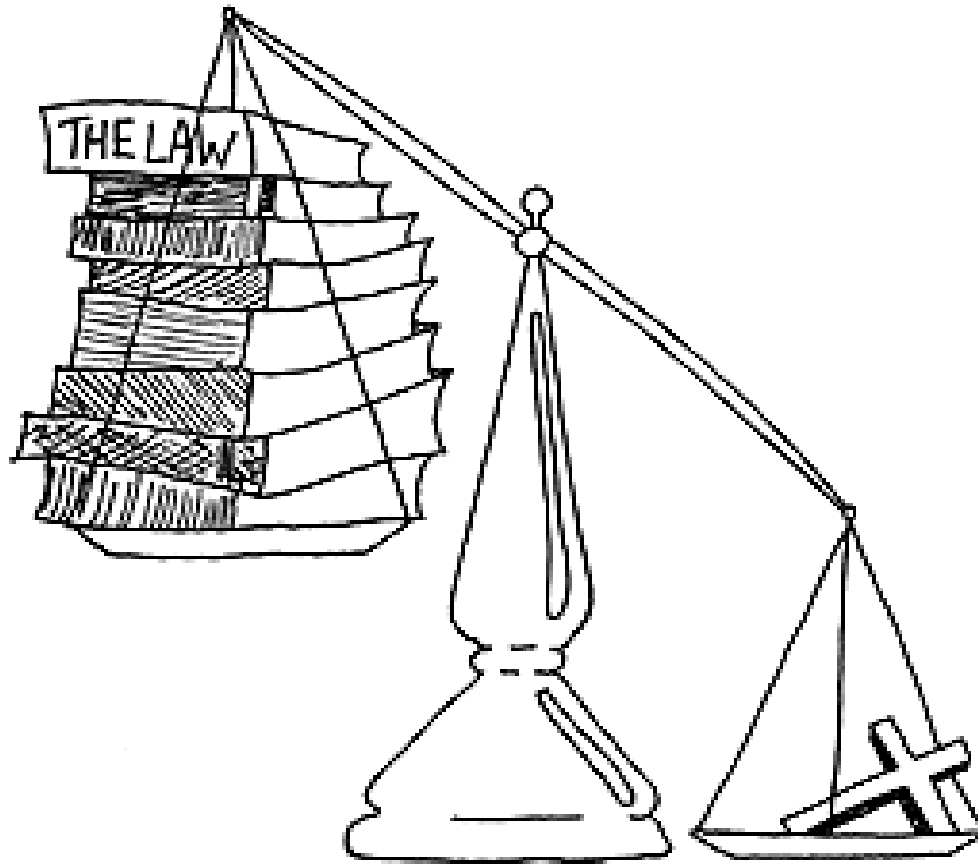


The Reservoir of Righteousness

Part 3

The Law Vs. Grace



Galatians 2:15-16 (ESV)

- “We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

Legalism

- F. F. Bruce, one of the greatest theologians of the twentieth century, said that “Doing the will of God is not a matter of conformity to outward rules but of giving expression to inward love, such as the Spirit begets.”

Galatians 2:16 (The Message)

- We know very well that we are not set right with God by rule-keeping but only through personal faith in Jesus Christ. How do we know? We tried it—and we had the best system of rules the world has ever seen! Convinced that no human being can please God by self-improvement, we believed in Jesus as the Messiah so that we might be set right before God by trusting in the Messiah, not by trying to be good.

Legalism

- Religion is any system in which man by his own efforts tries to define or explain God, order his life in spiritual matters, earn the approval of God or excuse himself from it.
Hence, Atheism and psychology are really 'religions'.
- Legalism is a religious system that teaches that a person can do something to earn or merit salvation or blessing from God.

Legalism

- **Systems of Legalism**
- There are four principal spiritual transactions in which Works are not accepted by God:
 - Salvation,
 - Spirituality,
 - Maturity, and
 - Reward.

Legalism

- **Legalism in Salvation**
- There are many religious systems which teach salvation by works, or which try to mix works with faith, such as:
 - Believe + keep the Law of Moses
 - Believe + be circumcised
 - Believe + water baptism

Legalism

- **Legalism in Salvation**
- Believe + confess your sins
- Believe + give up your bad habits and fully surrender
- Believe + make a public display or have great sorrow or a show of tears
- Believe + church membership
- But the Gospel is Believe plus Nothing!

Legalism

- **Legalism in Christian Living**
- Here are some types of religious legalism imposed on Christians:
- **Taboos:** thinking one is spiritual because he doesn't do certain things or follows a certain do's and don'ts.

Legalism

- **Imitating Personalities:** the idea that living the Christian life is conformity in dress, mannerisms, speech, etc.
- **Relative Righteousness:** "your sins are worse than mine, therefore I am more spiritual" or "I am spiritual and you are carnal."

Legalism

- **Ecstatics:** spirituality by speaking in tongues, groaning, getting in a trance, fainting, barking, etc.
- **Asceticism:** spirituality by self-sacrifice or extreme self denial; giving up normal activities or even necessities in the mistaken notion that God is impressed.

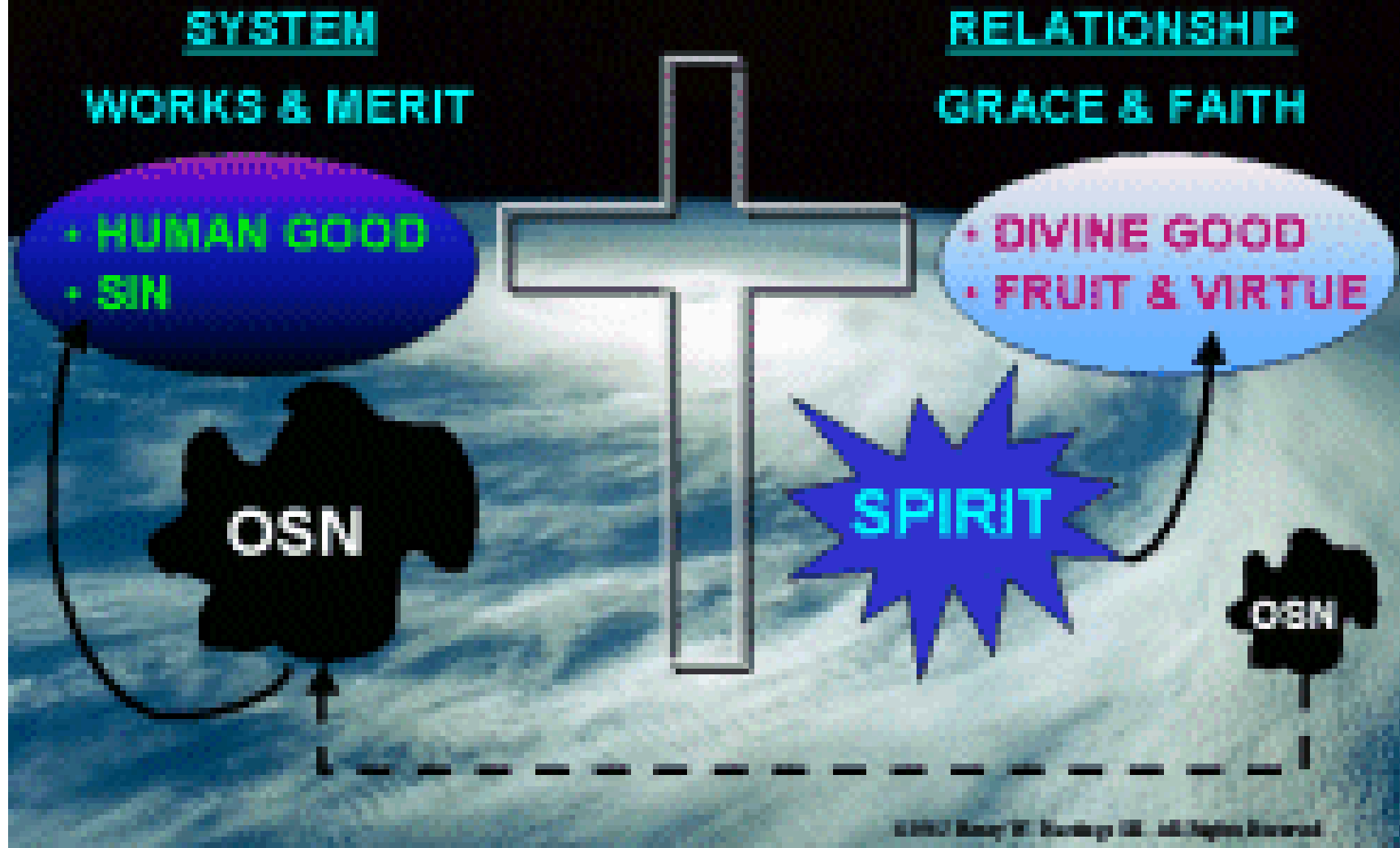
Legalism

- **Ritual:** the idea that one is spiritual because he goes through various forms of ceremony or ritual.
- In the Apostle's day, the Jews promoted circumcision as necessary to the Christian walk.
- These days, baptism is used, or one of the other sacraments.

Legalism

- **Confusing Means with Results:** the idea that you are spiritual if you are faithful in praying, giving, witnessing, attending church, and so forth.
- But, these legitimate activities are a result of Christian growth and the filling of the Holy Spirit.
- They are not the means for spirituality or growth in Christ.
- It is important to distinguish this difference.

RELIGION vs CHRISTIANITY



Legalism

- Galatians 3:1-3 (ESV)
 - 1 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.
 - 2 Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?
 - 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

The Barrier and Reconciliation

- **The Barrier:**
- Sin
- Penalty of Sin
- Physical Birth
- Relative Righteousness
- God's Character
- Position in Adam
- **Reconciliation:**
- Redemption & 'Atonement'
- Expiation & Substitution
- Regeneration
- Imputation & Justification
- Propitiation
- Position in Christ

Imputation

- **Imputation** — is used to designate any action or word or thing as reckoned to a person.
- The Greek verb for *imputation* is **logidzomai**.
- It is used more than 40 times in the New Testament, ten times in Romans 4 alone, the imputation chapter.
- In the KJV of Romans 4 it's translated "counted" in 4:3,5, "reckoned" in 4:4,10, and "imputed" in 4:6,8,11,22,23,24

The 5 Imputations

- There are 5 Imputations referenced in the Bible.
- 3 are 'Real Imputations'
- 2 are 'Judicial Imputations'

The 5 Imputations

- Real imputations are imputations which have a 'home' or a 'target'; they are imputations of something which belongs to the individual.
- There is an affinity between what is received and the one who receives it.
- It is something going where it is meant to be.

The 5 Imputations

- Judicial imputations are imputations which do not have a 'home', or a 'target'; they are imputations of something which does not belong to the individual.
- There is no affinity between what is received and the one who receives it.
- Therefore, God must, in His Justice, pronounce a verdict to establish the imputation.

The 5 Imputations

- There are 3 Real Imputations in the Bible:
- Real Imputations:
 - 1. Soul Life
 - 2. Adam's Sin
 - 3. Eternal Life

The 5 Imputations

- There are 2 Judicial Imputations in the Bible:
- Judicial Imputations:
 - 1. Human Sins to Christ
 - 2. Christ's Righteousness to Believers

The Judicial Imputation of Christ's Righteousness

- While justification occurs instantaneously, its mechanics follow three logical steps:
- 1. We trust in Christ.
- 2. The righteousness of Christ is imputed to us.
- 3. God recognizes his righteousness in us and pronounces us justified.

The Judicial Imputation of Christ's Righteousness

- *God made Him who had no sin to be sin as a substitute for us, so that in Him we might become the righteousness of God. (2 Corinthians 5:21)*

The Judicial Imputation of Christ's Righteousness

- This opens a grace pipeline, a pipeline from the justice of God the righteousness of God in imputed to the believer.
- This pipeline is secure and impervious to any outside threat, whether it be from the devil, the world, religion, or our own sin or human good.
- You cannot earn or deserve God's blessing, it is conferred only because of the imputed righteousness of God, the Lord Jesus Christ.
- You do not receive blessing from God because you do anything good, even if it is good as mandated in the scriptures.

The Law of Liberty

- James 1:25 (NKJV)
25 But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

The Law of Liberty: James 1

- Mt 5:17 “Don’t think that I have come to abolish the *Law* or the Prophets. I have come not to abolish but to complete.

The Law of Liberty

- What is our liberty? It is freedom from:
- The curse of the law. Ga 3:13.
 - Galatians 3:13 (ESV) Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”—

The Law of Liberty

- What is our liberty? It is freedom from:
 - The law. Ro 7:6; 8:2.
 - Romans 7:6 (ESV) But now we are released from the law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit.
 - Romans 8:2 (ESV) For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.

The Law of Liberty

- “If a Christian is under the law as a “rule of life,” he is laboring in a doleful, gray, alien land of self-righteousness—he struggles to produce.
- The believer who learns to walk in the Spirit of life in Christ Jesus has the joy of the Lord for his strength—he rests to receive.” (Miles Stanford)

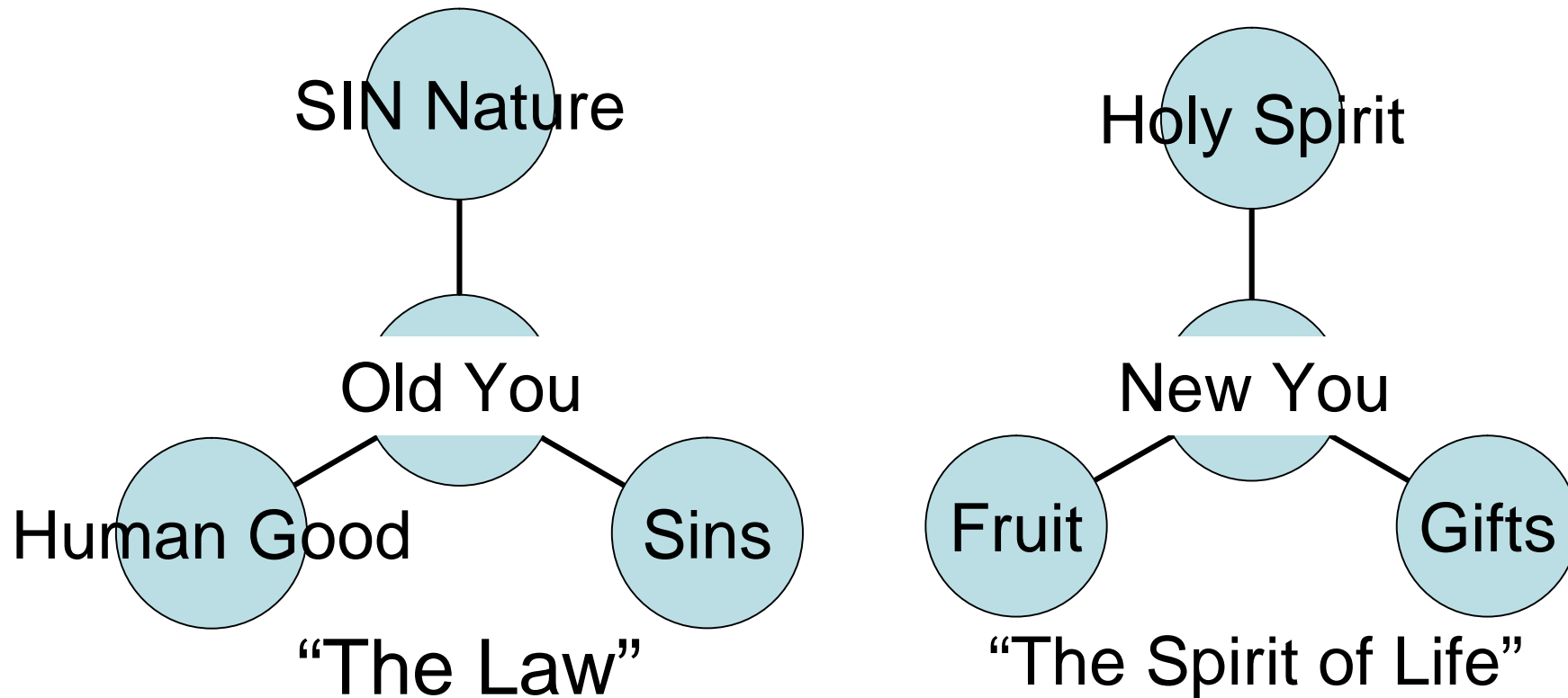
The Law of Liberty

- “Now we are discharged from the Law and have terminated all intercourse with it, having died to what once restrained and held us captive.
- So now we serve not under [obedience to] the old code of written regulations, but [under obedience to the promptings] of the Spirit in newness [of life]” (Rom. 7:6, Amp.).

The Law of Liberty

- “You have undergone death as to the Law through the [crucified] body of Christ, so that now you may belong to Another, to Him Who was raised from the dead in order that we may bear fruit for God” (Rom. 7:4, Amp.).

Old You/New You



The Law of Liberty

- Being in Christ Jesus, the believer no longer has a *need* for the law as a governing principle—he can now live by the new nature, effortlessly and naturally.
- “We are debtors, but not to the flesh—we are not obligated to our carnal nature—to live [a life ruled by the standards set up by the dictates] of the flesh” (Rom. 8:12, Amp.).

The Law of Liberty

- When the believer sees his deliverance from the old he can begin to walk in the freedom of the new.
- “Where the Spirit of the Lord is, there is liberty.” 2 Cor. 3:17

1 Pet 1:15-16

- But as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, because I am holy"

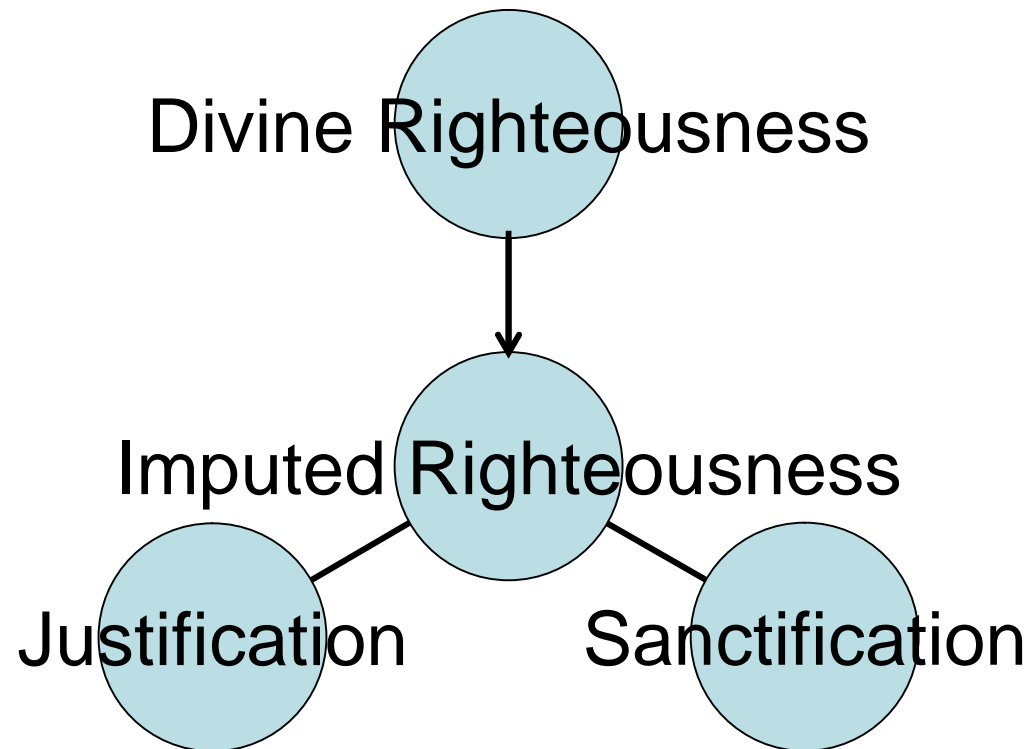
Righteousness Vs. Legalism

- The imputation of our Lord's perfect righteousness (+R) to the believer at the moment of salvation eliminates the function of self-righteousness in the Christian life.
- The presence of self-righteousness in the believer's life is an insult to the integrity of God.
- Self-righteousness is a blasphemous denial of the divine provisions of logistical grace, Mat 7:11.

Righteousness Precedes Sanctification

- The Imputation of Christ's Righteousness prepares us for Sanctification.
- Therefore Jesus also, *that He might sanctify* the people with His own blood, suffered outside the gate (Heb 13:12).

Imputation of Righteousness



Sanctification

- The 3 Phases:
 - 1. Positional
 - 2. Experiential or Progressive
 - 3. Ultimate or Perfected
- The 3 Phases:
 - 1. Received
 - 2. Realized
 - 3. Revealed

The Tenses of Sanctification

- Like salvation, which has a past, a present, and a future aspect, sanctification does as well.
- **1. Past Sanctification:** *Received* sanctification is *past* (and permanent): we were set apart in Christ at our conversion.
- **2. Present Sanctification:** *Realized* sanctification is *present*: we are daily being more and more conformed to His image in holiness.
- **3. Future Sanctification:** *Revealed* sanctification is future: There will be no more sin in thought, word, or deed.

Sanctification

- The 3 Phases:
 - 1. Positional
 - (Penalty of SIN)
 - 2. Experiential
 - (Power of SIN)
 - 3. Ultimate
 - (Presence of SIN)
- The 3 Phases:
 - 1. Received
 - (Penalty of SIN)
 - 2. Realized
 - (Power of SIN)
 - 3. Revealed
 - (Presence of SIN)

Sanctification

- For us, the easiest aspect of sanctification is the Received or *positional*, which was earned for us in the *past* by the sacrifice of Christ and applied to us when we believed.
- The present, everyday, Realized or *progressive* aspect, which is so difficult for most Christians to handle, is our present topic.

Sanctification

- William Evans:
- “The believer grows *in* sanctification rather than *into* sanctification out of something else.
- By a simple act of faith in Christ the believer is at once put into a state of sanctification.
- Every Christian **is** sanctified.
- The same act that ushers him into a state of justification admits him at once into the state of sanctification, in which he is to grow until he reaches the fullness of the measure of the stature of Christ.”

Sanctification

- Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin (Rom 6:6).
- But now having been set free from sin, and having become slaves of God, you have your fruit *to holiness [sanctification]*, and the end, everlasting life (Rom 6:22).
- ...that He might *sanctify* and cleanse it with the washing of water by the word (Eph 5:26).

The Two Natures

- When we were born the first time--born of the flesh, we received a fallen, Adamic nature... *"that which is born of the flesh, is flesh."* (John 3:6).
- When we were born the second time--born of the Spirit, we became *"partakers of the divine nature"* (2 Peter 1:4) ... *"that which is born of the Spirit, is spirit."* (John 3:6).

The Two Natures

- Galatians 5:17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. (ESV)
- Galatians 5:16 16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh. (ESV)

The Two Natures

- The secret of victory is not eliminating the old sin nature, we can't.
- Nor is the secret making our old nature into a Christian.

Feeding the New Nature

- Galatians 2:20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh *I live by faith in the Son of God*, who loved me and gave Himself for me (emphasis added).
- Likewise, 2 Cor 5:7 says, "For *we walk by faith*, not by sight" (emphasis added).
- The most important aspect of present sanctification is continuing to believe in the Lord Jesus Christ.
- The path of righteousness begins and ends by grace through faith.

Understanding Sanctification

- “Perfect sanctification is as fully included in the word "salvation" as is "righteousness," or "redemption.”
- We did not get Christ by effort, but by faith; and when we laid hold on Christ we received all that is in Christ.
- Hence, it is by abiding in Christ we find power for the subjugation of his lusts, passions, tempers, habits, circumstances, and influences.
- We must look to Jesus for all.

Break Time

“Doing it right
is no
excuse for
not meeting
the
schedule!”



Understanding Sanctification

- We are no longer "in the flesh" but "in the Spirit" (Rom 8:9).
- God only sees us in Christ, and as Christ.
- We become one with Christ forever.
- "As he is, so are we in this world" (1 John 4).

Understanding Sanctification

- C. H. MacIntosh:
- We have neither wisdom, righteousness, sanctification, nor redemption in ourselves; nor can we procure them by aught that we can do; but God has made Christ to be unto us all these things.
- In giving us Christ, He gave us all that is in Christ. The fullness of Christ is ours, and Christ is the fullness of God.” -- C. H. MacIntosh

Understanding Sanctification

- C. H. MacIntosh:
- He is made one with Him, complete in Him, accepted in Him.
- This is true sanctification and justification. It is not a process.
- It is not a gradual work.
- It is not progressive.
- The Word is very explicit. It says, "them which *are* sanctified *by faith* which is in me." It does not say, "which *shall be* sanctified," or, "which are being sanctified."

Understanding Sanctification

- C. H. MacIntosh:
- No doubt, the believer grows in the knowledge of this sanctification, in his sense of its power and value, its practical influence and results, the experience and enjoyment of it.
- As "the truth" pours its divine light upon his soul, he enters into a more profound apprehension of what is involved in being "set apart" for Christ, in the midst of this evil world.

Sanctification Provisions

- The Scriptures plainly teach that present sanctification requires education.
- There is no such thing as instant spirituality.
- One does not "arrive" in the Christian life at the point of faith—or at some significant point of commitment or an Altar Call, either.
- Growth takes time plus obedience to what God has said.
- And to learn what God has said takes instruction.

Sanctification Provisions

- Knowledge
- Mechanics
- Execution

Who is Dead?

- Romans 6:17
- But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the system of doctrine to which you were committed,

Sanctification Provisions

- The apostle Peter ended his second epistle with these words:
- “You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ.”

Sanctification Provisions

- "Your word I have hidden in my heart, that I might not sin against You" (Ps 119:11).
- Paul instructed Timothy, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim 2:15).
- Peter wrote, "As newborn babes, desire the pure milk of the word, that you may grow thereby" (1 Pet 2:2).
- The Lord Jesus, citing Deut 8:3, said, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matt 4:4).

Sanctification Provisions

- Lewis Sperry Chafer wrote:
- It is as His Word abides in the believer that he is in the place of spiritual achievement (John 15:7).
- There is little hope for victory in daily life on the part of those believers who, being ignorant of the Word of God, do not know the nature of their conflict or the deliverance God has provided.
- Over against this, there is no estimating the sanctifying power of the Word of God.

Sanctification Provisions

- Dr. Chafer comments, "All that enters into the believer's experience after he is saved - divine training and development - is to the end that he may be more conformed in his state to what he possesses in standing from the moment he is saved." (Chafer, Lewis Sperry; "SYSTEMATIC THEOLOGY"; Dallas, TX: Dallas Seminary Press, 1947, Vol. VII, p 293)

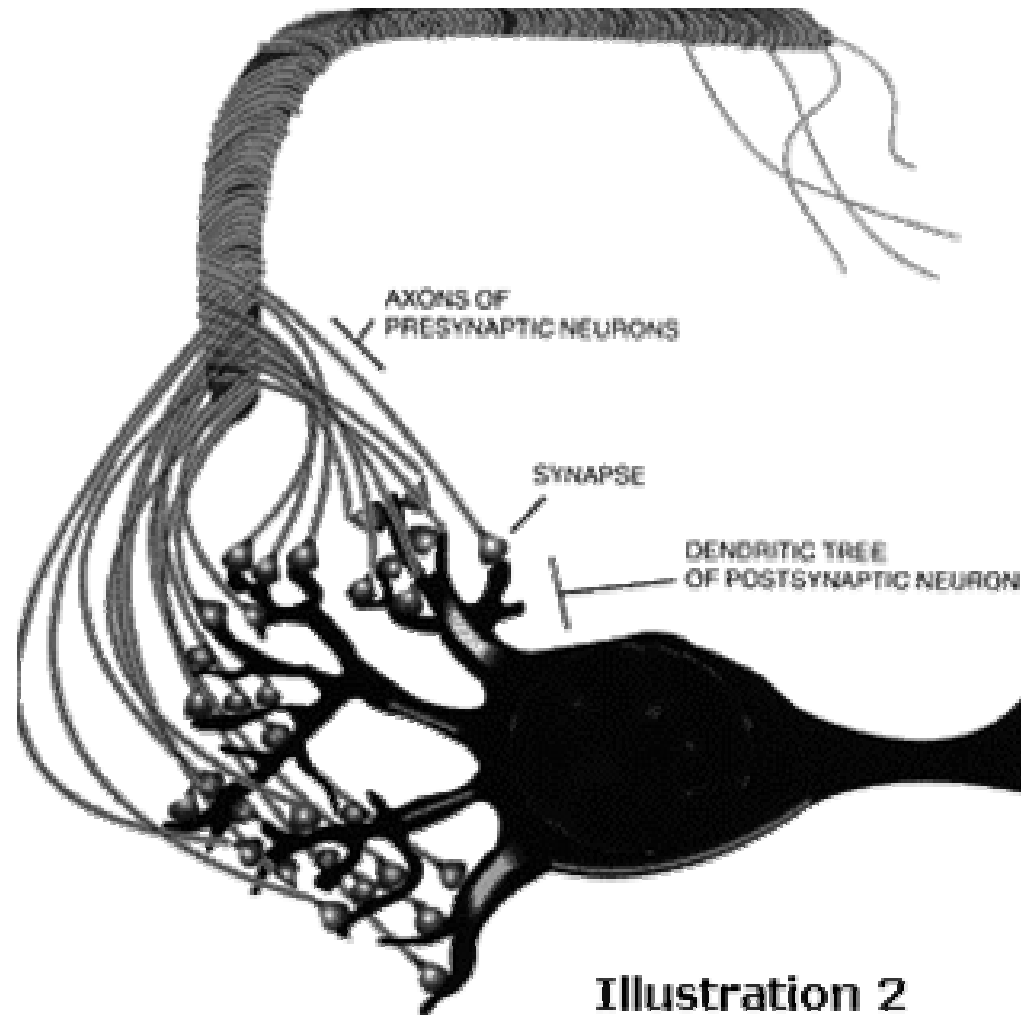
Pre-Wired to Sin!

- Romans 7:18 (ESV)
18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.
- “that is, in my FLESH”

Pre-Wired to Sin!

- Romans 5:12 (JNT)
12 Here is how it works: it was through one individual [Adam] that sin entered the world, and through sin, death; and in this way death passed through to the whole human race, inasmuch as everyone sinned [when Adam sinned].

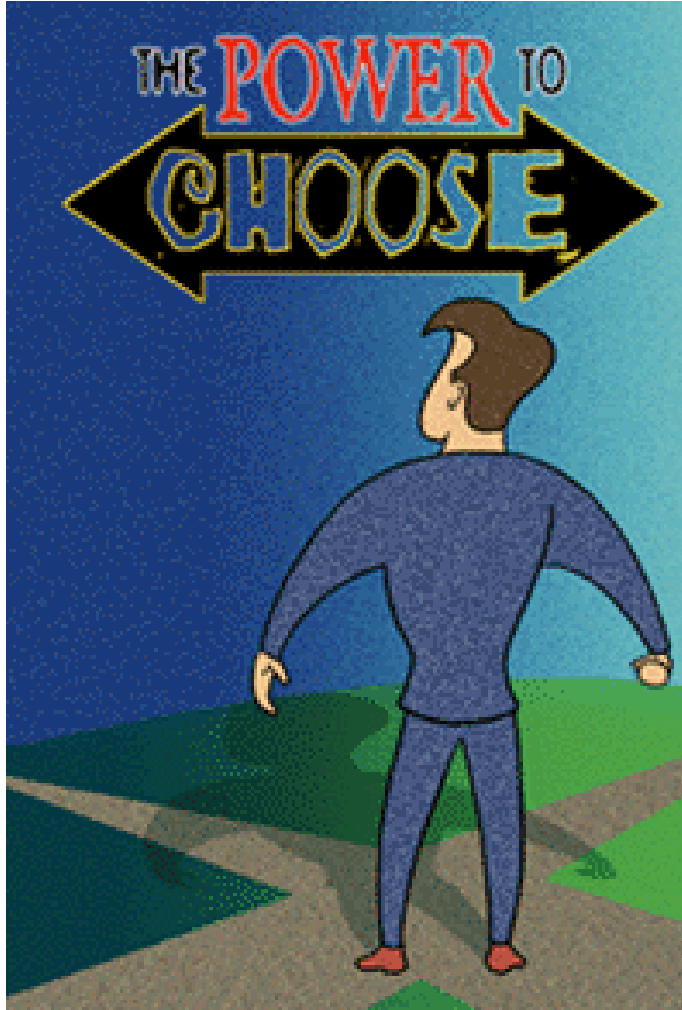
Pre-Wired to Sin!



Pre-Wired to Sin!

- Synaptic Facilitation
- Synaptic Inhibition
- Consciousness (The Soul) Controls The Synapses through Quantum Physics

Pre-Wired to Sin!



But Freed to
Choose!

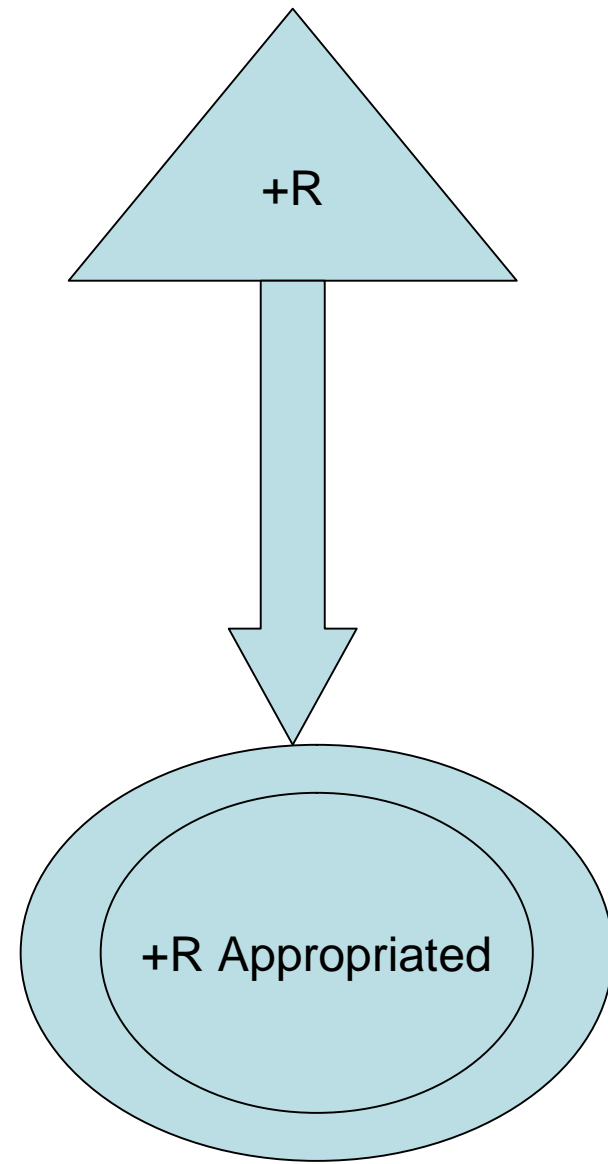
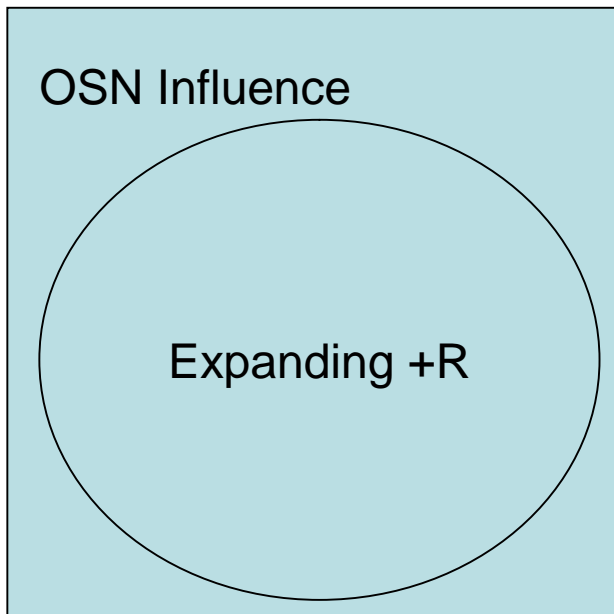
–Romans 8:2 (ESV)

For the law of the Spirit of life
has set you free
in Christ Jesus
from the law of sin and death.

The Judicial Imputation of Christ's Righteousness

- *God made Him who had no sin to be sin as a substitute for us, so that in Him we might become the righteousness of God. (2 Corinthians 5:21)*

The Experiential
Appropriation of Divine
Righteousness



+R Potential

Who Died?

- *by Dr. Renald E. Showers from the book "The New Nature."*
- *The Meaning of the Word "Sin"*
- Paul uses the term "sin" a total of twenty-five times in Romans 6:1-7:13.
- One of these usages (6:15) refers to an act of sin.
- Most, if not all, of the other twenty-four usages, seem to refer to the sinful disposition or nature.

Who Died?

- There are several reasons for this conclusion.
- Firstly, in Romans 6:12-13 Paul pictures sin as a reigning monarch to whom human subjects offer their bodies to fulfill the monarch's commanded acts.
- Thus, Paul is regarding sin, not as an act, but as a governing disposition which demands acts.

Who Died?

- Secondly, in Romans 6:6, 14, 17, 20 Paul pictures sin as a master who orders slaves to act as the master desires.
- Again, Paul is regarding sin, not as an act, but as the thing which governs and orders acts.

Who Died?

- Thirdly, in 7:7-8 Paul declares that sin produced coveting (lust) of every kind in him.
- According to James 1:14-15 lust in turn gives birth to an act of sin.
- The joining of these passages indicates that Paul is not talking about an act of sin.

Who Died?

- Instead, he refers to the sinful disposition which prompts the chain reaction which produces the act of sin.
- Earlier it was noted that, since fallen man's disposition is one of enmity against God, it is correct to call that disposition "sin".

Who Died?

- *The Master-Slave Analogy*
- As Paul attempts to explain the relationship of human beings to sin and God, the instrument that he uses most frequently is the analogy of the master-slave relationship.
- In Romans 6:6, 16-20, 22 he asserts that people are slaves either to sin, impurity, and lawlessness or to righteousness, obedience, and God.
- In Romans 6:14 he refers to sin as a master.

Who Died?

- Murray states concerning Paul's teaching:
- "He describes the condition of unbelievers as slavery to sin and he also describes the state of believers as bondservice to righteousness.
- The institution of slavery, well-known to his readers, is the medium through which he expresses the truth.
- In using this analogy drawn from the sphere of human relations he speaks after the manner of men."

Who Died?

- Since Paul uses the analogy of the master-slave relationship, it is necessary to examine what the terms "master" and "slave" meant in his day in order to understand what he is teaching.

Who Died?

- The key idea in the word that Paul uses for "master" is that of a legal position of authority.
- Thus, when Paul speaks of a master in Romans 6, he is thinking of one who holds a legal position of authority over a slave.
- A legal position of authority gives the master the right to dominate or control every aspect of the slave's total being.

Who Died?

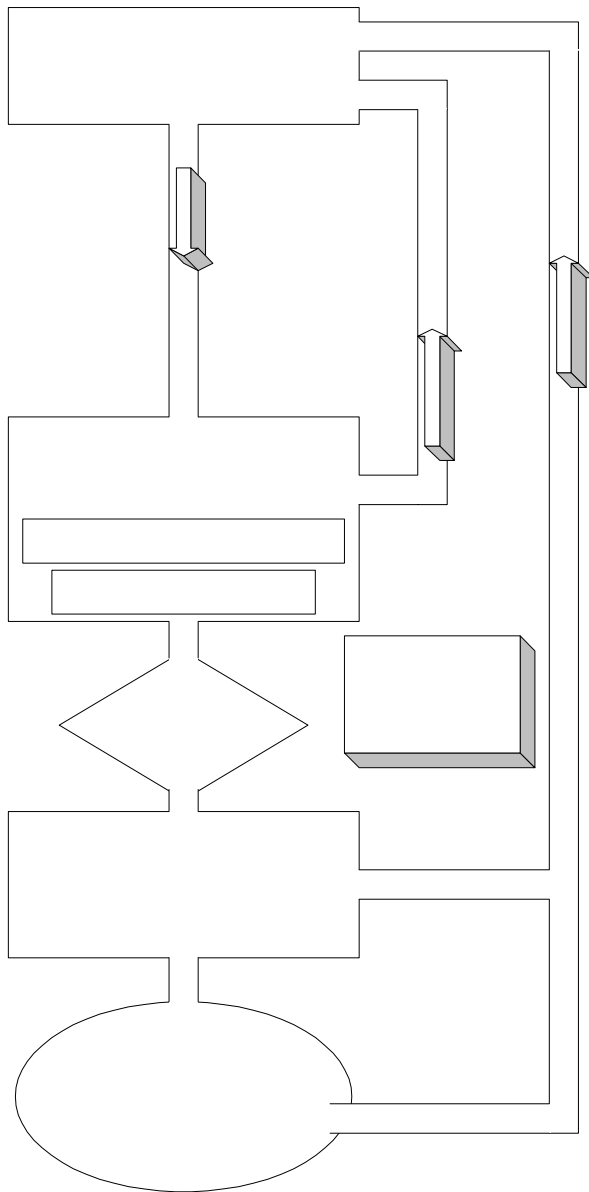
- In Paul's day the key idea in the word that he uses for "slave" was this: the will of the slave is to be subject to the will of the master.
- "Alongside the will and commission of the [master] there is no place for one's own will or initiative."

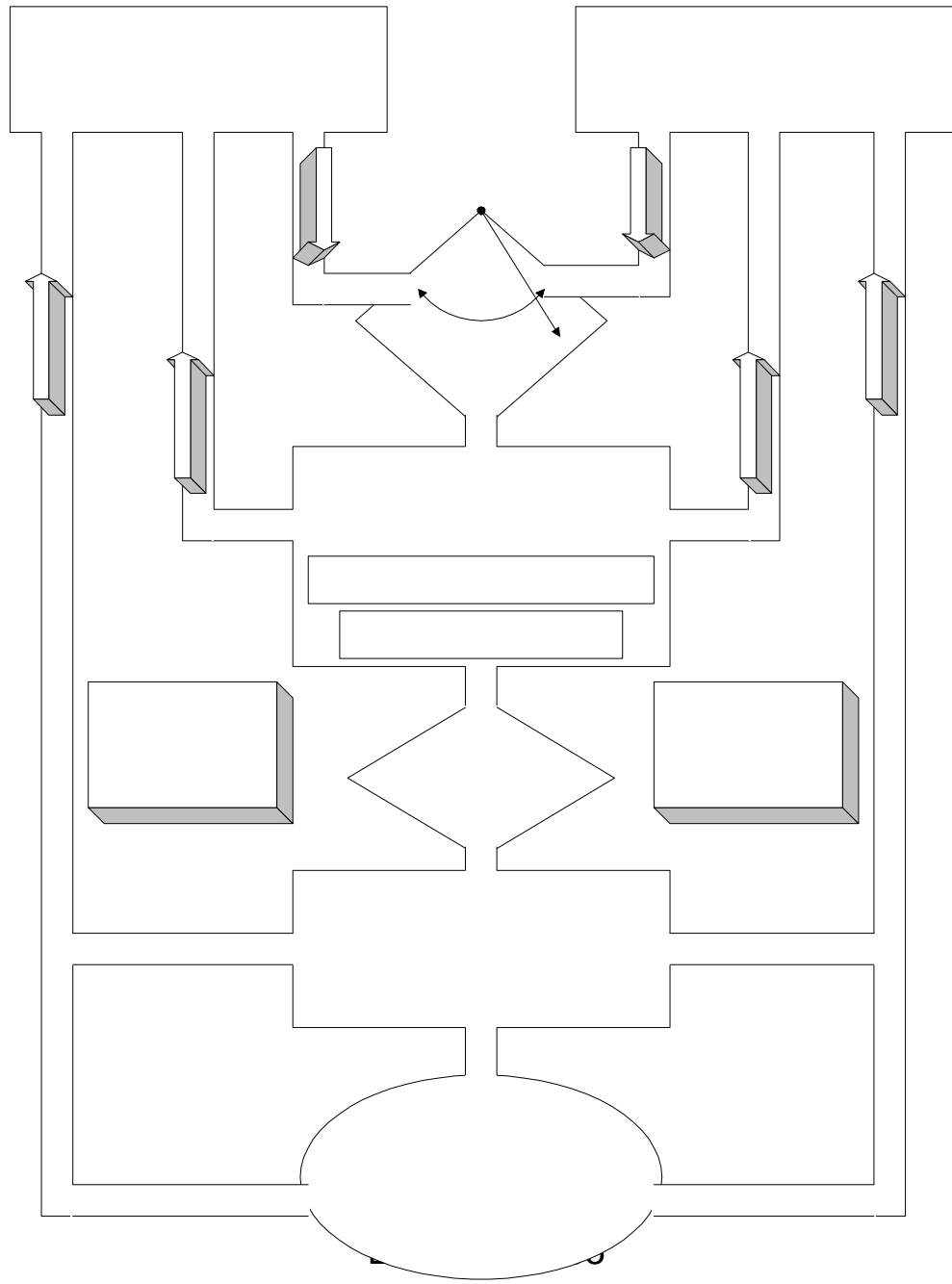
Who Died?

- Thus, when Paul speaks of a slave in Romans 6, he is thinking of one who has a position of subjection in which his will is not to be self-governing.
- This means that the slave is obligated to render complete obedience to the dictates of his master.

Who Died?

- *The Slavery of the Unregenerate Man*
- In Romans 6:6, 16-20 Paul teaches that the unregenerate man exists in a master-slave relationship with his sinful disposition.
- As he reminds the Roman Christians of what they were before they became saved, he says: "You were slaves of sin" (Romans 6:17, 20).





The Two Natures

- "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal 5:17).

Who Died?

- The only thing that can end this master-slave relationship is death.
- Either the sinful disposition or the unregenerate man must die.

Romans 6:1-20 (WUESTNT)

- 1 What then shall we say? Shall we habitually sustain an attitude of dependence upon, yieldedness to, and cordiality with the sinful nature in order that grace may abound? May such a thing never occur. How is it possible for us, such persons as we are, who have been separated once for all from the sinful nature, any longer to live in its grip? Do you not know that all we who were placed in Christ Jesus, in His death were placed? We therefore were entombed with Him through this being placed in His death, in order that in the same manner as there was raised up Christ out from among those who are dead through the glory of the Father, thus also we by means of a new life imparted may order our behavior.

Romans 6:1-20 (WUESTNT)

- 5 For in view of the fact that we are those who have become permanently united with Him with respect to the likeness of His death, certainly also we shall be those who as a logical result have become permanently united with Him with respect to the likeness of His resurrection, knowing this experientially, that our old [unregenerate] self was crucified once for all with Him in order that the physical body [heretofore] dominated by the sinful nature might be rendered inoperative [in that respect], with the result that no longer are we rendering a slave's habitual obedience to the sinful nature, for the one who died once for all stands in the position of a permanent relationship of freedom from the sinful nature. Now, in view of the fact that we died once for all with Christ, we believe that we shall also live by means of Him, knowing that Christ, having been raised up from among those who are dead, no longer dies. Death over Him no longer exercises lordship. For the death He died, He died with respect to our sinful nature once for all. But the life He lives, He lives with respect to God.

Romans 6:1-20 (WUESTNT)

- 11 Thus, also, as for you, you be constantly counting upon the fact that, on the one hand, you are those who have been separated from the sinful nature, and, on the other, that you are living ones with respect to God in Christ Jesus. Stop therefore allowing the sinful nature to reign as king in your mortal body with a view to obeying it [the body] in its passionate cravings. Moreover, stop putting your members at the disposal of the sinful nature as weapons of unrighteousness, but by a once-for-all act and at once, put yourselves at the disposal of God as those who are actively alive out from among the dead, and put your members as weapons of righteousness at the disposal of God, for [then] the sinful nature will not exercise lordship over you, for you are not under law but under grace.

Romans 6:1-20 (WUESTNT)

- 15 What then? Shall we sin occasionally, because we are not under law but under grace? Away with the thought. Do you not know that to whom you put yourselves at the disposal of as slaves resulting in obedience, slaves you are to whom you render habitual obedience, whether slaves of the sinful nature resulting in death, or obedient slaves [of Christ] resulting in righteousness? But God be thanked, that [whereas] you were slaves of the evil nature, you obeyed out from the heart as a source a type of teaching into which you were handed over. And having been set free once for all from the sinful nature, you were constituted slaves to righteousness. I am using an illustration drawn from human affairs because of the frailties of your humanity. For just as you placed your members as slaves at the disposal of uncleanness and lawlessness resulting in lawlessness, thus now place your members as slaves at the disposal of righteousness resulting in holiness. For, when you were slaves of the sinful nature, you were those who were free with respect to righteousness.

CD's Available

