

# 66 Biblical Words or Terms

Redefined

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By Protestantism

Breaking of the law only.  
Condemnation.

# Sin

Failure to love.  
All things not done in faith.  
A violation of the conscience that may not be unbiblical.



Protestant

Bible



# Sin

1 of 1

Protestantism has a single definition of sin. Its definition is limited to a violation of the law at any point that condemns; ALL sin condemns eternally. While this is true for the unbeliever (James 2:10), it is untrue for the believer. Because Protestantism denies the new birth as a state of being, there is no change of relationship to the law.

When a Christian “sins,” it is a failure to love (John 14:15), but on no wise condemns the believer (Romans 8:1). This is NOT because there is a perpetual re-forgiveness for “present sin” found in church membership (Calvin Institutes 3.14.11), it is because Christ ended the law’s ability to condemn the believer (Romans 3:19,20; 4:15, 5:13, 7:6,8; 1Timothy 1:9, Galatians 2:19, Colossians 2:14).

Further driving this point home is the biblical concept of “fulfillment.” In the same way that one violation of the law violates the whole law, one act of love, or at least a love mindset, fulfills the whole law (Matthew 22:37-40, Romans 13:8,10; Galatians 5:14, James 2:8).

Faith works through love (Galatians 5:6). However, as a believer grows in maturity there may be unbiblical traditions that would cause the believer to feel guilty if he/she violates said tradition. Paul states that taking liberty in such cases is sin and not done in faith (Romans chapter 14). Everything done with love as the motive is of faith (Id). We should keep a clear conscience before God as we grow (Acts 23:1; 24:16, 1Peter 3:16, 1Timothy 1:19, Romans 9:1, 2Timothy 1:3).

Ambiguous but primarily the Ten Commandments.  
“Did you sin today?”

# Law

The Bible.  
Wages for death (unsaved).  
A believers manual for love.  
“Did you love today?”



Protestant

Bible



# Law

1 of 1

The definition of the word “law” in Protestantism is mostly ambiguous, but for the most part represents a standard unattainable for the lost and saved keeping all under condemnation. In Protestantism, the law serves to continually bring us back to the cross for re-salvation (The Calvin Institutes 3.14.10, 11). The primary go-to verse for this is Galatians 3:24. However, the context of the passage speaks to all sin being imputed to the law; then, Christ came to end the law as a “ministry of death” (2Corinthians 3:9).

The law is primarily the Bible. Throughout the Bible, “Scripture,” “Holy Writ,” “truth,” “the law and the prophets,” “the word,” “the gospel,” etc., are used interchangeably. A good example of this is Luke 24:27. Secondly, the Bible, or the law, has two purposes or the Spirit’s two uses of the law; to convict the world of sin and the judgement to come (John 16:8), and to sanctify the believer with truth (John 17:17).

A proper view of law recognizes how the new birth/justification/salvation changes one’s relationship to the law. A singular purpose/view of law denies a biblical new birth (Romans chapter 7).

A legal declaration.  
(How is a legal declaration a  
righteousness apart from the law?)

# Justification

Righteousness.  
A state of being.



Protestant

Bible



# Justification

The Protestant definition of justification is what makes Protestantism a house of cards. The simplicity of this blatant error is embarrassing. Its heralded “Justification by Faith” soteriology is supposedly “justification by faith alone apart from the law” while perfect law keeping or the “righteous demands of the law” defines justification or how one is “justified before God.” It is even commonly stated among Protestant theologians that justification is a “legal declaration.” How is a legal declaration “apart from the law”?

Apparently, this is answered via the idea of “double imputation” or double substitution, another staple Protestant doctrine. Christ not only died as a substitute for the penalty of sin, but His perfect life of law-keeping, supposedly, was a substitute for our works after salvation as well. This is because justification is defined by perfect law-keeping and this standard must be maintained for imputation to others. Hence, we can be “declared righteous” because Jesus kept/keeps the law perfectly in our stead.

# Justification

2 of 2

We argue that this is NOT a justification (righteousness) APART from the law (Romans 3:21, actually, “without”)...it is law-based and therefore works righteousness. Who keeps the law for justification is irrelevant; any justification by the law as opposed to “without” law is the issue. The law cannot give life no matter who keeps it (Galatians chapter 3).

Furthermore, according to Protestant orthodoxy, the resurrection of Christ was proof that He kept the law perfectly. In truth/contrast, Christ's resurrection established the new birth which is the true bases for righteousness (Romans 4:25). Justification is a “justification of life” (Romans 5:18) not a justification of law.

The basis of justification/righteousness/salvation is the new birth/new life/new creaturehood (1John chapter 3), not law.

Therefore, works and love can be attributed to the believer because they are no longer under the law. This is not a “righteousness of our own” but a like righteousness obtained through the new birth.



“Justification in motion.”

“The growing part of salvation.”

Calvin: justification and sanctification are a double grace or two-fold salvation.

# Sanctification



Protestant

Bible

Is the worship of the believer in which he/she uses the body to offer living sacrifices to God.

The learning and application of how to control the body.

# Sanctification

1 of 2

As opposed to Protestantism which teaches that sanctification is the progression of salvation, it is the life and worship of the believer. Justification is a onetime finished event through the new birth; sanctification is a process. While salvation makes sanctification possible, the two should be considered mutually exclusive from each other.

Sanctification radically individualizes the Christian life. While much is said of Old Testament temple worship representing the future salvific role of Christ, more so, it represented the future priesthood of individual believers.

Hence, worship no longer takes place at any certain location in a temple, but the temple is now the individual bodies of believers, and acts of love are sacrifices offered to God through our members (Romans 12:1, Corinthians 6:19, 1Peter 2:9).

The word of God is now a lifegiving seed (Matthew chapter 13) that teaches us how to control our weak bodies (Thessalonians 4:3,4) as opposed to a law that condemns us.



# Sanctification

2 of 2

It is interesting to note the word that has been added to 1Peter 2:2 in most English translations: “Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation.” This reflects the Protestant idea that sanctification is the progression of salvation. However, several other translations rightly leave out, “in your salvation.” The text simply reads, ““Like newborn babies, crave pure spiritual milk, so that by it you may grow up.”

Historically, sanctification has been weak among the church because of its confused orthodoxy regarding roles and definitions. Making sanctification part of a salvation process confuses the reality of the new birth and how it changes our relationship to the law.

Furthermore, the church is an institution and does not fit well with biblical sanctification’s radical emphasis on the individual. This detracts from individual gifts, and thereby neutralizes the power and significance of sanctification.

Meeting together as a family rather than an institution preserves the individualism of sanctification and empowers it to edify others in the body of Christ.

Christ has all preeminence. The Father and Spirit are shadows of Christ.

# Trinity

Salvation is Trinitarian. The Father elected, the Son died for our sins, and the Spirit resurrected Christ and established the new birth.

The Father and Son speak to salvation through literal new birth into God's family.



Protestant

Bible



# Trinity

1 of 3

There is much confusion in regard to the Reformed/Protestant view of the Trinity. The Reformed view of the Trinity is “Christocentric.” This means that Christ has preeminence, and for all practical purposes, the Father and the Spirit are manifestations of Christ. This view of the Trinity is important to the Protestant doctrine of double imputation (double substitution) which makes Christ's salvific works two-fold: He fulfilled the law by perfect law-keeping for our sanctification, and died for our justification so we can be “declared righteous” by a forensic declaration.

This doctrine makes Christ the sole procurer of salvation and circumvents the work of the Spirit that actually makes us righteous beyond a mere “legal declaration.” In double imputation, the “passive obedience” of Christ is for justification, and His “active obedience” is a substitute for the believer’s works/obedient love in sanctification. This makes the Spirit’s baptism irrelevant; instead of the old us dying to the law and removing its condemnation, and thus paving the way for our righteous fulfillment of the law through love, sanctification has already been substituted.

# Trinity

2 of 3

This Christocentric Protestant view of the Trinity is best illustrated by a recent forward written in a book by leading evangelical John MacArthur Jr. In it, he states, “Rick Holland understands that truth. This book is an insightful, convicting reminder that no one and nothing other than Christ deserves to be the central theme of the tidings we as Christians proclaim—not only to one another and to the world, but also in the private meditations of our own hearts.”

“Christ is the perfect image of God (Hebrews 1); the theme of Scripture (Luke 24); the author of salvation (Hebrews 12:2); the one proper object of saving faith (Romans 10:9-10); and the goal of our sanctification (Romans 8:2). No wonder Scripture describes the amazing growth-strategy of the early church in these terms: ‘They ceased not to teach and preach Jesus Christ’ (Acts 5:42). That is the only blueprint for church ministry that has any sanction from Scripture.”



# Trinity

3 of 3

“The pastor who makes anything or anyone other than Christ the focus of his message is actually hindering the sanctification of the flock. Second Corinthians 3:18 describes in simple terms how God conforms us to the image of His Son: ‘And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another.’ We don’t ‘see’ Christ literally and physically, of course (I Peter 1:8). But His glory is on full display in the Word of God, and it is every minister’s duty to make that glory known above all other subjects.”

~ Forward: *Uneclipsing The Son* by Rick Holland; Kress Biblical Resources 2011.

This is the crux, the goal is to make Christ known above “ALL OTHER subjects.” This book was endorsed by the present-day who’s who of evangelicalism. This view of the Trinity is key to the application of the real Protestant gospel; progressive justification and justification by faith alone in sanctification rather than justification/righteousness by new birth.

Condemnation only.

# Judgement

Condemnation.  
Righteous justice.





Condemnation only.

Justice

Protestant

Bible

Righteous indignation resulting in action.

Perfect law-keeping.

Perfect

Not under law and born from above.  
The believer's state of being.  
Weak, but not a "sinner."



Protestant

Bible



Anyone who has ever broken the law at any point.

Sinner

Protestant

Bible

The unregenerate who are under condemnation.

Efficacious for the progression of salvation. Perpetual.

Gospel

Protestant

Bible

The good news of the new birth which is a onetime event.



Salvation. God's unmerited favor.

Grace

Love.

Protestant

Bible



God's appointed institution to oversee the progression of individual salvation.

Church

Protestant

Bible

NA



Church government.

# Church Polity

Protestant

Bible

NA

Effort to obey the law aka “moralism.”  
An attempt to establish a “righteousness of your own.”

# Legalism



Protestant

Bible

NA



A denial of the law as the standard for justification

# Antinomianism

A denial of using the law as a standard for love in sanctification.



Protestant

Bible

Perfect law-keeping.

# Holiness

Of God and His family.

Protestant

Bible





Individuals preselected for salvation or damnation.  
Translators toggled back and forth between “chosen”  
and “election” to present individual salvific predeterminism.

# Election



Protestant

Bible

A group, individual, device, or institution preselected  
for a particular purpose.

Faith alone without works in sanctification.  
Living by the same gospel that originally saved us.

# Living by Faith



Protestant

Bible

Faith WORKING through love.



Obeying the law or God's appointed authority.

# Obedience



Protestant

Bible



Being persuaded in one's own mind.

A day of meditation from which the works of Christ are imputed to us the rest of the week.  
Calvin: sanctification.

# Sabbath



Protestant

Bible

A day of righteous mercy in which animals and servants are given rest.



Self-righteousness

Work

Protestant

Bible

A characteristic of God that is part of His likeness infused into His created beings.

The Vital Union doctrine.

In Christ

In God's family, like Christ, of Christ.  
ONE WITH CHRIST.

Protestant

Bible

The progression of salvation in the Old and New Covenant.

# Atonement

Protestant

Bible

The Old Covenant only that pertains to saints once under the Old Covenant and the present unregenerate.



The perseverance class of elect.

**OSAS** once saved always saved.

You can't be unborn.



Protestant

Bible



Status of a church member.

# Church Discipline



Protestant

Bible

NA

Bible teaches “self discipline” and “the Lord’s discipline.”

Any attempt to obey the law.

# Works of the Law

ALWAYS, ALWAYS, ALWAYS, a set of traditions/rules that supposedly fulfill the law of love.



Protestant

Bible



Protestant traditions that fulfill the law.

# Means of Grace

Protestant

Bible

Works of the law.  
Anti-love (antinomianism).

Only takes place at church, means of grace.

# Worship

Protestant

Bible

Any and every act of loving obedience by a believer.  
Unbelievers can do good works, but they can't worship.

Heterodoxy.

Cult

Protestant

Bible

NA

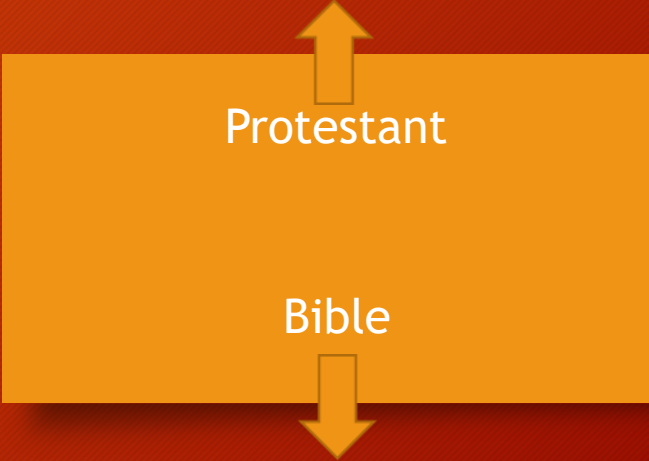
Any religion that combines authority and faith.  
Cults are a result of the American Revolution.  
Replaced church-states.



Law-keepers

# Phariseeism

Gnostics/antinomians



Bringing positive attention to God through Self-deprecation.

**Glorify (God)**



Protestant

Bible

Bringing positive attention to God through loving obedience.

Antithesis of self-sacrifice and indicative of human depravity.

# Self-esteem

Protestant

Bible

Truthful evaluation of self.



God is the friend of His enemies.

# Friend of Sinners

Sinners are God's enemies.



Protestant

Bible



Object of God's mercy.

Friend

Protestant

Bible

The deepest of all relationships.

?

# Image of God

Like God, same essence.

Protestant

Bible





Realm experience of the objective  
acting upon the passive subjective.

# New Birth



Literal birth by the baptism of the Spirit.

Declared righteous by a state of faith alone.

# Justification by Faith

Protestant

Bible

NA

Justification is displayed by faith working through love.

Platonist theory of an event that led to different groups falling in varying degrees from the good, true, and beautiful (the perfect) creating a spiritual caste system.

# The Fall



Protestant

Bible

NA

“The deception.”



Heterodoxy: Protestantism holds to Luther's alien righteousness.

# Infused Grace



Protestant

Bible

NA

The new birth.

A perpetual return to the cross for “present sin.”

# Repentance

Being persuaded; a change of mind leading to different behaviors.



Protestant

Bible

A mere perception (only) of a realm.

# Faith



Protestant

Bible

Belief in God and the hope of things presently unseen.  
Being persuaded that God is and a rewarder of those who seek Him.



Present

Kingdom

Future

Protestant

Bible

The Church.

Bride of Christ

New Jerusalem.

Protestant

Bible



Mankind cannot know reality.

# Total Inability

NA

Man, in fact, has unlimited ability  
(see “Tower of Babel”).





Mandatory 10% temple tax.  
God will curse those who give less than 10%.  
Less than 10% is “robbing” God.  
Tithing is one of the “means of grace.”

# Tithe



Protestant

Bible

NA (New Testament)

Giving according to need and one's own heart.

One judgement and resurrection.

# Judgment Day

Multiple judgments and resurrections.



Protestant

Bible



Defines God; therefore, freewill would deny God as sovereign.

# Sovereign (Sovereignty of God)

Protestant

Bible

God intervenes in the freewill affairs of men to enact outcomes.



Reality is a metaphysical prewritten story (meta-narrative) or narrative about the gospel (the historical-redemptive hermeneutic). This is how the Bible should be interpreted as well.

# Interpretation



Protestant

Bible

Reality and the Bible should be interpreted by the evident and literal meaning of words (the historical grammatical hermeneutic).

God appoints co-regents.

# Authority



Protestant

Bible

Christ is the only spiritual authority in heaven and on earth.

Granted by the church.

Saints are obligated to forgive in all circumstances.

# Forgiveness

Only through the new birth.

Only through repentance.



Protestant

Bible



Agreement and submission to orthodoxy.

# Unity

Protestant

Bible

Through agreement on the one mind of Christ.

The works of Christ are only experienced during perpetual baptisms of the Spirit that originally saved us.

# The Vital Union



Protestant

Bible

We are one with Christ at all times because we are reborn.

The Father and the Holy Spirit are manifestations (shadows)  
of Christ.

# Christ Alone

Salvation is Trinitarian.



Protestant

Bible



ALL righteousness is outside of the believer.

# Alien Righteousness

Believer is righteous as a state of being.



Protestant

Bible

Heterodoxy

# Infused Grace



Protestant

Bible



Believer is righteous as a state of being.

All our works are “filthy rags” whether we are lost or saved.

## Repenting of Good Works



Protestant

Bible

Believers can do good works.



Necessary for re-salvation.

# Deep Repentance



Protestant

Bible

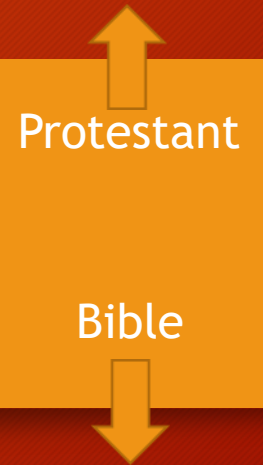
Once saved always saved. New birth only happens once.

Perpetual re-salvation/justification.

# Mortification and Vivification

NA

We are only saved once and for all time.



Reorientation of desires through Gnosticism and gospel contemplationism.

# Theology of the Heart

Protestant

Bible

NA

Bible identifies evil desires to be avoided.



Double substitution: penalty of sin and works.

# Double Imputation

Protestant

Bible

NA

Sin only; Spirit established salvific baptism by raising Christ from the grave; ie., “the promise.”

All change defined as an inward perception.

# Inside Out Change



Protestant

Bible

New birth transforms the whole being.

Realm manifestation.

# Imperative/Indicative

Learn and do.





Christ died for our justification and lived for our sanctification.

## Active/Passive Obedience of Christ

Protestant

Bible

Believers are the ones who obey in sanctification.

Christ fulfilled the law of sin and death to cover sin.

## In-Lawed in Christ

Protestant

Bible

The law of sin and death cannot give life.

The gospel restores the Adamic Covenant of Works.

# Covenant Theology

Protestant

Bible

God didn't make a covenant with Adam.



The one law was abrogated by Christ's death.

# New Covenant Theology

Protestant

Bible

Believers fulfill the law of love.

God's appointed authority over salvation.

Church

Protestant

Bible

NA

“Assembly of Christ” that is a body with one head which is Christ.