

DEFENDING
THE TRUE GRACE
OF GOD

WARNINGS CONCERNING GOD'S GRACE

“Through Silvanus, our faithful brother (for so I regard him), I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand firm in it”

(I Peter 5:12)

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Biblical Portrait of the Grace of God

- Grace Defined: The grace of God can be rightly defined as the favor of God (Rom. 4:1-5).
- Mercy: It is by the love, mercy, grace, and forgiveness of God that we are saved through faith (Eph. 2:4-10; Titus 3:3, 7).
- Sacrifice of Jesus: It is through the sacrificial offering and death of Christ that we have been justified and redeemed (Rom. 3:21-26; 5:6-8; Hebrews 10:14-18).

Biblical Warnings Concerning False Views of Grace

“For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, **ungodly persons who turn the grace of our God into licentiousness** and deny our only Master and Lord, Jesus Christ”
(Jude 4).

Biblical Warnings Concerning False Views of Grace

**“For the grace of God has appeared,
bringing salvation to all men, instructing us
to deny ungodliness and worldly desires and
to live sensibly, righteously and godly in this
present age...”**

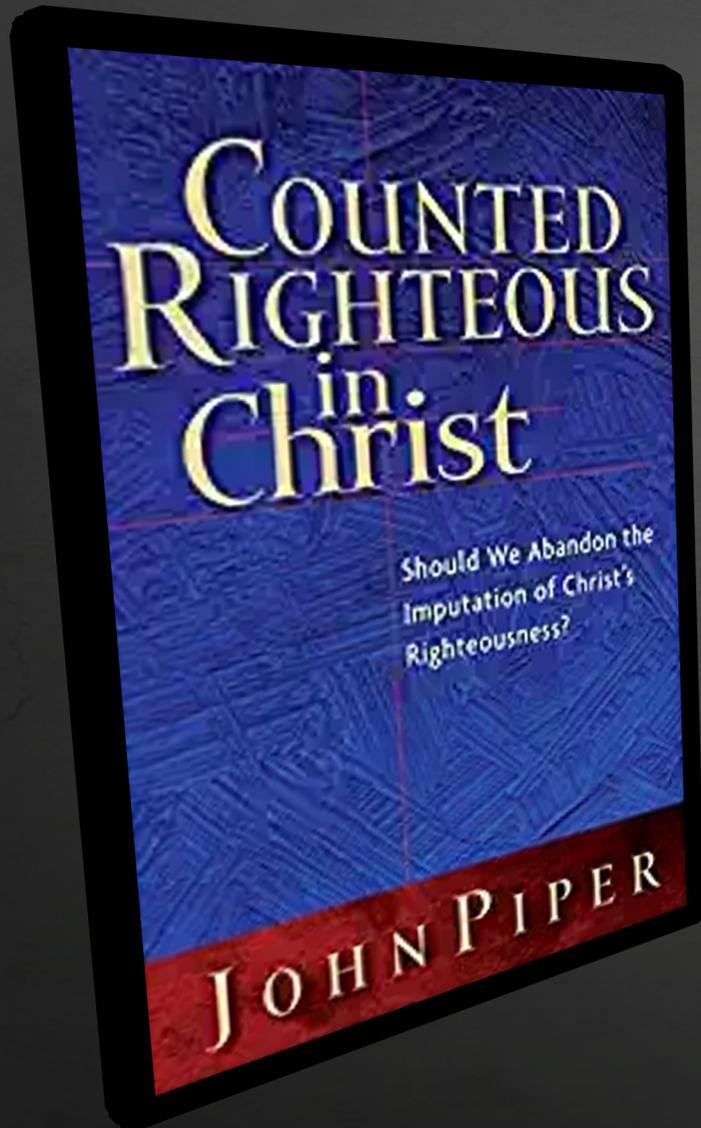
(Titus 2:11, 12).

- “For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another...But I say, walk by the Spirit, and you will not carry out the desire of the flesh” (Gal. 5:13, 16).
- “What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it?” (Romans 6:1-2).

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- “I do not **nullify the grace** of God, for if righteousness comes through the Law, then Christ died needlessly” (Galatians 2:21).
- “You have been severed from Christ, you who are seeking to be justified by the Law; **you have fallen from grace**” (Galatians 5:4).

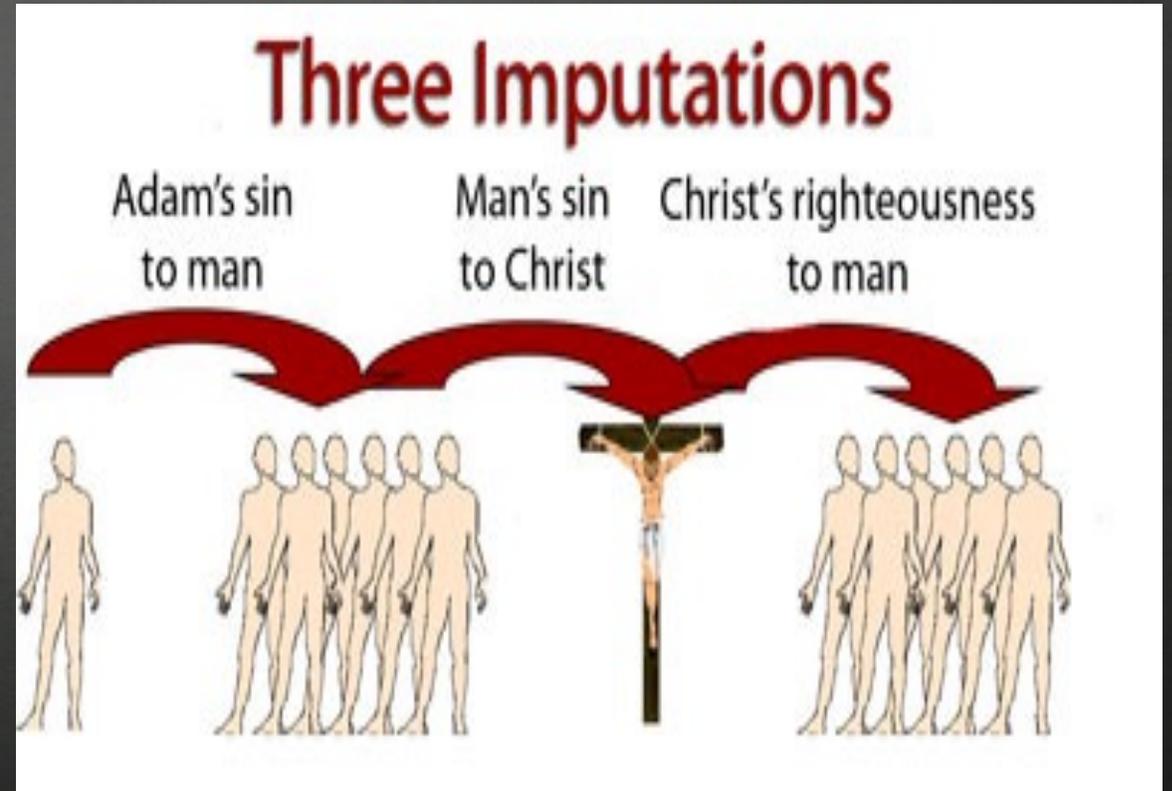
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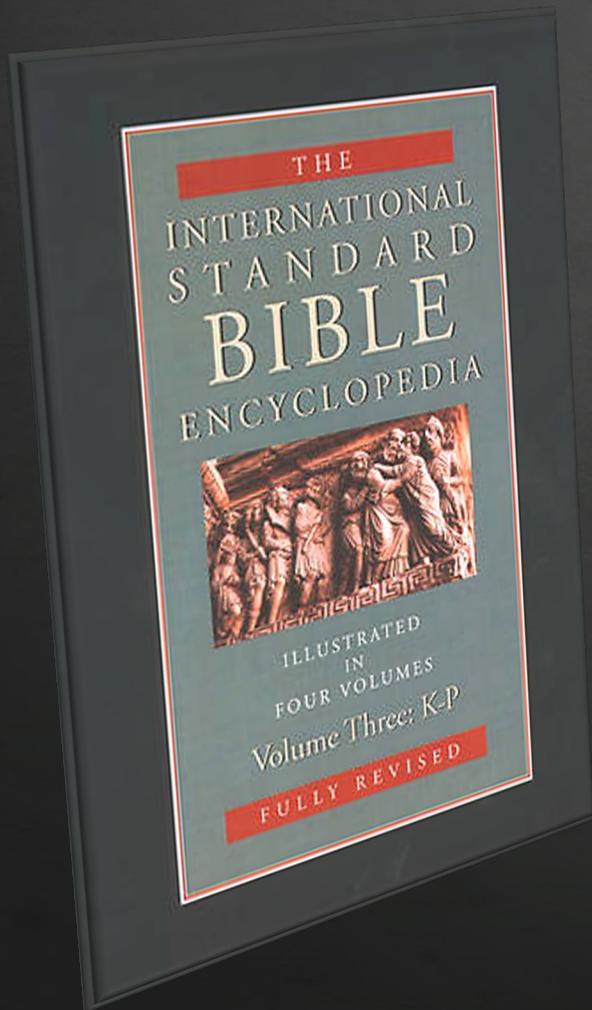
The Mechanism of Calvinism: Imputation of the Perfect, Righteous Life of Jesus to Believers

Unbiblical Mechanisms For False Views of Grace

- Transfer of Adam's sins to all of humanity
- Transfer humanity's sins to the soul of Jesus
- Transfer of the personal righteousness of Christ to all believers



Unbiblical Mechanisms For False Views of Grace



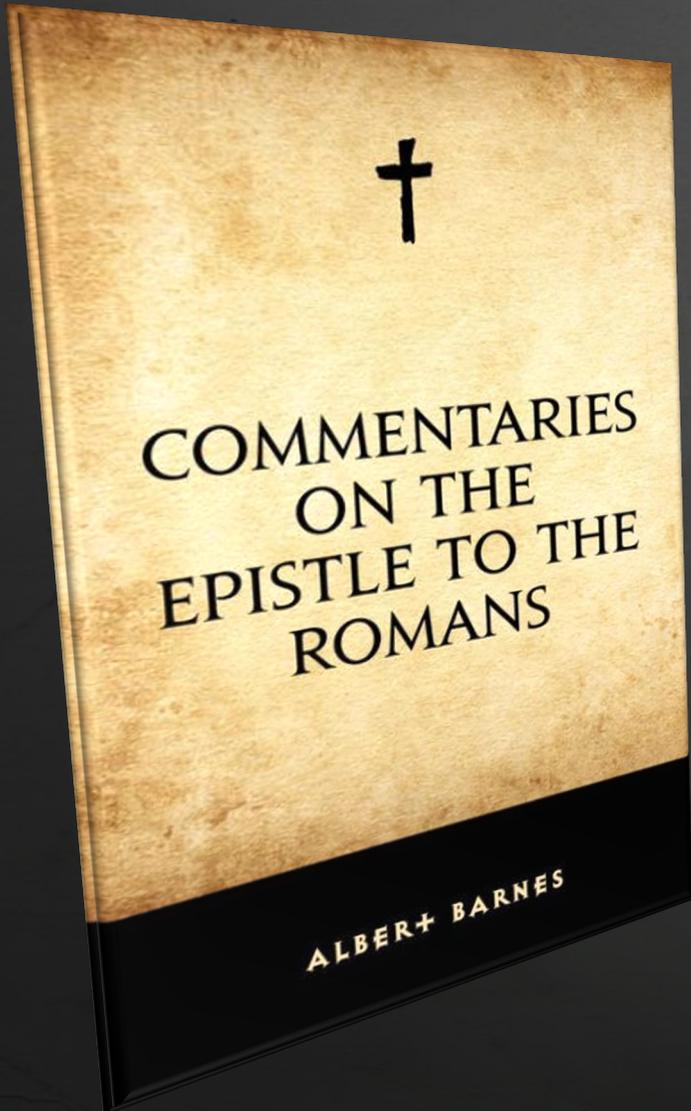
James Orr, "...the term 'imputation' has been used in theology in a threefold sense to denote the judicial acts of God by which the guilt of Adam's sin is imputed to his posterity; by which the sins of Christ's people are imputed to Him; and by which the righteousness of Christ is imputed to his people"

("Imputation," Editor, ISBE, V.II, pp. 1462-1463).

Unbiblical Mechanisms For False Views of Grace

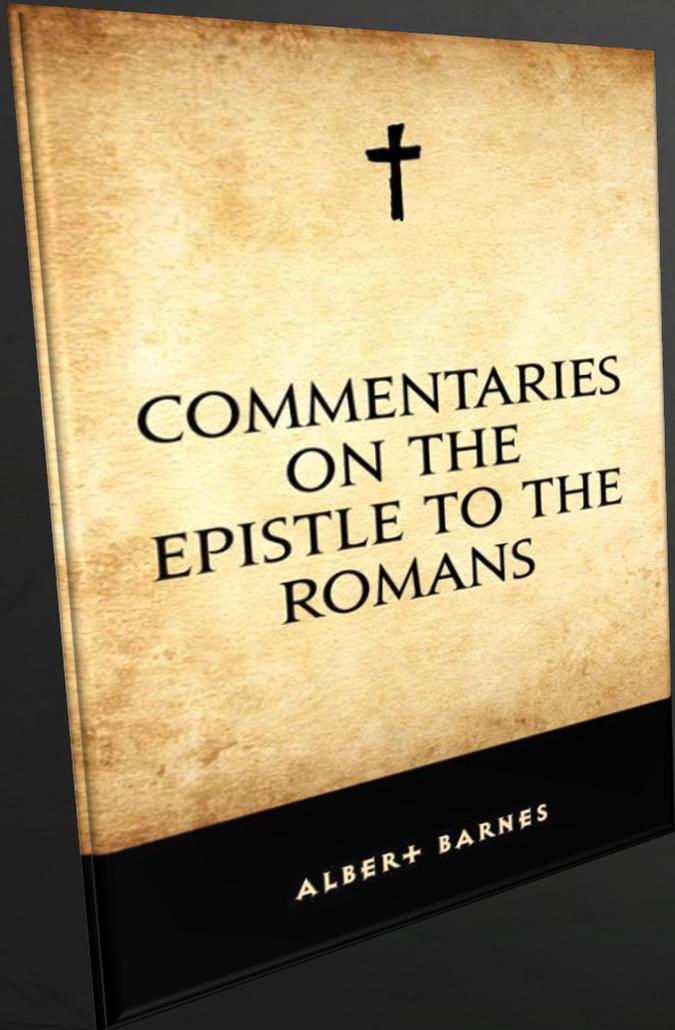
- The term “impute” does not mean transfer.
 - The Scriptures teach that we are counted righteous by faith, but it never teaches that the righteousness of Christ is transferred to us.
 - The Greek term translated “impute” occurs 39 times in the N.T. and eleven of those times are found in Romans 4.
 - The word simply means to “reckon,” “put to one’s account,” or “credit,” but it never indicates “transfer”.

Unbiblical Mechanisms For False Views of Grace



“I have examined all the passages, and as the result of my examination have come to the conclusion, that there is not one in which the word is used in the sense of reckoning or imputing to a man that which does not belong to him; or of charging on him that which ought not to be charged on him as a matter of personal right. The word is never used to denote imputing in the sense of transferring, or of charging that on one, which does not properly belong to him...”

Unbiblical Mechanisms For False Views of Grace



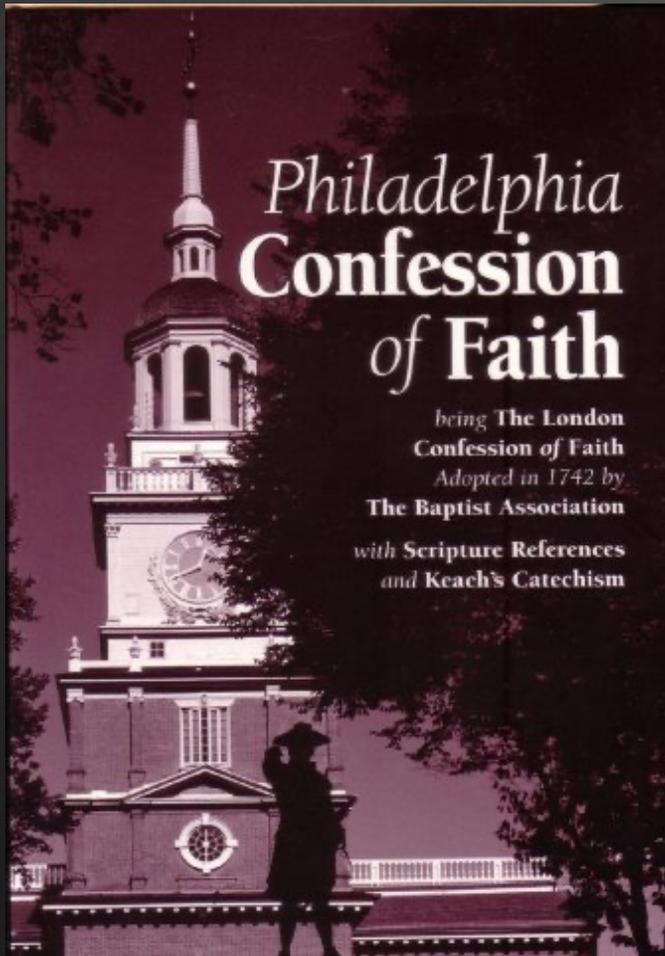
*“...The same is the case in the New Testament. The word occurs about forty times and in a similar signification. **No doctrine of transferring,***

or of setting over to a man what does not properly belong to him; be it sin or holiness, can be derived, therefore, from this word.

Whatever is meant by it here, it evidently is declared that the act of believing is that which is intended, both by Moses and Paul”

(Romans, 96).

Unbiblical Mechanisms For False Views of Grace



“Those whom God effectually calleth, he also freely justifieth ... not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith, which faith they have not of themselves; it is the gift of God.”

Neo-Calvinism, Grace-Unity Movement & The Imputation of the Righteousness of Christ

In 1986 a brother in Christ cited from S.H. Hall in support of his views, *“Though we fall short, if we will come into and are faithful till death, all we lack in attaining sinlessness He will supply from His own perfect life...Those who do this are complete in Him, because all that they lack is supplied from His perfect life, and because of this can be presented in Christ in the judgment”*

(The Sower, May/June 1986).

Neo-Calvinism, Grace-Unity Movement & the Imputation of the Righteousness of Christ

Brethren may
not use the
word “transfer”
but are
asserting the
same concept

- *“I will **put** my righteousness on you”*
- *“‘Not my record? Not my ups-and-downs?’ Nope. All of that has been taken away and **replaced** with the righteousness from the Lord.”*
- *“Imputed is a word we use. I want His goodness **laid upon me**”*

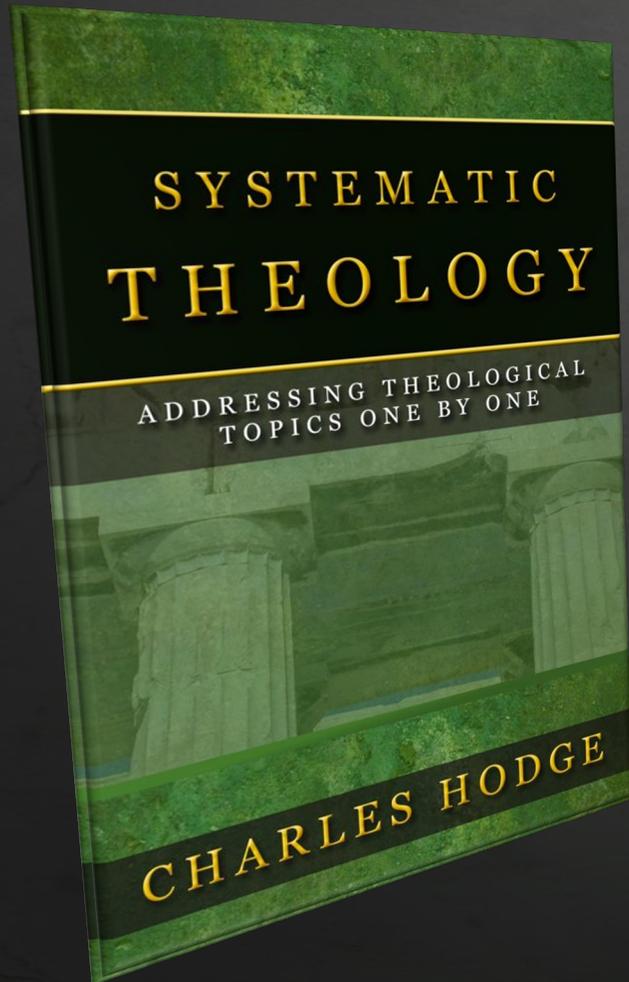
Denial of the Sufficiency of the Blood of Christ



We are declared
righteous by God
through faith in Jesus
Christ and as a result of
the cleansing of our sin

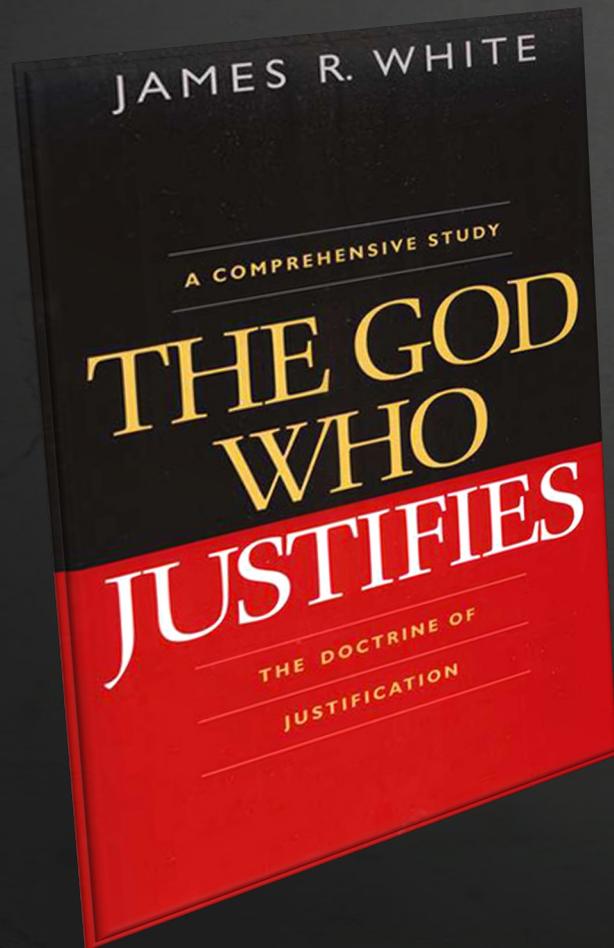
(Romans 5:9; Hebrews 9:26; Matt.
26:28; I John 1:7; 2:2).

Denial of the Sufficiency of the Blood of Christ



“So, when righteousness is imputed to the believer, he does not thereby become subjectively righteous.”

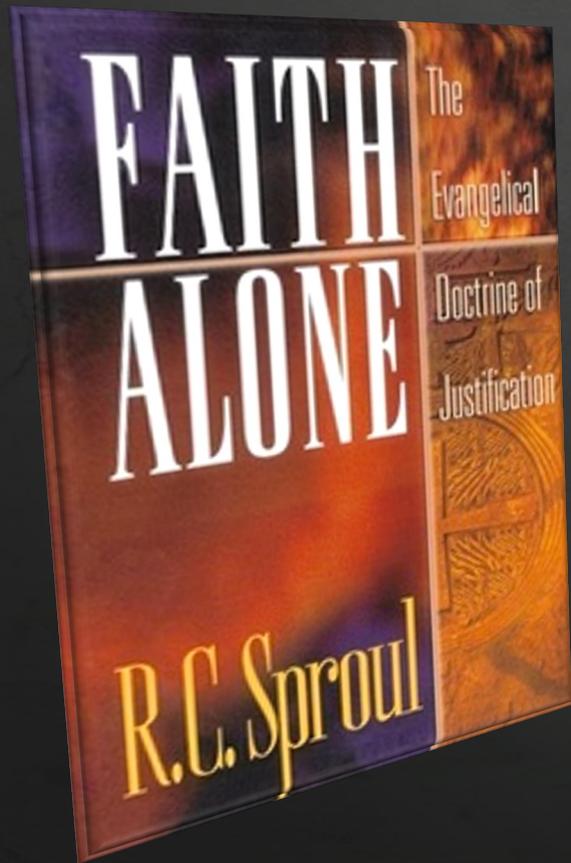
Denial of the Sufficiency of the Blood of Christ



“It produces no change in the individual to whom the imputation is made; it simply alters his relation to the Law”

(White, 114)

Denial of the Sufficiency of the Blood of Christ



“We are just by imputation
even while sin remains
in us...”

(Sproul, 102).

Denial of the Sufficiency of the Blood of Christ

The doctrine of the transfer of guilt or personal righteousness of Christ portrays justification as an elaborate scheme of divine pretense

Basic Biblical Principles

- Personal Responsibility (Ezekial18:20-24)
- Sacrifice of Christ offers forgiveness (Heb. 10:14)
- Righteousness simply references rightness before God (Rom. 3:24-26)
- Jesus's death and resurrection is the means of our being justified (Rom. 4:25; 10:9-10)
- Conditions God sets do not merit rightness or justification (Rom. 10:1-3)

Key Passages

- **Romans 5:19**
- 2 Corinthians 5:21
- Philippians 3:8-10
- Romans 5:10
- Romans 4:1-8

- Romans 5 offers nothing regarding the origination of sin other than the fact that Adam opened the door to its entrance into the world
- To read Calvinistic views of “Original Sin” or an “inherited corruption of human nature” is to import bias into Paul’s writings
- His large sweeping point is to see the comparisons and contrasts between Adam and Christ, condemnation and life, and sin and righteousness
- Many were made sinners by Adam opening the door to sin, not through a transfer of his sin.

Key Passages

- ✓ Romans 5:19
- **2 Corinthians 5:21**
- Philippians 3:8-10
- Romans 5:10
- Romans 4:1-8

“For God took the sinless Christ and poured into Him our sins. Then, in exchange, He poured God’s goodness into us”

(Living Letters, Paraphrased New Testament).

Key Passages

- ✓ Romans 5:19
- **2 Corinthians 5:21**
- Philippians 3:8-10
- Romans 5:10
- Romans 4:1-8

“God declares Christ to be ‘guilty’ of sin after the Son willingly bears for his people sins that are imputed or transferred to Him. Here is imputation with a vengeance – indeed a divine vengeance...this is the very heart of the N.T. message”

(R.C. Sproul, Faith Alone, 104).

Examining Proof-Texts

- ◆ 1 Peter 2:24 (NKJV) **who Himself bore our sins in His own body on the tree**, that we, having died to sins, might live for righteousness--**by whose stripes you were healed.**
- ◆ 1 Peter 3:18 (NKJV) For Christ also suffered once for sins, **the just for the unjust**, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,
- ◆ 1 John 2:2 (KJV) And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
- ◆ Hebrews 2:9 (NKJV) But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, **might taste death for everyone.**

Examining “Their Proof” Text

**Does This Passage Teach That
Sin & Righteousness Are
Transferred?**

Phil. 3:8-9

[9] and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;

- “My own righteousness which is from the law”
- The righteousness from God through faith in Jesus Christ is the result of forgiveness of sins
- No transfer or replacement, but true forgiveness (Heb. 10:10, 14)

Key Passages

- ✓ Romans 5:19
- ✓ 2 Corinthians 5:21
- ✓ Philippians 3:8-10
- ✓ Romans 4:1-8
- **Romans 5:10**

- “Justified by **His blood**” (5:9)
- “**Saved** from the wrath of God through Him” (5:9)
- “Reconciled to God through **the death of His Son**” (5:10)
- “**Saved by His life**” (5:10)
- “Received reconciliation” (5:11)

Key Passages

- ✓ Romans 5:19
- ✓ 2 Corinthians 5:21
- ✓ Philippians 3:8-10
- ✓ Romans 4:1-8
- **Romans 5:10**

- Being saved by Jesus's life does not refer to His personal righteousness being transferred to us
- It refers to His resurrection life confirming the redeeming nature of His sacrifice (4:25; 8:34; Heb. 7:25)

Conclusion

- The doctrine denies the sufficiency of the blood sacrifice of Christ for our justification (Rom. 5:9; Heb. 10:14).
- The doctrine portrays justification as an elaborate scheme of divine pretense (Rom. 5:18-19; Eph. 4:24; 1 John 3:7).
- The doctrine allows the believer to continue to live in sin without God imputing that sin to his account (Rom 6:1-18; 1 Cor. 6:9-11; 1 John 1:7-2:1)