so God can deal with you on friendly terms. He no longer has to seek justice because Jesus is the payment for you. Now God can love and train you as a father would. Your relationship has been brought back together through Jesus and his death and resurrection.

You were dead, now you're alive... When Jesus becomes the Lord of your life you become alive, God makes you new. When Jesus clears your account with God then you go from dead and covered in sin hidden from God, to alive and living in the light of God's presences. For example a seed is dead and buried in the dirt but when water and sun are added (faith and the blood of Jesus) then the seed comes to life and begins to grow. The growth is evident; the new life can be seen.

You are alive, now you gotta grow... God gives you His word and the Holy Spirit to teach you and help you grow up. It's a process! You should be more and more like Jesus. You will never be sinless in this life but you should be moving forward and becoming mature and sinning less.

You are God's now... The Bible tells us over and over again to be holy or set apart for service to God. Don't be like everyone else around you, you belong to God act like it.