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## **RIGHTEOUSNESS:**

[introduced week 1]

To be fully upright, just, and perfectly fair in judgement.

The combined perfections of God's character that vindicate His judgements and display Him to be trustworthy and true.

## **IMPUTED RIGHTEOUSNESS:**

[introduced week 1]

A legal term that carries the theological weight of being counted, ascribed, reckoned and conferred as righteous.

The declaration of all the benefits of God's perfect character credited and deposited to my account.



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## IMPARTED RIGHTEOUSNESS:

[introduced week 1]

The merging of God's righteousness into our very being. I am now not only declared righteous, I actually *am* righteous. Our entire DNA has been reconstituted.

It is from this wholly transformed person that we mature into the expression of righteousness.

We get to grow into who we already are.

## JUSTIFICATION:

[introduced week 1]

The opposite of condemnation. More than forgiveness and relationally so much more than pardon.

A legal term that bestows a righteous status. A just freedom from punishment and full benefits of favor, access, and intimate fellowship with God.



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## REDEMPTION:

[introduced week 1]

Purchasing for the purpose of setting free.

A commercial term, denoting our slavery and bondage to sin, recognizing our guilt and total inability to liberate ourselves. Jesus bought us out of the captivity of sin, shedding His blood as the ransom price.

We now belong to Him, for the purpose of experiencing our freedom. This redemption is once and for all but presently applied to experience freedom from guilt in our daily lives.

## PROPITIATION:

[introduced week 1]

The act of satisfying the one who has been wronged and repairing what has been broken.

Sin carries injury and a need for reimbursement that forgiveness alone cannot restore. Our sin has injured God and true justice demands that sin must be punished.

In an act of breathtaking love, wisdom and integrity, God placates His own objective wrath against sin by choosing to take our place and suffer the full cost of justice. In Christ's death, God's justice was satisfied. The payment God demanded has been made: God paid Himself off, so He need no longer hold *us* to blame.

He appeased His own wrath by letting that wrath fall onto His own Son.



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## GRACE:

[introduced week 3]

Undeserved, unmerited,  
unforced favor gained by Christ's death  
and resurrection; allowing God  
to be completely, unequivocally and  
eternally **for** us.

It is an environment and a way of life  
in which we no longer strive for acceptance,  
but trust His new nature **in** us and His love,  
provisions and promises toward us.

## RECONCILIATION:

[introduced week 4]

To be joined in friendship with God.  
When we trust the justification  
accomplished through the death of Jesus,  
all hostility is removed. We are made right.  
Through faith in Christ we now live  
in a new reality, with a completely altered life.  
God is not changed - we are.

God places His full confidence  
in the work of Christ. God can now have  
a relationship with the reconciled believer.



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## **FLESH:**

[introduced week 6]

The capacity to live life apart from God,  
and the desperate desire to control to make life work without Him.

The flesh cannot be subdued by  
self-discipline or self-effort and it continues  
to try to control even after we've been  
made new in Christ.

Only by trusting God and His people can we have victory over the flesh and walk in the  
newness of life that is our birthright in Christ.

## **BAPTISM:**

[introduced week 6]

The work of the Spirit that places Christians  
“in Christ” the moment they believe, with all the privileges of that position.

The instant we believed, we became totally  
identified with Christ. His death became our death, His burial our burial, His resurrection our  
resurrection, His people our people.

Water baptism pictures this spiritual reality,  
and publicly identifies us with Christ and His people.

# GRACE

THESERIES



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## **SPIRIT:**

[introduced week 10]

When the word “Spirit” is presented with a capital letter it refers to the Holy Spirit, the third person of the Trinity. This specific use of the “Spirit” conveys the surpassing power of the believer’s new life; God actually indwelling us and every moment we face on earth. The Holy Spirit wages all war against the flesh. This new dynamic of dependence upon the Spirit is in radical opposition to any misguided attempt to prod ourselves into being better.

Our dependence upon the Spirit is what causes sin to lose its power, and allows us to experience the magnificence of this new life in Christ, with all of its beauty, freedom, healing, restoration and joy. The fruit and ministry of the Spirit is released only by our trust of Him working in us.