

Calvary Chapel Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109
Tel: 303.663.2514 • Email: cbbc@calvarychapelcastlerock.com



Grace CL305

Spring 2012

8-May 3, 33 Works of Grace: Numbers 5-8, pgs. 10-13

#5. Forgiven All Trespasses. In the sense that there is now no condemnation to them which are in Christ Jesus, believers are forgiven all trespasses. The declaration of Colossians 2:13—"having forgiven you all trespasses"—covers all trespasses, past, present, and future (Eph. 1:7; 4:32; Col. 1:14; 3:13). In no other way than to be wholly absolved before God, could a Christian be on an abiding peace footing with God or could he be, as he is, justified forever.

For trespasses and sins see Eph. 2:1

The divine dealing with sin is doubtless difficult for the human mind to grasp, especially such sins as have not yet been committed. However, it will be remembered that all sin of this age was yet future when Christ died. Its power to condemn is disannulled forever.

In this connection the Holy Spirit inquires, "Who shall lay anything to the charge of God's elect?" and, "Who is he that condemns?" The inspired answers are conclusive: God justifies rather than charges with sin; and condemnation has been laid upon Another, who died, who is risen, who is at the right hand of God for us, and who also maketh intercession for us" (Rom. 8:33-34).

This eighth chapter of Romans which begins with "no condemnation" ends with "no separation"; but such complete forgiveness is possible only on the ground of Christ's work in bearing sin and in releasing His merit to those who are saved through His mediation and are in Him.

Men either stand in their own merit or in the merit of Christ. If they stand in their own merit—the only conception that is within the range of reason and that which is advocated by the Armenian system — there is only condemnation for each individual before God; but if they stand in the merit of Christ, being in Him—whether all its righteous ground is comprehended or not—there remains nothing but continued union with God and therefore no condemnation and no separation.

At this point a distinction is called for between this abiding judicial forgiveness and the oft-repeated forgiveness within the family of God. The seeming paradox that one is forgiven and yet must be forgiven, is explained on the ground of the truth that there are two wholly and unrelated spheres of relationship between the believer and God.

Standing

Regarding his **standing**, which like his Sonship is immutable since it is secured by his place in Christ, he is not subject to condemnation and will never be unjustified or separated from God.

State

Regarding his **state**, which like the daily conduct of a son is mutable and is wholly within the family relationship, he must be both forgiven and cleansed (1 John 1:9). The writer to the Hebrews declares that,

had the old order of sacrifices been as efficacious as the sacrifice of Christ, those presenting an animal sacrifice for their sin would “have had no more conscience of sins” (10:2). On the other hand, it is the believer’s portion to be free from the sense of the condemnation of sin—he never thinks of himself as a lost soul, if at all instructed in God’s Word; however, this is not to say that the Christian will not be conscious of the sins he commits. Sin, to the believer, is more abhorrent than ever it could have been before he was saved; but, when sinning, he will not have broken the abiding fact of his union with God though he has injured his communion with Him.

Within the family relation—which relation cannot be broken—he may sin as a child (without ceasing to be a child) and be forgiven, and restored back into the Father’s fellowship on the basis of his own confession of his sin and the deeper truth that Christ has borne the sin which otherwise would condemn.

None of the believer’s positions before God, when rightly apprehended, is more a blessing to the heart than the fact that all condemnation is removed forever, God for Christ’s sake having forgiven all trespasses.

Class Discussion: What are the practical applications of this work of Grace?

#6. Vitally Conjoined or co-joined to Christ for the Judgment of the Old Man “Unto a New Walk.”
The essential doctrine of union with Christ appears as the basis of many of these riches of divine grace. In the present aspect of truth, only that which has to do with the death of Christ unto the sin nature is in view, and the central passage which declares this truth is **Romans 6:1–10**. This important Scripture will be brought forward in various places in this work on theology, but always it will be pointed out that it refers neither to self-judgment by self-crucifixion nor to a mode of ritual water baptism.

If the passage does not contemplate more than these interpretations imply, one of the most vital truths of the New Testament is deprived of its most important affirmation. The death of Christ, quite apart from its achievement as a final dealing with sins, is a judgment of the sin nature, which judgment does not mean that that nature is rendered incapable of action or that it is changed in its character; it does mean that a perfect judgment is gained against it and that God is now righteously free to deal with that nature as a judged thing. The evil character of that nature does not, after it is judged, restrain the Holy Spirit from curbing its power for us. Thus, by faith in the indwelling Spirit, the believer may be delivered from the reigning power of sin and on the ground of Christ’s death as a judgment of the sin nature.

This feature of Christ’s death is substitutionary to the last degree. The central passage asserts that the death of Christ is so definitely an act in behalf of the believer, that it is a co-crucifixion, a co-death, a co-burial, and a co-resurrection (Col. 2:12). The application of this truth is not an injunction to enact all or any part of it; it is rather something about himself which the Christian is to believe or reckon to be true, being, as it is, the ground upon which he may by an intelligent faith claim deliverance from the power of the inbred sin nature.

To be placed thus permanently before God as one for whom Christ has died a judgment death against the sin nature is a position of privilege of infinite blessedness.

The distinctions between sin and sin nature is found in 1 John 1:8 and 10

...in like manner, the sin nature is judged though its power is not, because of that judgment, decreased. The second provision in the divine dealing with the sin nature is that it is to be controlled in the believer by the

superior power of the indwelling Spirit. It is a form of rationalism to contend that the sin nature is dismissed or eradicated in any believer, so long as he is in this world.¹

The perfect judgment by Christ in His death of the sin nature, had in view the provision of a righteous basis upon which that nature may be wholly controlled by the Spirit of God. The problem is one that is related to God and His holiness. Being wholly evil, the sin nature can only be judged by God directly, or in a substitute of His choice..... To deal only with the fruit of the tree—personal sins—and not with its root—the sin nature—would be almost a useless procedure. God has plainly declared His purpose and method of dealing with the root—the sin nature—and by giving attention to this the Christian may be intelligent in the steps he takes in the direction of an experimental sanctification of daily life.

*Both Christ's death for sins and His death unto sin are substitutionary to the highest degree, and in no Scripture is substitution so emphasized as in Romans 6:1–10. **Four steps in which the believer participates are itemized—crucifixion, death, burial, and resurrection....***

The whole context, Romans 6:1–10, is so sustained in its thought of substitution that a partnership—co-crucifixion, co-death, co-burial, and co-resurrection—is indicated. Since there could be no necessity for any one of these features to be enacted for Christ's own sake, it is altogether wrought in behalf of those whose sin nature He thus judges. This very vital passage on which the whole doctrine of the judgment of the Adamic nature rests, is but an enlarging on the one question with which the context opens, namely, "How shall we that are dead [who died once] to sin, live any longer therein?" That is, the manner of His death unto sin involved a fourfold participation—co-crucifixion, co-death, co-burial, and co-resurrection. Such, indeed, is the divinely wrought judgment of the "old man" (cf. vs. 6), which forms the basis of a perfect emancipation by the Spirit from the reigning power of the "old man"—the sin nature.

Romans 6:1–10 is without question a setting forth of the death of Christ as the ground of experiential sanctification of the believer.

The issue of interpretation of Rom. 6:1-10 is v.6. Plus we need to remember that Paul is answering the question of v.2. The key issue of v. 6 is the phrase:*that the body of sin might be done away with....* See Rom. 4:14, Rom. 3:3 and follow suit with Heb 2:14. That would make 2 out of 3 sources of temptation inoperative the third the World is also dealt with at the cross: see Gal. 6:14. *The world system with all its allurements, fleshly displays, and religions of human effort was cast aside by Paul. He looked at the world as if it were on a cross—and the world looked at Paul as though he were on a cross.²*

What specifically was the world that was crucified to Paul? See Phil 3:3-6

Class Discussion: What are the practical applications of this work of Grace?

#7. Free from the Law. As now considered, the law is more than a code or set of rules governing conduct. Too often it is thought that to be free from the law is to be excused from doing the things which the law prescribes, and, because the law is "holy, and just, and good," it is difficult for many to accept the New Testament teaching that the law is not the prescribed rule of life for the believer. Why, indeed, it is inquired, should the believer do other than to pursue that which is holy, just, and good?

Over against this idea is the uncompromising warning to the Christian that he by the death of Christ is free from the law (John 1:17; Acts 15:24–29; Rom. 6:14; 7:2–6; 2 Cor. 3:6–13; Gal. 5:18). In one passage

¹ Chafer, L. S. (1993). *Vol. 3: Systematic theology* (97). Grand Rapids, MI: Kregel Publications.

² Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Gal. 6:14). Wheaton, IL: Victor Books.

alone—Romans 6:14—the child of God is told that he is not under the law, and in another—Romans 7:2–6—he is said to be both dead to the law and delivered from the law.

Since every ideal or principle of the law, except the fourth commandment, is carried forward and restated and incorporated in the grace manner of life, it hardly seems reasonable to contend that the believer should be warned so positively against doing the things contained in the law.

The solution of the problem is to be found in the fact that the law is a system demanding human merit, and when those demands are not met this same law demands death. While the injunctions addressed to the Christian under grace are unrelated to human merit. Since the child of God is already accepted in the Beloved and stands forever in the merit of Christ, application of the merit system to him is both unreasonable and unscriptural.

When the principles contained in the merit system reappear in the grace injunctions, it is always with this vital change in the character. It is one thing to do a thing that is contained in the law in order that one may be accepted or blessed; it is a wholly different thing to do those same things because one is accepted and blessed.

Freedom from the merit obligation is that “liberty” to which reference is made in Galatians 5:1. It is not liberty to do evil; but it is a perfect relief from the crushing burden—the yoke of bondage (Acts 15:10)—of works of merit.

To be “free from the law” (Rom. 8:2), to be “dead to the law” (Rom. 7:4), and to be “delivered from the law” (Rom. 7:6; cf. Rom. 6:14; 2 Cor. 3:11; Gal. 3:25), describe a position in grace before God which is rich and full unto everlasting blessing.

Recall Peter’s words in Acts 15:7-11, Gal. 5:1, Gal. 5:3 recall the principle of John 19:7

Class Discussion: What are the practical applications of this work of Grace?

#8. Children of God. To be born anew by the regenerating power of the Holy Spirit into a relationship in which God the First Person becomes a legitimate Father and the saved one becomes a legitimate child, is a position which is but dimly apprehended by any human being in this world. This far-flung reality is more a matter of heavenly values than of the earth. Though by faith when Heavenly values are believed they are brought to our earthly experience.

Nevertheless, this very regeneration is one of the foundational realities of everyone who has believed upon Christ as Savior. This birth from above accomplishes a measureless transformation.

To be born into an earthly home of outstanding character is of great advantage, but to be born of God with every right and title belonging to that position—an heir of God and a joint heir with Jesus Christ—passes the range of human understanding. This new existence is not only intensely real, but it, like all begotten life, is everlasting in its very nature. The theme is so vast that it includes other positions and possessions which, in turn, will be mentioned as this analysis progresses.

Varied terms are used in the New Testament to identify this new birth. Each of these is distinct in itself and revealing.

Born again. It is of more than passing import that the Lord Jesus Christ selected Nicodemus, the most religious and ideal man of his day in Judaism, to whom and as applied to himself Christ declared the necessity of the new birth.

The word ἄνωθεν is rendered **anew**, and its implication is that it is not only an actual birth, but it is new in the sense that it is no part of that first birth which is after the flesh. It is not a reordering or revising of the birth by the flesh. It is new in the sense that it is complete in itself and no product of the flesh. Of this distinction Christ said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). Other confirming passages are John 1:12–13; 1 Peter 1:23.

Regenerated. This expressive term, which appears in Titus 3:5—"by the washing of regeneration"—conveys the same idea of a rebirth. The passage relates a cleansing at this birth. But the birth does not consist in a mere cleansing of the old being; it is rather that a cleansing, like forgiveness, accompanies the regeneration.

Made Alive. The old word *quicken* expresses the thought that an object is made alive that did not possess that life before. Through regeneration by the Spirit, as in the case with the flesh, there is an impartation of life. Regeneration imparts the divine nature. Attention should be given also to Ephesians 2:1 and Colossians 2:13.

Sons of God. This title, used many times (2 Cor. 6:18; Gal. 3:26, R.V.; 1 John 3:2), publishes the true relationship between God and those who are saved. They are sons of God, not by a mere title or pretense, but by actual generation- the offspring of God. The reality which the title designates cannot be taken too literally.

A new creation. Thus again, and by language both appropriate and emphatic, the mighty creative power of God is seen to be engaged in the salvation of men. As respects their salvation it is said that they are His workmanship, created in Christ Jesus. That exalted new creation is not only the direct work of God, but owes all that it is to its vital relation to Christ Jesus.

As a new creation there is a continuous growth that goes on. That growth when wrought of the Spirit looks like Jesus. It is His portrait that the Spirit uses as a guide to shape our image into that of the Son. Consider these verses: 2 cor. 5:17, Eph. 4:13, 2Cor. 3:18, Rom. 12:2, Rom. 8:29, 1Cor. 15:49

Class Discussion: What are the practical applications of this work of Grace?