

WORKING DEFINITIONS OF RELIGIOUS TERMS

ATONEMENT:

Essentially an OT word (see Lev.16 & 17). Heb. "*kaphar*"= "to cover"; figuratively, to cancel, cleanse, pardon. Need for atonement brought about by the seriousness of sin and man's inability to deal with it (1K.8:46, Psa.14:3, Rom.3:23). Atonement is secured by sacrifice, the divinely appointed way (Lev.17:11); and atonement is made *by* God, not simply *to* Him (Psa.49:7-8): those who offer are covered (Gen.3:21) by that which is regarded as sufficient and satisfactory by God. See Psa. 32:1 and Prov. 28:13. [See also reconciliation].

BAPTISM:

The means of entry into relationship with Christ: Gal. 3:27. Greek "*bapto*"="to dip", "*baptisma*"=the process of immersion, submersion, and emergence (Rom.6:3-5, and see 2Kings 5:14: LXX, "dipped himself"; Col.2:12). Commanded by Christ: Matt.28:19, Mark 16:15-16. See also John 3:22-23, 4:1-2, Acts 2:38,41, 8:12,36, 9:18, 22:16, 10:47-48, 16:15,33, 19:3-5, 1Cor.10:2 (figurative).

BODY:

Usually a noble concept in NT writings: 1Cor.6:13, 19-20, Rom.8:23, 1Cor.15:44 - the FLESH is doomed to die; the BODY is destined for resurrection and immortality (Phil.3:21, 1Thes.4:13-18, Dan.12:2). [See also flesh]. Body of Christ, 1Cor. 10:17, 11:29, 12:12,27.

CALLED:

The initiative of God in seeking out those whom He can work with: 1Thess.2:12, John 6:44, 1Pet.2:9, James 2:5. There are two kinds of "call": individual selection (as Abraham, Noah, Jeremiah, Paul); and general preaching (as Acts 2:38, 10:34, Rev.22:17 - see also John 7:17, 2Pet.3:9, Acts 13:44).

CONSCIENCE:

Subjective term: *my* estimate of what *I* am compared to what *I* believe man ought to be. Implies more than *consciousness*, since it includes moral judgment on the quality (right or wrong) of a conscious act. An inseparable part of faith. Through conscience God's character and will are actively appreciated (when trained). Scripturally informed it is of great importance: Heb. 10:2, 9:9, Acts 23:1, 24:16, 1Tim.1:5. Vital not to be insensitive to spiritual things: 1Tim.4:1-2, Tit.1:15-16. Purified in Christ: Heb.9:14; thereafter engaged in growth before God: Col.1:9-10, Heb. 13:18.

COVENANT:

In Scripture, not usually a *joint* obligation, but one undertaken by a single person, mostly by God: Gen.17:7, Gal.3:17, Luke 1:72, Acts 3:25. Culminates in the work of God in Christ: Eph.2:12-13, Heb.7:21-22, 8:6-10. In Heb.9:15-22, the word "will" is the same as the word "covenant": the writer, in supporting his argument proving the necessity of Christ's death, draws on the general law that he who makes a covenant does so at the expense of life. See also Heb.13:20, 7:22.

DISCIPLE:

One who studies with, obeys, and imitates his master: Matt.10:24-25, Luke 6:40. Regular word in NT for followers of Christ (occurring 269 times, whereas "Christian" appears 3 times). Making disciples is a high priority for those who are already disciples: Mt.28:19, 2Tim.2:1-2, Acts 26:16-18.

DOCTRINE:

Not merely theology (the "seed" in the heart), but conviction plus conduct, attitude plus action, the whole of a life that is directed toward an end by the truth believed: Col.1:9-10, Tit.2:1-12, Phil.1:9-11, Rom.2:6-7.

FAITH:

Human response to the grace of God: embraces activity of man's intellect, will, emotions, conscience, and sense of worship [the whole personality!] in a total commitment. Scriptural 'definition:' Prov. 3:5-6. "Faith is that leaning of the entire human personality on God in absolute trust and confidence in His power, wisdom and goodness." See Heb.11 for portrait gallery of the faithful *in action* (Is our faith a noun or a verb? Cf. writings of John, who only *once* uses the noun). Justified by faith: Rom.5:1; faith reckoned as righteousness: Rom.4:5(=Gen.15:6); love is the power that motivates faith: Gal.5:6. Interacts with God's grace for salvation. [See grace, salvation].

FLESH:

Greek "sarx" used in both physical and spiritual senses in NT: [first the physical]
 (1)-ordinary bodily flesh: Rom.2:28, 2Cor.12:7, Gal.2:20.
 (2)-natural human descent: Rom.1:3[Jesus], 9:5, 4:1, 9:8, Gal.3:7, 4:23, Rom.9:3, 11:14. (3)-mankind in general: Gal.2:16, Rom.3:20, 1Cor.1:29. [and now the spiritual]
 (4)-[and most distinctively] weak human nature: Rom. 6:19, 8:3, Col.1:22[shared by Jesus], 1Jn.4:2. unregenerate humanity: Gal.5:19-21,24, Rom.7:7, 8:5-13, Gal.6:8. This fleshly nature clings to believers, too: Rom.7:18, 1Cor.3:1-4; the "old man" must continually be put off: Col.3:9, Eph.4:22-24, Rom.13:14. "The flesh is not merely the body, but the whole man orientated away from God and toward its own selfish concerns"(Houlden). See also body [flesh is doomed to die, body is destined for resurrection and immortality]. Also see Gen.6:19, Psa. 78:39.

FORGIVENESS:

Granting pardon where there should be retribution. Forgiveness cannot be earned, must be freely given and voluntarily accepted. From God, depends on faith alone (Mt.9:2, Rom.4:6-8, Psa.32:1-2). There is no forgiveness on the basis of human works—God deals with people on the basis of His character; those who do not reflect His character He cannot work with (cf.: Mat. 6:14-15). Related to justification, and based on repentance (Prov. 28:13). Obedience is the consequence of forgiveness, not the means to acquire: Col.3:13, Eph.4:32, Mt.6:14-15, 18:21-35.

GLORY:

A visible principle of the presence of God: Lev.9:6,23, Psa.19:1, 97:6, 63:2, Rom.1:23, 3:23, 5:2, 8:18, 9:4, 1Cor.2:8, 15:40, Eph.1:12, Col.1:27, 1Thess.2:12, Heb.1:3, 1Pet.5:4, Rev.4:11. Heb. *kabod* = heaviness, wealth, splendor; Gk. *doxa* = honor (Rev.21:22-23). Jesus reflects the glory of God: Heb.1:3, 2Cor.4:6, John 1:14. [The OT background, as Ex.29:43, 40:34-38, is the Shekinah glory of God's presence].

GOSPEL:

The good tidings of the Kingdom of God and of salvation through Jesus Christ: Acts 8:12, Rom. 1:16, 2Tim. 1:10, Gal. 3:8, Eph. 1:9-10. This message Jesus came to preach: Mk. 1:14-15, Lk. 4:43. It is this message that gives meaning and purpose to life: 1Cor. 9:23, Rom. 1:16, Acts 20:24-25.

GRACE (MERCY):

God's active, loving care for man, which results in salvation: Rom. 3:23-24, Eph. 1:6-8, Tit. 2:11. As always, it is GOD'S initiative, reaching out to man: Eph. 2:4-5 (and see Jn. 3:16). God extends His grace before man performs any service to Him: (Ex. 6:2-8, Eccl. 3:14, 1K. 8:38-43). Jesus, too, spoke "words of grace" (Lk. 4:22), reflecting in his life the grace of God (Jn. 1:14). Grace is always undeserved (independent of merit), as Eph. 2:4-10, but produces effects upon the life: Rom. 5:20-6:4. ("...the words of the mouth of the wise man are *grace*..." Eccl. 10:12, LXX.)

Grace words: Heb. "*hesed*"=mercy, steadfast love, covenant love (see Lam. 3:22); "*hasid*"=godly, saint, holy (used of men as their response to God's "*hesed*") Gk. "*charis*"=grace, undeserved favor; Col. 3:16=gratitude ("*charis*") in heart, reflecting grace-like "*hasid*". See also 1Cor. 15:57 God's attributes are balanced (Rom. 11:22): truth, and love; justice, and mercy; severity, and goodness; wrath, and grace. [See wrath].

HEART:

Used of the center of things: Dt. 4:11, Jon. 2:3, Mt. 12:40. In Heb., used of the inner man, in a wide sense: the governing center of the whole man, with all his attributes (Prov. 4:23). Where we might use character, personality, mind, will the Bible uses heart to encompass all of these (Prov. 3:1-5, Mk. 12:30, Psa. 37:30-31, 51:17, Dt. 10:12-16). Evil heart: Gen. 6:5 [which defines how the term will be used thereafter, as the central core of man's being, where he thinks, wills, chooses, dreams and loves], Gen. 8:21, Jer. 17:9, Isa. 6:10, Mk. 7:20-23.

HOPE:

In Scripture, always used of a *certain* expectation, not yet realized (but not wishful thinking). Rom. 4:18, 5:2, 8:24, 1Cor. 13:13, Eph. 2:12, Heb. 7:19, 1Pet. 1:3. Hope is *subjective*, *personal*, and must be developed within the person by himself.

HUMILITY:

Calming unruly ambition, developing childlike trust, which pleases God: Isa. 57:15. "Humility is voluntary submission to the will of another" (H.P. Zilmer). Psa. 131 ("One of the shortest psalms to read, but one of the longest to learn" C.H. Spurgeon). Mt. 18:1-7 Childlikeness, the greatest role in life: trust, love, eagerness to learn, sense of wonder. "No Christian can be truly humble who is not more conscious of his own faults than those of others" (Bro. W.F. Barling).

ISRAEL:

The covenant people of God: Rom. 11:1-2, Amos 3:1-2. Children of promise, not merely natural seed: Rom. 4:13-25, 9:6-8, Gal. 3:6-9, 14, 26-29. See also Rom. 9:4, 6, 27, 31, 10:19, 11:1, 2, 7, 11, 25, 26. The broad-based promise to Abraham (father of Israel) in Gen. 12:1-3 extends to those who are his spiritual seed, sharing his faith, in Christ: Rom. 4:20-25, Gal. 3:6-9, 26-29, Rom. 4:16.

JEW:

Sometimes seems to be a generic term for fleshly descent from Abraham's stock: see Rom.1:16, 2:10,17,28,29, 3:1, 2,9, 9:24, 11:14. Contrasted with "gentile," which is all the rest of mankind. In Christ, all ethnic, social, economic, racial and cultural barriers are done away: Col.3:11, Gal.3:28. In John's gospel, "Jew" contrasts typical Jewish thought with believers in Christ (as Jn. 3:25, 5:10, 7:13, 9:22), though all are Jewish by birth.

JUSTIFICATION:

Treating or reckoning as righteous those who are NOT, by God's gracious forgiveness. All find justification only through death, actual or symbolic: Psa.143:2, Rom. 6:3,11, 7:4-5, 5:9. No one can justify himself (see Lk. 10:29); it is *by* faith (Rom.5:1), *in* his blood (Rom.5:9), *through* death (Rom.5:10). Rulekeeping will not produce righteousness or justification (Rom.9:30-10:3), as the Jews had to learn. See also Rom. 3:26, 5:1-2. [See reconciliation].

KINGDOM:

The sphere of God's rule - past, present, and future (Psa.103:19, 22:28, 145:13, Dan.4:3, 2Chr.20:6). Visibly manifested in Israel in the past (1Chr.11:1-3, 29:10-11,23, 2Chr.9:8). This kingdom overthrown by God because of wickedness (2Kings 17:21-23, Ezek.21:25), and has since been viewed by God as vacant, awaiting its rightful ruler (Ezek.21:26-27). That ruler has been appointed (Lk.1:32-33, Acts 17:31); and it is Jesus Christ, born king of the Jews (Mt.2:2), a role he acknowledged (Jn.18:37), the glory of which nerved him for his trials (Heb.12:2)/ He promised to set up his reign on earth and rule forever (Mt.25:31, 19:28, 25:34). His rule will replace all human governments (Dan.7:14, Rev.11:15), and fill the earth (Isa.11:9, 9:7, Dan.2:44, Psa.2:1-9). The reward of his faithful followers is to share in that blessed age (Dan.7:27, Rev.5:9-10, 2:26, 22:5), for which they pray ceaselessly (Mt.5:9-13) as their Master taught them to.

LAW:

An expression of the character and will of God (as to say, "Let me be God, you be my people.") Only love in its full and authentic form (Jesus) can fulfill God's law perfectly (Mt.5:17, contrast Rom.7:12,14-15). Various aspects of law are presented by Paul: (1)-law of sin and death: Rom.7:23 (2)-law of Moses: Rom.2:17-19,23,25 (3)-law of spirit of life in Christ Jesus: Rom.13:10 (All 3 are in Rom.8:2-3). First law revealed to man: Gen.2:16-17 (Principle established: That which contradicts the character and purpose of God must cease to exist, the true definition of death - Gen.3:19, 7:22-23, Ezek.18:4, Eccl.9:10). Since death is a penalty, it cannot be a reward. See Resurrection. Law was not originally intended to allow men to apply it to others, but to give direction for men to apply it to their own lives (Ex.20, commandments are addressed to "you" ["thou"] *singularly*. How would the OT read if each one had actually done that?).

LOVE:

An attribute of God: unconquerable benevolence, invincible good will; unaffected by insult, injury, or grievance; not only emotion, but will, a determined attitude of mind, to desire good for the object of love (Jn.3:16). Jesus exhorts us to "pray for enemies" in order that we might love like God (Mt.5:43-48), a true victory over natural instincts; a working principle energized by the will of God at work in us. Love is declared by God to be the normal human relationship (Lev.19:18); anything less is abnormal. Love is the fulfilling of "the whole law" (Gal.5:14, Rom.13:8-10), and Jesus couples Lev.19:18 and Dt. 6:5 as comprising the whole counsel of God, comprehended in love developed toward both God and

others (Mt.22:36-40). Love is the basis for true relationship as Jesus' disciples (John 13:34-35), and for abiding in God, and He in us (1John 4:7-12,16).

MEDIATOR:

The function of a mediator is to intervene between two parties in order to promote relations between them; to effect reconciliation in a situation of estrangement. (Cf. JOB 9:33 NIV If only there were someone to arbitrate between us, to lay his hand upon us both...) In the OT, Moses is the outstanding example of a mediator - bringing the prayers and problems of the people before God, and bringing the assurances and the blessings of God to the people (Note that it is a two-way function). The office of mediator belongs pre-eminently to Jesus Christ (1TI 2:5 NIV) For there is one God and one mediator between God and men, the man Christ Jesus...). He became the perfect sacrifice on our behalf (Heb. 9:26), reconciling us to God (2Cor. 5:18-19). In His present position as the immortalized High Priest, He not only presents our petitions to the Father, but brings the blessings of God to His servants (Heb. 4:15 NIV For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin. 16 Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. -- John 14:13 NIV "And I will do whatever you ask in my name, so that the Son may bring glory to the Father. 14 You may ask me for anything in my name, and I will do it.")

PEACE:

"The Hebrew word SHALOM is commonly translated "peace," which captures only an approximate and partial meaning. SHALOM describes the cosmic harmony that exists where the world and all its inhabitants are reconciled with God. Israel described this state with its concept of covenant; that is, the bond of fellowship within which "I (Yahweh) shall be your God and you shall be my people." The qualities of the community living in harmony with God in covenant are variously described as prosperity, peace, and righteousness, which taken together begin to describe *shalom*." (Bible Review magazine)

PERFECTION:

"The Hebrew concept of perfection does not denote a static characteristic of man or God in isolation from each other, but rather a perfect relationship between both, a perfection *in action*." [See Psa.19:7ff, Mt.5:48, Heb. 2:10, 5:9]. Not [as in Greek thought] an abstract state of flawlessness which can be permanently spoiled by acquiring a blemish. [Thankfully, we do not have a "God of 100%"] Biblically, perfection is a relative term, meaning attainment of a due end, or the enjoyment of an ideal state. Heb. *'salem'* = whole or full [Deut.25:15], *'tamim'* = entire, completed [Lev. 23:15]. Greek *'teleios'* = having reached the appropriate or appointed goal or purpose, mature [Heb.5:14]. In this view, any disabilities, shortcomings or defects that may have existed before are eliminated or left behind; David can pray for this sort of perfecting [Psa.51:10-12]; and Jesus can be considered "*made* perfect through sufferings" [Heb.2:10], that is: fitted by his experiences of the power of temptation and the costliness of obedience for the ministry of priesthood to which God has called him [Heb.5:7-10]. The Law made nothing perfect [Heb.7:19] because it could not perfect the conscience of the worshiper [Heb.9:9,10:1-3]; by contrast, Jesus by his single offering is able for all time to perfect those who are sanctified [Heb.10:14]. People can be spoken of as *'perfect'* in their covenant relationship to God [Mt.19:21, where in addition to expressing the idea of lacking nothing, there is implication of meaning *'sincerely and truly in covenant with God'*], and as growing from infancy to maturity in the image of their Lord [Eph.4:13, Col.1:28,4:12]

PROPITIATION: (EXPIATION)

Gk. *hilaskomai*, used among Greeks with meaning "to appease, to make the gods favorable, to earn their good will." This is NEVER the Bible meaning; man does not coax God into a favorable position by what he does. Never is God reconciled to man: it is man who is reconciled to God. God always acts according to His unchanging righteousness; He can act differently toward those who themselves have changed, who have come to Him in faith (Mic.6:6-8, Psa.50:12-15, Heb.13:15-16). God has provided the one and only way whereby eternal life can be bestowed: the gift of His Son, who voluntarily laid down his life as *the* sacrifice for sin (Jn.3:16, Rom.3:21-25). Rom. 3:25 ('propitiation', 'expiation', etc.) is translating a word (*hilasterion*) which in Heb. 9:5 is rendered "mercy seat", a far better translation. The mercy seat (Ex.25:22) is the point at which God is pleased to meet with His people, speak with them, and command them. *Hilasterion* is used in the Septuagint (Gk. OT) only of the cover of the ark of the covenant, the mercy seat. As the apostle Paul (Rom.3:25) unfolds the picture of Christ as the living mercy seat (where blood was sprinkled on the Day of Atonement in the Mosaic tabernacle), where God is pleased to meet with and command His people, we are given a forceful and graphic commentary on the work of God in Christ, as sacrifice, priest, teacher, and means of reconciliation. [Note: the KJV translation of *katallage* in Rom.5:11 should be read as 'reconciliation', as also Rom.11:15 & 2Cor.5:18-19.] Cognate words: Lk.18:13, *hilastheti* = merciful; Heb.2:17, *hilaskesthi* = merciful; 1Jn.2:2 & 4:10, *hilasmos* = expiation (TEV: "the means by which our sins are forgiven"; NEB: "the remedy for the defilement of our sins"; NIV: "the atoning sacrifice for our sins"). Best to just read *covering* when encountering expiation and propitiation.

RECONCILIATION:

Reconciliation is change from enmity to friendship, an act of God alone (in Gk., *katallasso*), not a mutual concession (which is *diallasso*, as Mt.5:24). The enmity is ours, and we need the reconciliation (2Cor.5:19, Col.1:21, Rom.5:10-11). We do not receive atonement, we receive its *result*, which is reconciliation. What God has done in reconciliation He has done in Christ: 2Cor.5:18-21, Eph.2:14-18. The purpose of God is always to offer reconciliation, removing estrangement, restoring fellowship; His work since the fall in Eden has been aimed toward restoring what was lost there (2Cor.5:18-19). Sin is the offense; it must be atoned for so that the just punishment due the sinner can be averted, and the blot of sin must be removed so that the believer will not remain under the burden of guilt and defilement. Only then can the child be restored to the Father.

RECKON:

To take into account: Rom.4:3, Abraham's faith was reckoned as righteousness; Psa.32:1-2, when man's sin is covered, his iniquity is not reckoned to him any longer. Like justification, this 'taking into account' (or not taking into account) does not spring from merit earned by the servant of God (we cannot *work* our way into righteousness), but God can look upon His servant in another way because of his faith (Rom.4:5-6,23-24). See also Rom.6:11 (where 'consider'=reckon), Rom.9:8--children of promise are *reckoned* as seed of Abraham when they share the faith of Abraham.

REDEMPTION:

Purchasing the freedom of a slave; release on receipt of ransom. The Redeemer is always *God*: Isa.49:7, 54:5, Jer.31:11, Ex.15:13, Lk.1:68. God redeems people to Himself; Jesus is the *means* of redemption: Heb.9:12, Rom.3:24, 1Cor.1:30, Eph.1:7, 1Pet.1:18-19(no silver or

gold: this is not a business transaction!). See Acts 20:28, Gal.3:13, 4:4-5, 1Cor.6:19-20, 1Tim.2:6, Tit.2:14.

REPENTANCE:

A change of mind which produces a change of life (always a change for the better); a loving, trustful, obedient relationship with God that can come only from abandoning all attempts at self-assertion, casting oneself upon God's goodness: Rom.2:4, 2Pet.3:9, Acts 2:37-38, 26:18-20 (note: repent AND do, not repent BY doing: Rev.2:5). Involves change of character vs. reformation of behavior, getting to root of the problem vs. dealing with the symptoms: Lk. 15:17--prodigal son became thoroughly disgusted with the way things were, and thereby found the motivation to make the changes that set him out on the way back to a better life. Repentance is a decision, not an emotion: Mt.3:2, Mt.4:17, Acts 2:38, Rev.3:19. God's direct response to true repentance is forgiveness - see 2Chr.6:29-30.

RESURRECTION:

Gk. `anastasis`=raising up, standing up; specifically in NT, being raised from the dead: Acts 4:1-2. This was the hope of the first-century believers: Acts 23:6, 24:15, 26:8; intimately connected with the resurrection of Christ as the `firstfruits` of resurrection: 1Cor.15:12-23. The raising of Jesus by God was the supreme evidence of his Messiahship: Acts 2:23-24,32, 4:33, 5:30, 10:40, 13:30-33, 17:31, Rom.1:4. Jesus taught that those who were worthy would have hope of resurrection: Lk. 20:34-38, Jn.11:23-25, Lk.14:14. At this resurrection, there is to be a judgment: Jn.5:28-29, Rev.20:12, 2Cor.5:10; with immortality the reward for the faithful: Rom.2:6-7, 1Cor.15:51-54, Lk.20:35-36.

RIGHTEOUSNESS:

An element of God's character: God is just (right), and is concerned to put right what is wrong: Rom. 3:21-26, Psa. 143:1-2. Although no man has righteousness in himself (Rom.3:10), God's gift of righteousness on account of faith can be reckoned to man: Rom.4:5,22-25, Gal.5:5, Phil.3:9, 1Cor.1:30 (*-through Christ and in Christ*). Verb *dikaioo* = to justify, to declare to be righteous, to pronounce righteous. Always a divine effect produced by God: see Isa.54:17(KJV); LXX, "There is an inheritance to them that serve the Lord, and ye shall be righteous before me, saith the Lord." God's righteousness, by His grace, becomes the possession of the believers.

SALVATION:

Deliverance, preservation (temporary or eternal). We can be spoken of as saved now, in Christ: Eph.2:8, Tit.3:4-7, Eph.2:4-5. We can be spoken of as being saved: 1Cor.1:18 (RSV=`those who are perishing, we who are being saved`). Both of these expressions are conditional and not final: 1Cor. 15:1-2, 2Pet.1:10-11, 1Cor.15:50, Phil.2:12, Heb.4:1,11. In the final, eternal sense, we are *waiting for salvation*: 1Pet.1:8-9, Heb.9:28, Acts 15:11, 1Thess.1:10.

SANCTIFICATION:

A process on the way to holiness; progressive realization in act and habit of the justified believer in his new relationship toward God: Rom.6:19, 12:1, 1Cor.1:30 (being Christ-centered instead of self-centered). Part of God's purpose for the believer: 1Thess.4:3,7; and must be pursued earnestly by the believer: Heb.12:14. Sanctification is glory begun, and

glory is sanctification completed [see Rom.6:22, 2Cor. 4:18,5:4-6, compare Jn. 17:4-5]. See Rom. 6:22, 2 Cor. 4:18, 5:4-6, and compare John 17:4-5.

SIN:

1-An inward element producing wrong acts: Rom.3:9, Mk.7:18-23(the `devil who made me do it` is ME!). The seat of sin is the *will*; all of life is a battle for the will! The body is the instrument through which sin is accomplished: Lk.6:45, Rom.8:5-8 (and compare Gen.6:5).

2-Scriptural definition: "Everyone who commits (practices regularly) sin is guilty of lawlessness; *sin is lawlessness*" (rejection of the standard, not merely error)"-1Jn.3:4. Adam and Eve, and all their offspring, have sinned [Rom.3:23] and have therefore created a break in fellowship with God which must be repaired on His terms: Psa.32:1-5, Prov.28:13, Isa.55:7 (confession and repentance can be followed by His forgiveness). See also 1Jn.1:9, Lk.7:36-50.

3-The world is controlled by human lust: 1Jn.2:16-17, Jas.1:13-15. Escape from its natural consequence [Rom.5:12, 6:23] is through God's appointed means: Rom.5:21, Jn.1:29, Heb.10:12, 1Pet.2:24.

4-Various words of description are used to signify sin in Scripture: failure, error, iniquity, transgression, trespass, lawlessness, wickedness, unrighteousness, rebellion. *All* are repulsive to God, *all* can be forgiven by Him provided we do not stubbornly refuse His forgiveness: Jer.5:3, 6:15, Ezek.18:21-24.

TRUTH:

THE standard to which everyone must conform, the truth of God's Word [Jn.17:17], which is valid and valuable not just because it is the written word, but because it is *His Word, His truth*. This truth is what Jesus brought: Jn.1:14, 14:6. Gk. `*aletheia*` means `unhiddenness, nonconcealment`; truth is the opposite of a coverup, the reality underlying whatever may be on the surface [see 2Jn.1-7]. The truth one *is* is more important than what one merely believes: Psa.15:1-5, Eph.4:15, Jn.4:23-24. Truth is in Jesus [Eph.4:21, Jn.7:16-18], the expression of the truth which comes from God: Jn.7:28, 17:3, 3:33, Rev.15:3.

WORKS:

1-In Paul's writings (Rom.4:2,4,5,6)=observances of the legal system of Judaism, obedience to which cannot bring salvation [Rom. 9:31-32--it is a mistake to elevate orthodoxy above faith, works above grace, law above love: Gal.2:15-16].

2-In James' epistle (Jas.2:14-26)=warm deeds of love springing from a right attitude toward God; very like Paul's `fruit of the Spirit` in Gal.5:22. See also Jesus' two great commandments, Mk. 12:28-33.

In any case, salvation is not achieved by working, but by God's grace [which produces an answering faith in the believer]. Works, the best kind, are the thank-offering to God for His grace already received, not the `purchase price` of righteousness. We do not do good in order that we may be justified, but because we are justified. We do not walk in `the way` in order that we may stand on holy ground, but because we already stand on holy ground. See Psa.49:7-9, 50:14-15,23, 51:16-17.

WORSHIP:

1-System of praise & sacrifice & festival: Rom.9:4.

2-Visible allegiance plus inward belief acting together: Rom.1:9, 12:1, 10:9-10, 2Tim.1:3, Heb. 9:14, 12:28. Worship is dynamic, not ceremonial. Worship only to God: Deut.6:4-

5,13(quoted by Jesus Mt.4:10). Zeal alone will not do, it must be enlightened: Rom.10:2, Jn.4:23-24; which means that it does matter what we believe.

WRATH:

God's hostility to sin, resulting in judgment: Rom.1:18, Eph.5:5-6, Jn. 3:36 - the result of unbelief, disobedience. God's wrath is not uncontrolled fury, unreasoning punishment, but a part of the balance of His attributes (Rom.11:22): truth and love, justice and mercy, wrath and grace. There is a point beyond which His patience and kindness cannot be stretched or His judgment postponed [2Pet.3:9, Mal. 4:1, Rom.2:2-11]. God's *grace* is undeserved and unearned; His *wrath* is the wage of rebellion and sin: Zech.7:12, Deut.9:7. God takes no pleasure in exercising His judgment [Ezek.18:23-24,32]; His purpose is always reconciliation and fellowship, if that is accepted by men [1Thess.5:9-10, Jer.5:3 and see Ezek. 18:31-32].