

Twenty – Six

Great Doctrinal Words

Reflecting On God's Word  
S.E.D  
Rev.*vii*

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Reflecting On God's Word

S.E.D

Rev.*vii*

## Twenty-six great words of Scripture<sup>1</sup>

The great doctrines of Scripture are not to be thought of as various isolated *teachings*, one or more of which may be rejected without any damage to the system as a whole.

All of the *teachings* represented by the twenty-six great Biblical terms now to be considered are integral parts of a logical whole.

This whole grand system of doctrine is spoken of as a unit in the Bible. This is the "form of sound words" which the apostle Paul urged Timothy to "hold fast."<sup>2</sup> More familiarly it is described as "the faith"<sup>3</sup>

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<sup>1</sup> C.I. Scofield Volume V pp.1058-1060

<sup>2</sup> 2 TIm. 1:13

<sup>3</sup> Jude 3

Men did not produce it with their own limited minds-it was given "by inspiration of God"<sup>4</sup> and was "once for all delivered unto the saints."<sup>5</sup> It is the sacred privilege of each believer to hold it fast and if necessary "earnestly contend"<sup>6</sup> for it.

### **The whole grand system of Doctrine**

In eternity past, God the **eternal** One, even before creation, **elected** or chose from among mankind certain persons for Himself. This was done according to His foreknowledge.

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<sup>4</sup> 2 Timothy 3:16; [God breathed, King James Version inspiration]

<sup>5</sup> Jude 3

<sup>6</sup> *To exert intense effort on behalf of something* – ‘to struggle for.’ ‘To encourage you to struggle for the ... faith’ Jd 3. Louw & Nida Greek English Lexicon of the New Testament Based on Semantic Domains Vol.1 p.496

In due time God placed the human race upon the earth; but though warned by Him, man fell into **sin**.

As a result of this, **death** fell upon the whole human race. However, in His **grace** God had prepared for man a wondrous plan of **salvation**.<sup>7</sup> Until the time when this would be completely wrought out by His Son, animal sacrifices were appointed to provide **atonement** or, more properly, a temporary *covering* for man's *sin*.

When, "in the fullness of the time", the Lord Jesus Christ "bare our sins in his own body on the tree,"<sup>8</sup> he provided **reconciliation**<sup>9</sup> for man,

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<sup>7</sup> Titus 1:1-3; Romans 1-5

<sup>8</sup> 1 Peter 2:24

<sup>9</sup> Romans 5:10

**redemption** with regard to sin and **propitiation** with respect to the Father.

This becomes effective to the individual when, in **repentance** and **conversion**, he turns in **faith** to Christ. Then by **imputation** there is accounted to him the **righteousness** of God.

He is then said to be **justified**. His sins are **forgiven**. He is also **sanctified** -set apart for God.

By **adoption** he is granted all the rights and privileges of an adult son. When, after **salvation**, he sins, Christ is his **advocate**. But provision is made whereby he can have constant victory over the **old man** and over the **world**, for he is no longer "in the **flesh**" but "in the Spirit." He has now become a member of the **Church**, the body of Christ, and is in the spiritual **kingdom of God**.

He looks forward to the literal establishment of the kingdom of the heavens at the time of the Lord's return. With such a Savior and such a blessed hope he can go forward with full **assurance**!

As you study the **twenty-six great Biblical words** considered in this volume, keep in mind that each term is one part of the whole grand system of doctrine. You may find it helpful to reread this introduction occasionally to look for some ways in which these great words are related to one another.

Remember that you are studying the Bible, God's Word. Study with a spirit of **expectancy**. Seek His face in **prayer** as you study.

You would do well to pray with the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18).<sup>10</sup>

The Bible is God's Eternal Word, and as such, is it to be kept, obeyed, and lived out. There is great joy in carrying out God's word. Jesus stated those who do his will shall know the teaching.<sup>11</sup>

Paul further wrote the all scripture is inspired<sup>12</sup> by God and is useful for teaching, for reproof,<sup>13</sup> and correction, and for training in righteousness.<sup>14</sup>

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<sup>10</sup> C.I. Scofield Volume V pp. 1058 –1060

<sup>11</sup> John 7:17

<sup>12</sup> God breathed; the writers were influenced by God

<sup>13</sup> To convict of sin; wrong doing

<sup>14</sup> 2 Timothy 3:16

Paul wrote to the Ephesians that God prepared that believers would walk in good works after they are saved.<sup>15</sup> How shall we walk in the good works God has prepared if we don't abide in his word as the psalmist wrote in Psalm 1?

Look up the verses in the lexical<sup>16</sup> entry for the word under consideration, this is where the value comes from. This type of study is very insightful! This will open up your Bible.

To get the most benefit, you will want to use a Bible Concordance that is exhaustive<sup>17</sup>. See the bibliography for one such example.

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<sup>15</sup> Ephesian 2:10

<sup>16</sup> A dictionary – encompassing a language's vocabulary and providing insights into its structure, usage, and development.

<sup>17</sup> Look for Strong's Concordance for your Bible version.

## Eternal

The following entry is from the Vine's Expositor Dictionary of Old and New Testament.<sup>18</sup>

1.) aion<sup>19</sup> (αἰών, -ῶνος, ὁ Strong's<sup>20</sup> #165), "an age," is translated "eternal" in Eph. 3:11, lit., "(purpose) of the ages" (marg.), and 1 Tim. 1:17, lit. "(king) of the ages."

2. aionios (αἰώνιος, -ον, Strong's # 166) "describes duration, either undefined but not endless, as in Rom. 16:25; 2 Tim. 1:9; Titus 1:2; or undefined because endless as in Rom. 16:26, and the other sixty-six places in the NT.

"The predominant<sup>21</sup> meaning of αἰώνιος, that in which it is used everywhere in the NT, save<sup>22</sup> the places noted above, may be seen in 2 Cor. 4:18, where it is set in contrast with πρόσκαιρος, lit., 'for a season,' and in Philemon verse 15.

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<sup>18</sup> Vine's Expository Complete Expository Dictionary of Old and New Testament Words.

<sup>19</sup> Transliteration is the process of converting words or language from one writing system into another.

<sup>20</sup> Strong's Exhaustive Concordance used to identify the Greek words under consideration through this study.

<sup>21</sup> The most frequent or common usage

<sup>22</sup> Archaic for "except"

Moreover it is used of persons and things which are in their nature **endless**, as, e.g., **of God**, Rom.16:26; of **His power**, 1 Tim. 6:16, and of **His glory**, 1 Pet. 5:10; of **the Holy Spirit**, Heb. 9:14; of the **redemption** effected by Christ, Heb. 9:12, and of the consequent<sup>23</sup> **salvation** of men, 5:9, as well as of **His future rule**, 2 Pet. 1:11, which is elsewhere declared to be **without end**, Luke 1:33; of the **life** received by those **who believe!** in Christ, John 3:16, concerning whom He said, they **shall never perish**,<sup>24</sup> 10:28, and of **the resurrection body**, 2 Cor. 5:1, elsewhere said to be "immortal, 1 Cor. 15:53, in which that life will be finally realized, Matt. 25:46; Titus 1:2.

" *αιώνιος* is also used of **the sin that 'hath never forgiveness,'** Mark 3:29, and of the **judgment of God**, from which there is no appeal, Heb. 6:2, and of the fire, which is one of its instruments, Matt. 18:8; 25:41; Jude 7, and which is elsewhere said to be 'unquenchable,' Mark 9:43. "The use of *αιώνιος* here shows that the **punishment** referred to in 2 Thess. 1:9, is not temporary, but final, and, accordingly, the phraseology shows that its purpose is not remedial<sup>24</sup> but retributive."<sup>25</sup>

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<sup>23</sup> Resulting

<sup>24</sup> See John 14:6; i.e. not a remedy

<sup>25</sup> Punishment or recompense

The following entry is from the Zondervan Pictorial Encyclopedia of the Bible:

“**Eternal** in other NT connections employ the advective aionios<sup>26</sup> (Matt. 18:8; 25:41; Jude 7 [fire]; Matt 25:45 [punishment]; 2 Thess 1:9 [destruction]; Mark 3:29 [sin]; Heb 6:2 [judgement]; Heb 5:9 [salvation]; Heb 9:12 [redemption]; Heb 9:15 [inheritance]; Heb 13:10 [covenant]; 2 Tim 2:10; 1 Pet. 5:10 [glory]; 2 Pet 1:11 [kingdom].”<sup>27</sup>

### Reflections on Eternal

The finite mind is infinitely challenged by the word eternal, concept of eternity, and God’s eternal power and Godhead.<sup>28</sup>

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<sup>26</sup> Strong’s Greek # 166; I add a second source to verify and look for discrepancies in what is documented.

<sup>27</sup> Tenny, Merrill, C The Zondervan Pictorial Encyclopedia of The Bible Vol.2 p.381 Grand Rapids, MI, Zondervan 1975

<sup>28</sup> Romans 1:20

It is easy to become so focused on a word's definition that we fail to consider what else in the bible points to the **eternal** nature of God.

If we overlook the *names of God* in the Old Testament, we overlook what His names convey about His person, purpose, and work; the scriptures are progressive in their unfolding and disclosure of who God is, what he desires humanity to know and what his purposes are at any given point in time or age. Consider just one name – Jehovah. Strong's # 3068: definition: יְהֹוָה Yhvh from 1961; (the) **self-existent or Eternal**: Jehovah, Jewish national name of God: – Jehovah, the Lord<sup>29</sup>

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<sup>29</sup> See Strong's Exhaustive Concordance

Exodus records God (as the sovereign self-existent one) telling Moses “I AM THAT I AM.”<sup>30</sup> Moses again states God is eternal, predating creation of the creation of the earth<sup>31</sup>; in this same psalm Moses states “a thousand years are in thy sight as yesterday when it is past.”<sup>32</sup> John in his gospel states Jesus told the Jews “before Abraham was, I AM.”<sup>33</sup> In the book of revelation John writes the testimony of Jesus Christ to the seven churches, “from him which is, and which was, and which is to come...”<sup>34</sup> The foregoing verses only touch briefly on the eternal nature and reality of God.

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<sup>30</sup> Exodus 3:14 – I AM – Strong’s # 1961

<sup>31</sup> Psalm 90:2; See 2 Corinthians 4:18

<sup>32</sup> Psalm 90:4; Peter’s echoes, see 2 Peter 3:8

<sup>33</sup> John 8:58

<sup>34</sup> Revelation 1:4; 4:8

## **Elected**

God has by divine decree chose to bless certain individuals through Christ by grace alone. Peter in writing to the believers dispersed by persecution refers to them as “*elect*” (έκλεκτός Strong’s # 1588) resident foreigners<sup>35</sup> whose citizenship is heaven<sup>36</sup> and as a “*chosen*” generation<sup>37</sup>. Paul employs this same word when writing to Titus where we read of God’s “elect,” those who acknowledge the truth which is according to Godliness.

“The term *divine decree* is an attempt to gather up into one designation what which the

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<sup>35</sup> NET Bible

<sup>36</sup> Philippians 3:20

<sup>37</sup> 1 Peter 1:2; 2:9 έκλεκτός is translated elect and chosen

Scriptures refer by various designations – The divine purpose (Eph.1:11), determinate counsel (Acts 2:23), foreknowledge (1 Pet.1:2; cf.1:20) election (1Thess.1:4), predestination (Rom.8:30) the divine will (Eph.1:11), and the divine good pleasure (Eph.1:9). These terms certainly signify that God acts only according to an eternal purpose which incorporates all things.”<sup>38</sup>

Elect and chosen found in 1 Peter have the same underling word (ἐκλεκτός Strong’s # 1588) which means simply to choose.<sup>39</sup> God does not conceal his sovereign choice and the underserved favor and saving grace.

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<sup>38</sup> Chafer, Lewis Sperry Systematic Theology Vols. 1&2 pp.231—232

<sup>39</sup> Louw & Nida Greek English Lexicon of the New Testament Based on Semantic Domains Vol.1 p.496

## Sin

The first occurrence of the word sin in the New Testament is found in Matthew 1:21 where we see it in connection Jesus being named Jesus, for he shall save his people from their sins. In Revelation 1:5 we read of Jesus as the one who loved us, and washed us from our sins in his own blood...

The word sin (Strong's #266) ἀμαρτία is derived from Strong's #264 to miss the mark (and so not share in the prize) i.e. (fig.) to err esp. (mor.) to sin: – for your faults, offend, sin, trespass.

Mounce's Greek dictionary online has a frequency in New Testament of 173 – Gloss: sin, wrongdoing; usually any act contrary to the will and law of God.

Definition: error; offence, sin, Mt. 1:21; a principle or cause of sin, Rom. 7:7; proneness to sin, sinful propensity, Rom. 7:17, 20; guilt or imputation of sin, Jn. 9:41; Heb. 9:26; a guilty subject, sin-offering, expiatory victim, 2 Cor. 5:21.<sup>40</sup>

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<sup>40</sup> <https://www.billmounce.com/greek-dictionary/hamartia>

## **Death**

Death is the consequence of disobeying God's command. We first read of death in Genesis chapter 3; The apostle Paul reminds us all have sinned and that death has been passed upon all men.<sup>41</sup> In the book of Hebrews we read "it's appointed unto men once to die, but after this the judgement:."<sup>42</sup>

Death is an intrusion into the God's realm of life and light; in Him there is no darkness.<sup>43</sup> Death as seen in Genesis 3:24 begins with God driving Adam and Eve out of the garden.

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<sup>41</sup> Romans 3:23; 5:12

<sup>42</sup> Hebrews 9:27

<sup>43</sup> John 1 & c.p. 1 John 1:5

**Grace**

## **Salvation**

## **Atonement**

## **Reconciliation**

## **Redemption**

## **Propitiation**

## **Repentance**

## **Conversion**

## **Faith**

## **Imputation**

## **Righteousness**

## **Justification**

**Forgiven**

**Sanctified**

## **Adoption**

## **Advocate**

## **Old Man**

**World**

**Flesh**

## **Church**

## **Kingdom of God**

## **Assurance**











## Death

In Genesis chapter 4 we read of the first murder; Cain slew righteous Abel; Genesis 5 is marked by death! (Apart from Enoch.)

According to C.I Scofield “nine Greek are used to translate death in the KJV New Testament.<sup>44</sup>

**slain** ἀναιρέω Strong's # 337 - destroying, killing, murder cp. Acts 2:23

**crucified** προσπίγγυμι Strong's #4362 (not listed in C.I.S. Vol. V)

**death** θάνατος Strong's #2288 - the death of the body, (b) the absence of spiritual life Phil.1:20; 2:8, 27, 30

**death** τελευτή Strong's #5054 - the end of life Matt.2:15

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<sup>44</sup> C.I. Scofield Volume V pp. 1140 –1042

**about to die** ἀποθνήσκω Strong's #599 physical death, whether naturally or by violence Phil 1:21, Matt.10:28, 1 Thess.4:14

**kill** ἀποκτείνω Strong's #615 to kill cp. Strong's #622 ἀπόλλυμι destroy in hell

**condemned to death** ἐπιθανάτιος Strong's #1935 1 Cor. 4:9 [hapax]

**point of death** ἔχω Strong's #2192 Mark 5:23

**lead off to death** ἀπάγω Strong's #520 Acts 12:19

The words considered are only New Testament words; there are numerous words in the Old Testament we have not even contemplated.

There are at least two errors which we have not addressed: soul sleep and annihilation; Jesus does speak to these errors Matthew 10:28 and John 5:28-30. Paul speaks of life after death as does Revelation 20:11-15 where we read of the great white throne judgement.

Death is an extensive topic of which we have only scratched the surface. Death is an intrusion into the creation that God stated was good.

## The Concept of Theology

The word “theology,” from **theos** meaning God and **logos** meaning rational expression, means the rational interpretation of religious faith.

At least three elements are included in the general concept of theology. (1) Theology is intelligible. It can be comprehended by the human mind in an orderly, rational manner. (2) Theology requires explanation. This in turn, involves exegesis and systematization. (3) The Christian faith finds its source in the Bible, so Christian theology will be a Bible based study. Theology, then, is the discovery, systematizing, and presentation of the truths about God.<sup>45</sup>

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<sup>45</sup> Ryrie, Charles Basic Theology (Colorado Spring, CO Victor 1986) p.13

## **Bias and self-awareness**

Bible related books include: a study bible, a concordance, an atlas, a bible dictionary, bible encyclopedias, word books, and lexicons.

Every Bible reader does well to have these tools available, but if the bible is not read, searched, believed, rightly divided, and fleshed out in our lives these tools could become a snare. Your primary book is the Bible. Jesus stated if the light that is in you is darkness<sup>46</sup>, how great is that darkness. Jesus also said he who has ear to hear, let him hear.<sup>47</sup> The word of God is to be applied to our selves first; this is the chief aim of scripture.

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<sup>46</sup> Matthew 6:23

<sup>47</sup> Mark 11:15

Jesus<sup>48</sup> stated life eternal is to know who God<sup>49</sup> “is, and believing<sup>50</sup> on Jesus Christ who God the father sent into the world to save sinners”.<sup>51</sup>

The primary problem in every generation is simply reading God’s word. This writer knows firsthand how easy the bible finds second place to the cares of this life. My primary goal is to expose the average reader like myself to the wealth of helpful tools available to help you grow in grace, rightly divide the word of truth, and enjoy a lifetime of reading; this eternal book that contain the very word of God.<sup>52</sup>

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<sup>48</sup> Matthew 1:21

<sup>49</sup> John 17:3

<sup>50</sup> John 17:8

<sup>51</sup> 1 Tim. 1:15

<sup>52</sup> 1 John 2:14; John 6:63!

It is important to keep pushing ahead in reading your bible. I have always focused on the New Testament, and continue to read the whole Bible, and kept an eye out for allusions, Old Testament quotes, and recognize all scripture is written for our learning. We neglect it to our peril. Enoch walked with God<sup>53</sup>, but we have a fallen sinful nature inherited from Adam<sup>54</sup>, who hid from God. Since that time the natural man involuntarily sins<sup>55</sup>, does not seek God<sup>56</sup>, and is appointed to die.

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<sup>53</sup> Genesis 5:22-24

<sup>54</sup> Romans 5:12

<sup>55</sup> Romans 3:23

<sup>56</sup> Romans 3:10; Psalm 14:2

The scriptures are the record God has given. It is our responsibility to seek the Lord while he may be found.<sup>57</sup>

As we seek Him, we are reminded He is seeking us!<sup>58</sup> God is, indeed, the author of salvation, and he can clear up any seeming discrepancy or difficulty we find as read. Jesus stated if any man will do his will, he will know the doctrine (teaching).<sup>59</sup> I would be remiss if I failed to remind my reader that you **MUST be born again** to enter the Kingdom of God.<sup>60</sup> Flesh and blood *cannot* inherit the Kingdom of God. Have you been born again?

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<sup>57</sup> Isaiah 55:6; Hebrews 11:6; 1 John 5:11

<sup>58</sup> Luke 19:1-10

<sup>59</sup> John 7:17; 1 John 2:20

<sup>60</sup> John 3:3,5

John wrote “...these (*signs*) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name.<sup>61</sup>

The early believers continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many signs and wonders were done by the apostles. And all that believed were together, and had all things in common.<sup>62</sup>

What must I do to be saved was asked by the jailer attending Paul at Philippi. The apostle’s reply

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<sup>61</sup> John 20:31

<sup>62</sup> Acts 2:42-44

was, “believe on the Lord Jesus Christ and you will be saved!<sup>63</sup>

God has confirmed his word and it is our responsibility to continue in His Word, build one another up in our most holy faith and to pray without ceasing.<sup>64</sup>

Let’s keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.<sup>65</sup>

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<sup>63</sup> Acts 16:30, 31

<sup>64</sup> Jude 1:20; 1 Thessalonians 5:17

<sup>65</sup> Jude 1:21

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## Bible Verses To Contemplate

And without controversy great is the mystery of godliness, God was manifest in flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.

1 Timothy 3:16

Then Jesus said to those Judeans who had believed him, “If you continue to follow my teaching, you are really my disciples 32 and you will know the truth, and the truth will set you free.”

John 8:31-32

The brothers sent Paul and Silas off to Berea at once, during the night. When they arrived, they went to the Jewish synagogue. These Jews were more open-minded than those in Thessalonica, for they eagerly received the message, examining the scriptures carefully every day to see if these things were so. Therefore many of them believed, along with quite a few prominent Greek women and men

Acts 17:10-12

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