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Meaning of the word glib

Glib define. What is the meaning of glib. How to remember the meaning of the word glib. Meaning of the word gibberish. Meaning of the word glibly. Globe word meaning. What is the correct meaning of the word glib. What does glib mean.

My subject today - Ã ¢ â,¬ "the meaning of the cross - there was a bit theological and not very practical. It seems the kind of thing that the teaching professors could have fun discussing, but not the kind of thing that you You will help solve problems in your wedding or raise your children or pay your bills or overcome personal problems. But actually, there is no practical topic throughout the Bible. The cross of Jesus Christ is central to The Christian faith. The Cross reveals to us the character of God: his love for lost sinners and his perfect justice meet the Cross. If we want to grow in our love for God, who is the first and largest commandment, then We must grow to understand and appreciate the Cross, which shows us His great love. If we want to grow in the pity, we must grow in understanding the meaning of the Cross, which faces the most prevalent and insidious of all sins, that is pride. The Cross is the place where t Utas the wounds of sin are healed. If you suffer from emotional problems - fault, anxiety, depression, anger or whatever - there is healing in the cross of Christ. If you are passing through the tragedy or suffering, there is a comfort in abundance while contemplating the sufferings of the savior without stain on your behalf. After all, Peter wrote these words with slaves that suffer unjustly under the cruel masters. The words on the wound of Christ (referring to reptiles produced by whipping) must have spoken with the heart of these slaves whipped unjustly. Pietro knew that meditating on the cross would have produced a heart of gratitude overwhelmed to the one who wore so much to their favor. Keeping the Cross of Christ Central will protect you from the many winds of the false doctrine blowing in our day. Satan hates the cross because sealed the destiny of him and is relentless to him to undermine and hinder the cross. Every worship or fake teaching somehow decreases Christ's work on the cross and enlarges human skill. I believe that the doctrine that Satan is currently working to erode in American Christianity is the doctrine of sin. If you can convince people who are not sinners who deserve God's Wrath, then they don't need a crucified savior. If you can convince the Christians who are not underway sinners in the daily need of repentance and the blood cleansing of Jesus, then they don't need to go deeper in the appropriate message of the Cross. So the cross centrality is crucial for all the sound doctrine. Primo Pietro 2: 24-25 shows us that through the death of Christ on the cross, those who turn to him are delivered both by the penality and from the power of sin. All our problems derive from sin - from our sin or sin of others against us (and our sinful reaction to it) or from the fallen world we live. The solutions to our center of problems in the Cross of Christ. 1. Through the death of Christ on the Cross, those who turn to him are delivered by the Of sin. This is clearly the meaning of words, Ã ¢ â,¬ "Herself brought our sins in her body on the tree." Using the word Ã ¢ â,¬ Å "TreeÃ ¢ â,¬" rather than "Ã ¢ â,¬ Å "Cross, Ã ¢ â,¬" Peter undoubtedly had in mind the Deuteronomy 21: 22-23, where he prescribes the penalty for a convicted criminal, that his body is hanged on a tree: "" For Whoever is cursed by God. Ã »The Apostle Paul refers to the same text in Galatians 3:13: Ã ¢ â,¬ Ã Å" Cista redeemed us from the curse of the law, having become a curse for us - Because it is written, Ã ¢ â,¬ "Was anyone crashed on a tree." When Peter says that Christ brought our sins, he is citing from Isaiah 53:12 (LXX). (Isaiah 53 permea 1 pet. 2: 21-25; see Isa. 53: 4, 5, 6, 8b, 11b, 11b .) The sanctity and justice of God require what a sentence LITÃ is paid for sin; Christ took that penality on himself on the cross. Mentioning the body of Christ, Peter draws attention to the fact of his humanity. Since the human race has sinned, a member of the race had to pay the right penality that God requires. But only one who was without sin himself could pay such penality, since the others should have paid for his sin. Jesus Christ, who only between the human race did not commit sin (1 pet 2:22; Isa. 53: 9), is the only one able to withstand the sins of the human race. This sins bearing was a legal transaction in which God the father moved to God the son of him the penality that we deserve. May God sent to Christ to endure our sins means that God does not glamle his sin. We live in a free day of justice at best. People commit horrible crimes and descend with a wrist slap. A man admits to sexually harassing, killing and dismissing numerous boys, but begs madness and will probably end up spending some time in a mental department. We all know that it's not justice. Yet I speak with people all the time, many of their Christians, who think that God's justice is so. They shrugged sin as if it were not a big problem for God. They think it will drag it. But the Bible is very clear: all sin must be judged! Or your sin is about you and you will bring penalties; Or your sin is about Christ who wore the sentence. However, God does not take sin slightly! The right penality must be paid. During the Napoleonic wars, men were conscript in the French army from a lottery system. If your name has been designed, you had to go fight. But in the rare case you could get someone else to take your place, you were free. On one occasion, the authorities arrived at a certain man and the That his name had been drawn. But he refused to go, saying: Ã ¢ â,¬ "I was killed two years ago. At the beginning he questioned his mental sanitary, but he insisted that this was actually the case. He said the records would show up To have been conscript two years earlier and that had been killed in action. Ã ¢ â,¬ "How can it be? Ã ¢ â "They questioned. Ã ¢ â â" You are alive now. "He explained it to him His name came up, an intimate friend said to him: "You have a big family, but I'm not married and no one depends on me. I will take your name and face your name and go to your place. Â» The records They confirm the complaint of man. The case was reported to Napoleon himself, who decided that the country had not legal claim on that man. It was free because another man had died in his place. (in Ã ¢ Â , ¬ å "Our daily bread, Ã ¢ â,¬ Fall, 1980.) Jesus Christ brought your sin on the cross, but you have to take it on the offer. If you turn to him, you will be delivered by the penalty of sin that God rights rightly Imposing. What Peter means when he says, Ã ¢ â,¬ "himself bored our sins in his body on the cross." But it is not the end of the question. Peter continues to show that the death of Christ does not give us only From the penalty of sin, but also from its power: 2. Through the death of Christ on the Cross, those who turn to him are Born from the power of sin. Ã ¢ â,¬ "... that I had died for sins, we could live to justice; for its wound you have been cured. Â» Some mistakenly applied the word Ã ¢ â,¬ Å "healingÃ ¢ â,¬ to Physical healing. But clearly it is not in the context (here né in Isa. 53: 5). Ã ¢ â,¬ "Perform-â,¬ (2:25) is explanatory; Pietro is further explaining what he intends for the healing made by the death of Christ: rather than moving away as sheep, while previously we lived, we have now been shot (passive verb in Greek) to the pastor and at the surveillance of our souls. In other words, Christ's death offers us from the continuous power of sin. There are three facts about the power of sin that we must grasp from these verses: A. The power of sin has caused us to ship continuously as a sheep. Ã ¢ â,¬ "For you, they were continually moving away as sheep, (2:25). Peter uses a verb building that emphasizes the continuous action passed to get lost. Before turned to Jesus Christ as our bearer, we were characterized by Lose from the good shepherd, going to our own way. We were lost even if we may not have known him. We were in danger of damage and even death, even though maybe we were unaware to it. Even if I'm not a shepherd or a farmer, I understand that God did not make us a great favor by comparing to the sheep. Domestic sheep are some of the most stupid animals around. They must be under the care of a shepherd or they will prey to carnivor beasts. If you lose in case of bad weather, I'm not enough Smart or quite resistant to survive. But they are not even smart enough to know that they are not intelligent, so I'm constantly wandering and get in trouble. Because the sheep does it NNO? Well, for one thing, they do not appreciate the intelligence or the caring commitment of the shepherd. He knows a better grazing higher on the slopes, but sheep don't know that he knows what he is when he tries to climb the hill. All they know is difficult and hungry. They see a small grass patch outside the path and think, â€ "Why go to allProblems to climb this hill? This grass patch looks pretty good. Then, following their appetites and ignoring the pastor, move away for momentary gratification and lacks the deepening source that they would receive only higher ground. It seems like a kind of people like people, it's not! The sheep are not smart enough to know that they are lost or to find their way to the shepherd if they wanted. The only way they come back to him is if he takes the initiative to go out to look for them. This is implicit in the use of the passive verb, Ã ¢ â,¬ "was addressed to the shepherd.Ã ¢ â,¬ is explicit in the parable Jesus said of the shepherd who left the 99 sheep in the fold and came out For what was lost. This means that none of us can boast in our intelligent elements to come to Christ. If we turned to him, it's because he went to look for us. If you haven't arrived to him yet, You can't save you. But the shepherd is looking for you, even today. He wants to deliver you from the power of sin that makes you stray from his loving care and protection. B. The power of sin has requested death and new life for liberation. The Power of sin is so beautiful that we cannot be delivered by it promising to shoot a new leaf or pure power. There must be a death of our old man towards sin and a resurrection to the new life in Jesus Christ: Ã ¢ Â, ¬ "... that, being dead to sins, we could live to justice." This is " It is the same truth that Paolo teaches Romani 6-8, Galatians 2:20, Colossians 3: 1-4, and many other places: that when Christ died, we who believe in him died with him. We have been identified with him in the death of him. When he got up from the dead, we too grew up to the novelty of life, so that the power of sin on us was broken. This sounds wonderful, of course, but the ruble is the one of Christian, I don't feel very dead to sin. To be honest, I don't even feel weak or weak towards sin! The same wicked luxursers who previously controlled my life depicting and attract me with the same strength as before my conversion. So it seems a denial of reality to say that I died to sin. What does the Bible mean? Two things, like I understand it. First of all, being dead to sin is an expert fact that takes place the moment I am united to Christ to conversion. Most Christians don't know at that time, but it's still true positively. The moment you trust Christ as a savior, you have been identified with him in the death of him on the cross, so that all the benefits of the death of him became yours. When Paul puts him (Rom. 6: 6, 10-11), knowing him, that our old man was crucified with him, that our body of sin could be made into operative [illuminated], which we should no longer be slaves sinned; ... for death he died, he died to sin, once to But the life he lives, lives to God. Also then consider he died to sin, but I live to God in Christ Jesus. It is true, so believe! Ã ¢ â,¬ "but," but, Say: “I don’t feel dead. how can I believe something contrary to my experience?” the key to me is to understand that by death the Bible never means termination of existence, but rather separation. When you die physically, your soul is separated from your body. being identified with Christ in his death means that I am separated from the power of the old nature and from this system of the evil world. Now I am separated from what had previously a hold on me. I can choose to obey God rather than the passions of the flesh. this idea of separation is brought out of the word that pietro oa for death, which occurs only here in the new testament. he wanted to be removed from or to leave, and so he was oato eufemisticamente of death, as much as one speaks of a deceased. thayer (Greek Lexicon, p. 60) says that pietro means “that we could be completely alienated from our sins.” My old nature is not eradicated until I am in this body. but the power on me was broken by the cross, so that I can live separately from it. If you've ever taken a car so that the drive wheels are out of the ground and then step on the gas, you know what it means to have a power source that looks very alive, but is rendered inoperative through separation. you can restart the motor with the car on the march, and the wheels turn as crazy. but the car is not going anywhere, because the wheels have been separated from the floor. This is an aspect of our union with Christ, which we have been separated from the power of sin, even if it continues to revs as mad within us. the second aspect of death concerns something I have to do, not something that is already done by virtue of my union with Christ. Let us see these two aspects in Colossians 3:1-5, where Paul says that we are dead (3:3) and then he turns around and says: “Therefore, put to death ...” (3:5). with this means that we must act radically to separate ourselves from various sins that tempt us. it indicates the decisive and often painful action of denying us in obedience to God. must begin at the level of thought if we want to live in holiness before God. pietro refers to the first aspect of death, to the separation that happens in place when we trust Christ (“die” is a passive aorist participant whose action precedes that of the main verb, “live”). being dead for sins (in the death of Christ,) now we must continue to live in justice, which means obedience to the commands of the bible. If as a believer in Christ you are continually defeated by sin, then you must enter deeper into the meaning of his death on the cross, which separates you from the power of sin. Thus the power of sin has led us to continually move away as sheep; demanded death and new life for liberation. third, c. the power of sin requires careOf our great shepherd and overload. You have been transformed â € œAl Pastore and the guardian of your soulsâ €. How wonderful! nice! This is, especially for slaves to which Peter was writing, who were mistreated by their land masters! Pietro says them that I am under the tender care of the good shepherd, who has the well-being of all the sheep of him in view of him. The word â € œGuardianoâ € â € â € œEpiskoposâ €, which later came to be translated, â € œBishopâ €. In fact, both the shepherd and the bishop are applied to the Church's leaders as functions that must perform (1 pt 5,1-2; acts 20:28). â € œEpiskoposâ € means looking over in the sense of guard. Jesus, the good shepherd, wakes up on the souls of the sheep of him. The fact that Jesus is looking at everything you think, say, and makes you uncomfortable or comforted? If you are trying to live to justice, if your goal is on the cross where the good shepherd has deposed the life of him for you as one of the sheep of him, then it should be a comforting thought, which he is keeping an eye on Your soul. This does not eliminate the requirement that the leaders of the church keep the eye, nor that you protect you from sin. But if we try to follow it, we can know that he will feed, guided and protect us like our pastor and sovereign. So, through the death of Christ, we are freed both from the sentence and from the power of sin. But we must turn to him. 3. To be freed from the penalty and power of sin, we must turn to Christ. As I said, the passive verb indicates the initiative of God in transforming us. We do not turn to Christ because of our intelligence or strong will strength. If we turn, it's because God has kindly transformed us (Sal 80: 17-19; Ger. 24: 7). And yet, at the same time, we are responsible for going from sin to God (ISA 55: 7). It involves, according to 1 Peter 2:25, a turning point from the life of sè that seeks our way (â € œtraining as sheepâ €) to a life made to the pasteurization and supervision of Jesus Christ. Do not make mistakes: true conversion is not just an intellectual assent to the truth of the Gospel. Saving faith always involves an exchange of masters, from its own Christ. As we pass a growing life in our submission to Christ, if we do not try to live under the lordship, our claim of faith is suspected. Conclusions A mother of three children went to a consultant. During the session you asked: what about your three children you love more? Â You answered immediately: Â I love all three of my children, the same. The answer seemed too fast, too gorgeous, so the probed adviser, â € œWhere, now! Love all three the same? He replied: â € œma is psychologically impossible. If you are not willing to level with me, we will have to end this session.â € With this the young woman broke, he shouted a little, and said: â € œGood, I don't like all three of my children same. When one of my three children is sick, I love that child more. When one of my children suffers, or loses, I love that more. When one of my children is confused, IThat more child. And when one of my children is bad ... really ugly ... I love that baby more. But if not for these exceptions, I love all three of my children only the same .â € The Cross says that God loves above all those who are suffering - those who are under the penalty and the power of sin. If you turn to Jesus Christ and put your confidence in what he did for you in taking your right pain for sin on the cross, he will release you from the penalty of sin and its power. He wants to be your shepherd and supervisor. He loves you just like you are, but he loves you too much to leave you so. He wants to heal yourself from the devastating effects of sin. Will you turn to him? Discussion Questions Since Christians have been delivered by the pity penalty, is it always right to feel guilty? How to respond to a non-Christian who asked: â € œWhere God cannot forgive everyone apart from the cross? Â € a true Christian can be continuously defeated by sin? How would you help a person like that? The power of sin weakens longer we walk with Christ? Give biblical support. Copyright 1992, Steven J. Cole, all rights reserved. If not otherwise noted, all the quotations of writing are from the new standard American Bible, Ã © The Lockman Foundation Foundation Foundation Foundation

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