

Hyper Grace Lesson 2

Two Questions

1. Is God imputing our sins to us or not? (Is He holding our sins against us?)
2. Is our right relationship with God affected when we sin? Do we need to ask for “relational forgiveness”? Do we need to confess our sins in order to be forgiven?

Common Arguments against the teachings of Grace

FALSE: We need to confess our sins in order to be “relationally forgiven”.

David: God will not impute sins to us, right?

RESPONSE: “What do you mean by ‘impute’? If you mean declare us unrighteous and unsaved, then I agree. If you mean He doesn’t notice them, I don’t agree.”

Straw Man Argument

If you are saying God doesn’t notice our sins....

No one is saying that God doesn’t “notice” our sins. God is all-knowing. He cares about everything that affects us and what affects others!

Please, answer the question.

Is God imputing our sins to us?

Impute: λογίζομαι

To take an inventory, that is, estimate (literally or figuratively): - conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

This would mean that when we sin our relationship with God is harmed, and that we need to confess our sins in order to repair that relationship and be forgiven.

Even if we are doing our best to never sin, this leaves us never knowing where we stand with God—wondering if there is a sin we haven’t confessed—fearing He might be upset with us.

TRUE: Under the covenant of Grace God does not hold our sins against us or impute (credit) them to us. He knows about them, of course, but chooses to not bring them to mind.

Hebrews 10:16-17

“This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them,”¹⁷ then He adds, “Their sins and their lawless deeds (AMP: “law breaking”) I will remember no more.”

The other distinctive feature of the New Testament is the fact that God remembers sins and iniquities no more. The constant repetition of the sacrifices demonstrated that the sin question was not settled. The once for all offering of the Messiah shows that sin is paid for and put away.- Wuest

God does not get angry at us and turn His back on us when we sin as if He is on a “swivel throne”¹.

Romans 4:8

Blessed is the man to whom the Lord shall not impute sin.”

¹ The first person we heard use this term was David Graybiel.

Isaiah 54:9-10

*“For this is like the waters of Noah to Me;
For as I have sworn that the waters of Noah would no longer cover the earth, so have I sworn that I
would not be angry with you, nor rebuke you.
10 For the mountains shall depart
And the hills be removed,
But My kindness shall not depart from you,
Nor shall My covenant of peace be removed,”
Says the Lord, who has mercy on you.*

Abraham is a type (example) of the imputed righteousness and right-standing with God that we have been given.

Romans 4:23

Now it was not written for his sake alone that it (righteousness) was imputed to him, ²⁴ but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, ²⁵ who was delivered up because of our offenses, and was raised because of our justification.

Imputed Righteousness by Grace through Faith

Romans 4:3-5

*For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.”⁴ Now to him who works, the wages are not counted as grace but as debt.
⁵ But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness.*

Unmerited Righteousness

Genesis 12:10-13

Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine was severe in the land. ¹¹ And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, “Indeed I know that you are a woman of beautiful countenance. ¹² Therefore it will happen, when the Egyptians see you, that they will say, ‘This is his wife’; and they will kill me, but they will let you live.¹³ Please say you are my sister, that it may be well with me for your sake, and that I may live because of you.”

Did god get angry with Abraham? No.

Did Abraham confess to be forgiven? No.

Did God hold his sin against him? No.

Was their relationship strained? No.

Genesis 12:14-16

So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful. ¹⁵ The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh’s house. ¹⁶ He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

God blessed Abraham and punished Pharaoh because of Sarah!

Genesis 12:17

But the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram’s wife.

Where sin abounded, grace super-abounded!

Abraham continued to be in relationship with God and righteousness was imputed to him, even though this story is repeated.

Genesis 20:2

Now Abraham said of Sarah his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah.

God's Grace to Abraham and Sarah

Abraham is a type of the imputed righteousness and the right-standing with God that we have.

Genesis 20:3

But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."

Imputed Right-Standing with God

Genesis 20:7

Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours."

Genesis 20:14

Then Abimelech took sheep, oxen, and male and female servants, and gave them to Abraham; and he restored Sarah his wife to him.

God Blesses Ishmael: the Fruit of Abraham's Sin

Genesis 17:20

As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly.

Under the covenant of Grace our sins ARE NOT held against us.

Romans 4:7-8

"**Blessed** are those whose lawless deeds have been forgiven, and whose sins have been covered.
⁸ Blessed is the man whose sin the Lord will not take into account."

The Lack of Imputation of Sin is a Blessing for Us!

Under the covenant of Grace our sins ARE NOT held against us.

"Blessed" (v. 7) is *makarios*, "spiritually prosperous."

"Iniquities" is "lawlessnesses," from *anomia*, "contempt and violation of law."

"Are forgiven" is *aphiēmi*, "to put away" in a judicial sense at the Cross. -Wuest's

Under the covenant of Grace God not only doesn't impute our sins, He actually credits us with righteousness by grace.

Romans 4:6

just as David also speaks of the blessing on the man to whom God credits righteousness apart from works

We Are Free from God's Wrath

FALSE: The New Testament makes clear that by rejecting what Jesus did on the cross and returning to sin we can face God's wrath.

1 Thessalonians 5:9

For God has NOT destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,
1 Thessalonians 1:10

And to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come.

Romans 5:9

Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

ALL SINS

DAVID: All sins were forgiven at the cross; past, present, and future.

RESPONSE: First, where is this speaking of future sins? And where is there a single New Testament statement that God forgives and forgets our future sins before we commit them?

We Already Have Forgiveness

Colossians 1:14

In whom we HAVE redemption, the forgiveness of sins.

In Jesus We Have the Forgiveness of Sins

He defines this liberation on payment of ransom as a forgiveness. The word is *aphesis*, "release as from bondage or imprisonment." This word in turn comes from *aphiēmi*, "to send from one's self, to send away, to bid go away or depart." It speaks of the act of God at Calvary, paying the penalty of human sin, thus satisfying the just demands of His holy law, putting away sin, bidding it go away. This was symbolized in the O.T., by the goat, laden with the sins of Israel, being led away into the wilderness and lost. Israel never saw that goat again, and thus never saw its sins again. -Wuest

According to His Grace Which He Lavished on Us

Ephesians 1:7-8

In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace⁸ which He lavished on us.

We Are Redemption/Forgiveness

"The Beloved" is described as the One "in whom we have redemption." The verb is present in tense, and durative in action, thus, "in whom we are having redemption." The redemption is an abiding fact from the past, through the present, and into the future. -Wuest

His Blood IS Cleansing Us from ALL Sin

1 John 1:7

But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses (is cleansing) us from all sin.

As if They Had Not Been Committed

This redemption is defined as "the forgiveness of sins."

The word "forgiveness" is *aphesis* from *aphiēmi*, "to send from one's self, to send away, to bid go away or depart." The noun *aphesis*, used in relation to "sins," means "a release, the letting them go as if they had not been committed, thus, forgiveness, a remission of their penalty". -Thayer.

More Grace Than We Could Ever Need

"According to the riches of His grace⁸ which He lavished on us."

The word "lavished" is *perisseuō*, "to exceed a fixed number or measure, to be over and above a certain number or measure, to exist or be at hand in abundance" (Thayer).