

**The Vocabulary of Salvation**  
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*Hebrews 2:3<sup>3</sup> How shall we escape, if **we neglect so great salvation**; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;*

15 Key Vocabulary words of Salvation:

1. **Conversion**
  - a. Repentance
  - b. Faith
2. **Substitution**
  - a. Temporary Substitution
  - b. Permanent substitution
3. **Reconciliation**
  - a. The meaning of reconciliation
  - b. The impact of reconciliation
  - c. The two phases of reconciliation
  - d. The chronology of reconciliation
4. **Propitiation**
  - a. The meaning of propitiation
  - b. The method of propitiation
  - c. The necessity for propitiation
  - d. The place of propitiation
  - e. The results of propitiation
5. **Remission**
  - a. The meaning of remission
  - b. The Old Testament example of remission
  - c. The problem of remission
  - d. The uniqueness of remission
6. **Redemption**
  - a. The threefold meaning of redemption
  - b. The Old Testament example of redemption
  - c. The costliness of redemption
7. **Regeneration**
  - a. The definition of regeneration
  - b. The necessity of regeneration
  - c. The extent of regeneration
  - d. The means of regeneration
  - e. The biblical illustrations of regeneration
  - f. The fruits of regeneration

8. **Imputation**
  - a. Definition of imputation
  - b. Kinds of imputation
  - c. Biblical examples of imputation
9. **Adoption**
  - a. The theology of adoption
  - b. The Trinity in adoption
10. **Supplication** (prayer)
  - a. Definition of prayer
  - b. Elements in prayer
  - c. Reasons for prayer
  - d. Direction of prayer
  - e. Objects of prayer
  - f. Positions for prayer
  - g. Time of prayer
  - h. Hindrances to prayer
  - i. Qualifications of prayer
11. **Justification**
  - a. The need for justification
  - b. The definition of justification
  - c. The method of justification
  - d. The two great examples of justification
  - e. The results of justification
  - f. Conclusion
12. **Sanctification**
  - a. Sanctification defined
  - b. Sanctification contrasted
  - c. Sanctification achieved
13. **Glorification**
  - a. The meaning of glorification
  - b. The time of glorification
  - c. The purpose of glorification
  - d. The source of glorification
14. **Preservation**

### 13. Glorification.

**John 17:1-10**<sup>1</sup> These words spake Jesus, and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:**<sup>2</sup> As thou hast given him power over all flesh, that **he should give eternal life to as many as thou hast given him.**<sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.<sup>4</sup> **I have glorified thee on the earth: I have finished the work which thou gavest me to do.**<sup>5</sup> And now, O Father, **glorify thou me** with thine own self with **the glory which I had with thee before the world was.**<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.<sup>7</sup> Now they have known that all things whatsoever thou hast given me are of thee.<sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.<sup>9</sup> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.<sup>10</sup> And all mine are thine, and thine are mine; **and I am glorified in them.**

**John 17:20-23**<sup>20</sup> Neither pray I for these alone, but **for them also which shall believe on me through their word;**<sup>21</sup> That they **all may be one;** as thou, Father, **art in me, and I in thee,** that **they also may be one in us:** that the world may believe that thou hast sent me.<sup>22</sup> And **the glory which thou gavest me I have given them;** that they may be one, **even as we are one:**<sup>23</sup> I in them, and thou in me, that **they may be made perfect in one;** and that the **world may know that thou hast sent me,** and **hast loved them,** as **thou hast loved me.**

#### God gave glory to His Son Jesus Christ.

⇒ Jesus **has given the very same glory to believers** (see note—\* [2 Thes. 2:14](#)).

⇒ It is the **glory of God that brings unity to believers,** that causes them to surround God and live and work together to please Him.

**2 Thessalonians 2:13-14**<sup>13</sup> But we are bound to give thanks always to God for you, brethren beloved of the Lord, because **God hath from the beginning chosen you to salvation** through **sanctification of the Spirit** and **belief of the truth:**<sup>14</sup> Whereunto **he called you by our gospel,** to the **obtaining of the glory** of **our Lord Jesus Christ.**

What **is the glory of God that He gave to Christ** and **that Christ in turn gives to believers?**

**The glory of Christ is...**

The glory of **righteousness** which He secured by living a perfect life.

The glory of **the cross.**

The glory of the **resurrection** which **wrought victory over death and hell.**

The glory of the **ascension** and **exaltation.**

**The glory of the believer is...**

The glory of **righteousness** which Christ gives to the believer by faith.

The glory of the cross which gives to the believer **both forgiveness of sins** and the **privilege of serving God Himself:** the privilege of **sacrificing all he is** and **has** to God **in order to reach a lost and desperate world.**

The glory of the **resurrection** which **gives the believer a new life in Christ.**

The glory of **living eternally in the presence of God** and of **being exalted to serve Him by ruling and reigning with His Son,** Jesus Christ, forever.

**Romans 3:23** <sup>23</sup> For all have sinned, and come short of the glory of God;

**Glory— God, Glory of:** the "glory of God" is God's standard for man. It means His moral glory. It means His excellence, splendor, brilliance, brightness, magnificence, preeminence, dignity, majesty, and grace. It means the absolute perfection of God, the perfection of His person. It is this "glory of God" which demands that man correspond perfectly with God—if man wishes to be at peace with God and to live in His presence.

1. Glory is light, perfect light. It is the very highest degree of light: the perfection of splendor, brightness, brilliance, resplendence. This is seen in many passages.

⇒ John saw how bright the glory of God is when he had the vision of the new Jerusalem. (The new Jerusalem will be the center or capital of world government in the new heavens and earth.)

**"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" ([Rev. 21:23](#)).**

⇒ Jesus experienced the light of God's glory.

**"And [Jesus] was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" ([Matthew 17:2](#)).**

⇒ Paul experienced the light of God's glory.

**"There shone a great light round about me. And I fell unto the ground....And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus" ([Acts 22:6, 11](#); cp. [Acts 9:3-9](#)).**

2. Glory is purity, perfect purity. It is the very highest degree of virtue and goodness, of quality and morality. It is the highest excellence of character and the perfection of being.

**"God is light, and in Him is no darkness at all" ([1 John 1:5](#)).**

**"Your Father which is in heaven is perfect" ([Matthew 5:48](#)).**

3. Glory is majesty, perfect majesty. It is the very highest degree of preeminence and magnificence, of dignity and honor, of meriting worship and praise.

**"I saw also the Lord sitting upon a throne, high and lifted up....And one cried unto another, and said, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory" ([Isaiah 6:1, 3](#)).**

4. Glory is being, perfect being. It is the very highest degree of worth, quality and merit, preciousness and value.

**"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" ([Rev. 4:11](#)).**

## Other verses on glorification:

### No glorification outside of Jesus

Romans 3:19-26 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. 8:30).

"By whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God" (Rom. 5:2).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

"The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (1 Pet. 5:1).

Revelation 19:11-14 <sup>11</sup> And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. <sup>12</sup> His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. <sup>13</sup> And he was clothed with a vesture dipped in blood: and his name is called The Word of God. <sup>14</sup> And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Jesus Christ will be the heavenly, warring Leader. Note that the armies of heaven follow Him. Who are they? Note: they will be clothed in "fine linen, white and clean." This is the very same clothing worn by the believers at the Marriage Supper of the Lamb (cp. Rev. 19:8). Therefore, the armies will include the believers who have followed Christ the Messiah down through the centuries, both the believers of the Old and New Testament. The armies will include all the redeemed. In addition, the armies will include the multitude of angels that Jesus Christ said He was going to bring with Him when He returned to earth (Matthew 25:31).

Revelation 19:5-8 <sup>5</sup> And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. <sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. <sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. <sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

## 1. The meaning of glorification.

It refers to the ultimate and absolute **physical, mental, and spiritual perfections of all believers** (Rom. 8:22, 23; 1 Cor. 15:41-44, 51-55; 2 Cor. 4:14-18; 5:1-4; Jude 1:24, 25).

*Romans 8:22-23*<sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now.<sup>23</sup> And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

*1 Corinthians 15:41-44*<sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

<sup>42</sup> So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:<sup>43</sup> It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:<sup>44</sup> It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

*1 Corinthians 15:51-55*<sup>51</sup> Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,<sup>52</sup> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.<sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality.<sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.<sup>55</sup> O death, where is thy sting? O grave, where is thy victory?

*Jude 1:24-25*<sup>24</sup> Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,<sup>25</sup> To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

## 2. The time of glorification.

It will begin at the rapture and continue throughout all eternity (1 Cor. 15:51-53; 1 Thess. 4:13-18).

*1 Corinthians 15:51-55*<sup>51</sup> Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,<sup>52</sup> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.<sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality.

*1 Thessalonians 4:13-18*<sup>13</sup> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.<sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.<sup>15</sup> For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.<sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:<sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.<sup>18</sup> Wherefore comfort one another with these words.

*1 John 3:1-3* 1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

### 3. The purpose of glorification.

Glorification is both the logical and necessary final side of the great salvation triangle. It **completes justification and sanctification**. Note:

- a. In **the past**, Christ the Prophet saved us from the penalty of sin through **justification**.
- b. In **the present**, Christ the Priest saves us from the power of sin through **sanctification**.
- c. In **the future**, Christ the King shall save us from the presence of sin through **glorification**.

**Romans 8:28-30** <sup>28</sup> And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. <sup>29</sup> For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. <sup>30</sup>

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them **he also glorified**.

### 4. The results of glorification.

What kind of body will the believer possess?

- a. It will be a **body like Christ's body** ([Phil. 3:21](#); [1 Jn. 3:2](#)).

*Philippians 3:21* <sup>21</sup> Who shall change our vile body, that it may *be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

- b. It will be a body of **flesh** and bone ([Lk. 24:39](#)).

*Luke 24:39* <sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see; *for a spirit hath not flesh and bones, as ye see me have.*

- c. It will be a **recognizable** body ([1 Cor. 13:12](#)).

*1 Corinthians 13:12* <sup>12</sup> For now we see through a glass, darkly; but then face to face: now I know in part; but *then shall I know even as also I am known.*

- d. It will be a body in which the Spirit **predominates** ([1 Cor. 15:44, 49](#)).

*"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" ([1 Cor. 15:44](#)).*

This situation is of course reversed today, as [Mark 14:38](#) brings out:

*"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" ([Mk. 14:38](#)).*



e. It will be a **body unlimited by time, gravity, or space**. On at least three occasions during the early days following his resurrection, our **Lord defied all natural laws** by suddenly appearing in and out of locked rooms **to comfort his disciples**.

**First occasion:** He disappears from the home of two disciples in Emmaus.

*"And their eyes were opened, and they knew him; and he vanished out of their sight" (Lk. 24:31).*

**Second occasion:** He appears to the apostles in Jerusalem.

*"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (Jn. 20:19).*

**Third occasion:** He appears (eight days later) to eleven apostles in Jerusalem.

*"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (Jn. 20:26).*

f. It will be an **eternal** body (2 Cor. 5:1).

*2 Corinthians 5:1<sup>1</sup> For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

g. It will be a glorious body (Rom. 8:18; 1 Cor. 15:43).

*Romans 8:18<sup>18</sup> For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

The Hebrew word for "**glory**" is *kabod*, which means literally "**to be heavy**," lending itself to that **one laden down with riches** (Gen. 31:1), **power** (Isa. 8:7), and **position** (Gen. 45:13). It can also refer to **moral beauty** (Ex. 33:18-23).

The Greek word for glory is *doxa*, which means literally "to **manifest an honorable opinion**." Both words often suggest the **brightness** and **brilliance** of supernatural light. Putting all these meanings together it may **be suggested that the believer's glorified body will be supernaturally enriched and empowered to serve God** in an **appointed position** by radiating the brightness of grace to angels and the universe.

*Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost. Amen.*



## 14. Preservation.

*"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24).*

The believer has his spirit, soul, and body **preserved blameless in the day of judgment**. This is the idea of the Greek text. The word "unto" (*en*) should be translated *in*. That is, in that day when the **Lord returns, the believer will be preserved blameless**. He will be acceptable to God and receive a full reward. Note the three parts of man spelled out: spirit, soul, and body.

The idea is that the **whole man will be preserved** is body and soul as well as his spirit. Believers are not to be some ghost-like figure or some formless spirit. They are to have their bodies and souls resurrected and preserved forever. The whole person—the whole spirit, soul, and body—will live eternally with God. But note: only if the believer follows the exhortations of the Scripture.

*"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1).*

### 1. Meaning of preservation

Believers are "preserved in Jesus Christ." The word "preserved" (*tetērēmenois* <sup>PWS: 3032</sup>) means **to be kept; to be guarded and watched after**. God **keeps** the believer, **guards** and **watches** over him. The believer is a person...

- who **is watched over by God**.
- who is **guided and directed by God day by day**.
- who is **strengthened by God** to walk **through all the trials and temptations of life**.
- who is **protected from all the enemies of life**, even death.
- who is **to be escorted into heaven quicker than the blink of an eye** when the time comes for him to leave this world.
- who is **given life, both abundant and eternal**.
- who **is given assurance of God's presence and love through all of life**.

The true believer is a person who **is preserved and kept by God**. He is a person who **is looked after and cared for by God**.

But note: it is **in Jesus Christ that God keeps a person**.

The believer is a person who has placed his life into Jesus Christ; he is a person who is **trusting Jesus Christ to save him**. It is the true believer in Jesus Christ whom God preserves

*1 Peter 1:3-7 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*

### 13. Glorification.

John 17:5, 22 <sup>5</sup> And now, O Father, **glorify** thou me with thine own self with the glory which I had with thee **before** the world was.

<sup>22</sup> And the glory which thou gavest **me** I have given **them**; that they may be one, even as we are **one**.

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⇒ Jesus has given the very **same** glory to believers

⇒ It is the glory of God that brings unity to believers, that causes them to surround God and live and work together to please Him.

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#### 2. The time of glorification.

It will begin at the rapture and continue throughout all eternity (1 Cor. 15:51-53; 1 Thess. 4:13-18).

#### 3. The purpose of glorification.

Glorification is both the logical and necessary final side of the great salvation triangle. It completes justification and sanctification. Note:

- In the past, Christ the Prophet saved us from the penalty of sin through **justification**.
- In the present, Christ the Priest saves us from the power of sin through **sanctification**.
- In the future, Christ the King shall save us from the presence of sin through **glorification**.

#### 4. The results of glorification.

What kind of body will the believer possess?

- It will be a body like **Christ's** body (Phil. 3:21).
- It will be a body of **flesh** and bone (Lk. 24:39).
- It will be a **recognizable** body (1 Cor. 13:12).
- It will be a body in which the Spirit **predominates** (1 Cor. 15:44).
- It will be a body unlimited by **time**, gravity, or space.
- It will be an **eternal** body (2 Cor. 5:1).
- It will be a glorious body (Rom. 8:18).

The Hebrew word for "glory" which means literally "to be heavy," lending itself to that one laden down with **riches** (Gen. 31:1), **power** (Isa. 8:7), and **position** (Gen. 45:13). It can also refer to moral **beauty** (Ex. 33:18-23).

The Greek word for glory is doxa, which means literally "to manifest an **honorable** opinion." Both words often suggest the brightness and brilliance of supernatural light.

Putting all these meanings together it may be suggested that the believer's glorified body will be **supernaturally** enriched and empowered to **serve** God in an appointed position by radiating the brightness of grace to angels and the universe.

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Believers are "preserved in Jesus Christ." The word "preserved" means to be **kept**; to be **guarded** and watched after. God keeps the believer, guards and watches over him.