

PREVIOUSLY:

- **Nicolaitism**, *seemingly* that grace covers licentious pleasures (Rev. 2:6, 14, 15; 2:20, 21)
- **Universalism**, grace saves everyone
- **Catholicism**, grace dispensed by clergy through sacramental rites
- **Calvinism**, grace unalterably extended to the (unconditionally) predestined elect

ANOTHER PERVERSION OF THE GRACE OF GOD

- **Neo-Calvinism**
 - ✓ **Continual cleansing**
 - What is meant when one talks of "continual cleansing?"
 - Claim: Continually made clean from personal sin after one obeys the gospel (1 Jn. 1:7; Rom. 4:7, 8)
 - A related doctrine to Calvinism's "Once saved, always saved"

MAJOR IN HYPOTHETICALS...

- A man lusts after a woman while driving; he dies in a car wreck without a chance to repent....
- Supposed to prove a security for the soul and disprove the need to repent and confess of sin
 - Why do they not use a hypothetical of a man committing adultery with a woman and getting killed?
 - Actually some have!
- Could be used to prove other false ideas:
 - Used against the need to be baptized by wrecking and dying on the way to get baptized
 - Used against the need to believe by wrecking and dying before hearing about Jesus
 - Yet belief and baptism are required (Mk. 16:16)!

IS THE FAITHFUL SAINT CONTINUALLY CLEANSED BY THE BLOOD OF JESUS CHRIST?

"First of all, it should be pointed out that the question is self-contradictory. How? It speaks about the blood continually cleansing. 1 John 1:7 tells us that his blood cleanseth us from sin. So, if the blood is continually cleansing, it is continually cleansing from sin, which means that there is sin present that needs cleansing. That being true, the person who is being continually cleansed must be continually sinning. Now, how can a person be called a faithful saint (both terms) while at the same time he is continually sinning? Clearly, the question contradicts itself."

(Hiram Hutto, Guardian of Truth, XXXI: 16, pp. 491, 492)

SHALL WE CONTINUALLY SIN?

- Romans 6:1, 2, "What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?"

Grace does not abound when we "continue in sin"

SHALL WE CONTINUALLY SIN? Same Word

1 John 3:7-10, #4160

7 Little children, let no one deceive you. He who practices right, "works" (LO) righteous, just as He is righteous.

8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother."

SHALL WE CONTINUALLY SIN?

1 John 3:7-10,

What Does This Mean?

- A Christian lives perfectly after converted?
- Once saved, you are always saved?
- If one sins, is he automatically covered by grace and cannot be seen by God?

seed remains in him; and he cannot sin because he has been born of God. ?

10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother."

TRUTH

- ✓ Is consistent and does not contradict itself
- ✓ Requires "context"
- ✓ Is opposed to isolating passages from others
 - "The entirety of Your word is truth, And every one of Your righteous judgments endures forever" (Ps. 119:160)
 1. Must believe **what** the Bible says
 2. Must believe **only** what the Bible says
 3. Must believe **all** that the Bible says

WHEN SOUND RULES FOR BIBLICAL INTERPRETATION ARE DEAD, FALSE DOCTRINE SPRINGS FORTH

Examples
ABUSED ISOLATED PHRASES:

- "My God, My God, why have You forsaken Me?" (Mat. 27:46)
 - To mean that the Father literally abandoned, and despised the Son (not reconciling Jn. 16:32; 8:28, 29)
- "For Christ did not send me to baptize but to preach the gospel" (1 Cor. 1:17)
 - To mean that baptism is not a part of the gospel and is not essential for salvation (ignoring, 1:12-15, etc.)

CAN THE CHRISTIAN SIN? YES!

1 John 2:7-10

The Truth Teaches:

- A Christian can sin (1 Jn. 1:8, 10, 2:1; 5:21)
- A Christian can fall away from grace (1 Jn. 2:19; Gal. 5:4; Heb. 3:12; etc.)
- If one sins, he is to confess and turn from it so that it does not lead to death (1 Jn. 1:9; 5:16, 17)

seed remains in him; **and he cannot sin**, because he has been born of God. **?**

10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother."

WHAT THEN DOES JOHN MEAN?

- “Whoever abides in Him does not sin” (1 Jn. 3:6)
- “Whoever has been born of God does not sin” (1 Jn. 3:9)
- “We know that whoever is born of God does not sin” (1 Jn. 5:18)

John is contrasting the habitual practitioner

- Satan habitually sinned from the beginning (3:8)
 - Those who are of Satan likewise habitually practice evil (e.g. of Cain, 3:12)

WHAT THEN DOES JOHN MEAN?

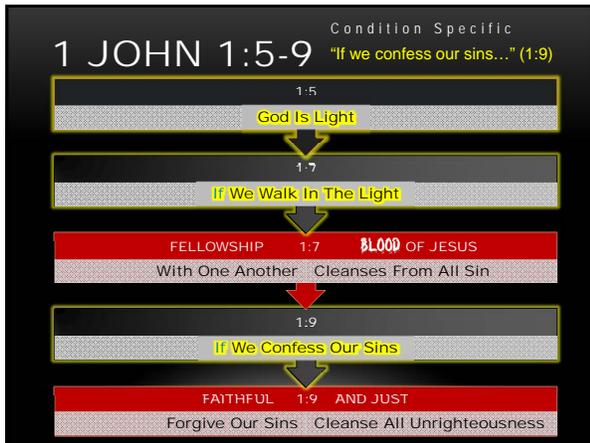
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- In Christ there is no sin (3:5)
 - Therefore those who are born of God and abide in Him practice righteousness, not sin (3:6, 7)
 - The seed (influence of the word) remains in him convicting him to not sin (3:9)

SHALL WE CONTINUALLY SIN?

NO!

- For those in Christ, sin is the **exception**, not the **rule!**
- Must use care to not justify or minimize sin as something normative to living life—it is of the devil!
- The case of Simon (Acts 8:18-24)



6 just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:
 7 "Blessed are those whose lawless deeds are forgiven,
 And whose sins are covered;
 8 Blessed is the man to whom the LORD shall not impute sin."
ROMANS 4:6-8

EXAMPLE OF DAVID

ROMANS 4:6-8
 "imputes" (reckons, calculates, charges)

The Blessed Man

<p>God reckons righteous (apart from works)</p> <p>1. Lawless deeds forgiven 2. Sins covered</p>	=	<p>Does Not Charge Sin</p> <p>"Righteousness" defined here as having sins "sent away" and not charged to your account!</p>
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ROMANS 4:6-8
 "imputes" (reckons, calculates, charges)

The Blessed Man

- Context is discussing Abraham (4:1-5)
- Likewise, David was fundamentally saved like Abraham
 - Not saved by works (perfect law keeping)
 - The law brought condemnation to those under it (3:9, 10, 19-22; 4:14)
 - LAW manifested their sins but could not save them from sin
 - Abraham was justified before the LAW was given

ROMANS 4:6-8
 "imputes" (reckons, calculates, charges)

The Blessed Man

- Context is discussing Abraham (4:1-5)
- Likewise, David was fundamentally saved like Abraham
 - Abraham was saved by having a justifying faith (Rom. 4:9-12)
 - Not by circumcision, but by faith walking where God wanted (4:12, 13)
 - "Steps of Faith"
 - We likewise must have that type of faith to be reckoned as righteous!

"STEPS OF FAITH" (ROM. 4:12)

"They answered and said to Him, 'Abraham is our father.' Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham'" (Jn. 8:39)

ROMANS 4:6-8
 "imputes" (reckons, calculates, charges)

The Blessed Man

- Like Abraham, David was not saved by works or perfect law keeping (4:1-5)
 - Abraham "believed" God, and "it" was accounted to him for righteousness (4:3)
 - His "faith" is accounted for righteousness (4:5)

Injecting righteousness → NOT  Imputing Christ's righteousness → NOT 

ROMANS 4:6-8
 "imputes" (reckons, calculates, charges)

The Blessed Man

- Like Abraham, David was not saved by works or perfect law keeping (4:1-5)
 - Abraham "believed" God, and "it" was accounted to him for righteousness (4:3)
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Perfect law keeping → NOT  Faith imputed righteousness → YES! 

It Matters What Is Charged To Our Account!
 "imputes" (reckons, calculates, charges)

Faith is Credited	OR	Sin Is Credited
		
Sin Is Forgiven		Faith Is Unseen
Blessed!		Not Blessed!
"May it not be charged against them" (2 Tim. 4:16)		No "faith working through love" (Gal. 5:6; Jas. 2:21-26)

NO AUTOMATIC WIPER IN ROMANS 4:7, 8

Romans 4:7, 8

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Quotes David
Psalm 32:1, 2

The Blessed Man (Ps. 32:1, 2)

1. Sin is forgiven
2. Sin is covered
3. Lord does not impute iniquity

HOW?

NO AUTOMATIC WIPER IN ROMANS 4:7, 8

Romans 4:7, 8

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Quotes David
Psalm 32:1, 2

The Blessed Man (Ps. 32:1, 2)

- o Not by keeping silent (32:3)

"When I Kept Silent"

- My bones grew old
- Groaning all the day long
- Your hand was heavy on me day and night
- Vitality turned into the drought of summer

NO AUTOMATIC WIPER IN ROMANS 4:7, 8

Romans 4:7, 8

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Quotes David
Psalm 32:1, 2

SO HOW?

David's pardon is to encourage the godly who sin (32:6)

The Blessed Man (Ps. 32:1, 2)

1. By acknowledging his sin to God (32:5)
2. Stopped hiding and excusing it (32:5)
3. Confessed transgression to the LORD (32:5)
4. Then forgiven (32:5)

PARDONED BY GOD

- Paul serves as an example of being pardoned by God (1 Tim. 1:16)
 - His sins were washed away, not by performing the deeds of the law of Moses, but "through faith" in the step of baptism (Acts 22:16; Gal. 3:26, 27)

PARDONED BY GOD

- Paul serves as an example of being pardoned by God (1 Tim. 1:16)
- David also serves as an example of a saint being forgiven after sin (Rom. 4:5-8; Ps. 32:1-6)
 - Not by the deeds of the law of Moses (context, 3:20, 21, 31-4:2)
 - But also by steps of faith (Rom. 4:12)
 - when David went to God in confession

If You Have Already Received The Grace Of God Through Baptism But Have Committed Sin...

- Will you acknowledge that sin?
- Will you confess that sin (1 Jn. 1:9)?
 - "And many who had believed came confessing and telling their deeds" (Acts 19:18)
- Will you repent and send away that sin (Acts 8:22)?
 - "Also, many of those who had practiced magic brought their books together and burned them in the sight of all..." (Acts 19:19)
