

## SOVEREIGN NON-IMPUTABILITY; JUSTIFICATION BY GRACE, ROM.3:24 & TIT.3:7

The Lord (by sovereign choice) sees no wrong deed committed by his elect, nor by any individual who is residing in the state of New Testament justification (such a system of trust also seemed to exist before the fall, see Gen.3:9-11).

The Lord (with compassion and concern) sees the condemnation brought upon the heart by any wrong deed committed by the individual who is residing in this state of Non-Imputational grace and by thorough analysis of the hearts condemnation, he infallibly discerns the cause of such condemnation, see

Rom.8:27, 1<sup>st</sup> clause, 1Jn.3:20, Heb.4:12 & 13.

If we say, that the individual who is residing in this state of Justifying grace does nothing wrong (that is to say, nothing that could be imputed as sin) we thereby render Rom.4:8 to be void of any meaning at all and of no necessity to have been included in the Scriptures. While we certainly agree that honest mistakes are not imputed as sin to the children of God, we still must categorize them as wrong. How could a mistake be properly categorized as having been the right thing to do.

One must look carefully at the challenge set forth in Rom.8:33 seeing as the Lord himself will not impute sin unto his elect or to any individual who is residing in this state of justifying grace.

The condemnation spoken of in Rom.8:34 is reserved for the individual who is residing on the outside of grace and has an unbelieving heart (that it is not upon the saved should be evident from the last clause) otherwise Rom.4:8, 5:1, 8:1 and other Scriptures would be contradicted. Rom.4:8 is an ultimate finale, which answers every other (sin defining) Scripture, which would condemn those who are residing in this state of justifying grace, even as they do those who are on the outside.

Any thought which enters the mind and does not fully meet the demands of honesty and integrity, could be imputed as sin on the legal grounds established by 1Jn.5:17 (such thoughts are not righteous). Sin -not imputed- is therefore not unto death (that is to say, it does not terminate the individuals justified relationship with God). We maintain unequivocally that the name of David was never blotted out, and his record of integrity never cancelled, throughout the matter of Uriah the Hittite, for David himself is the one who first and most explicitly worded the concept of the Non-Imputational state of Grace in which an individual can (and the elect do) reside, see Ps.32:2. Every fall is not "from grace".

Any thought -tainted by doubt- which enters the mind, could be imputed as sin by a righteous God who has commanded faith as an absolute prerequisite to justification. Rom.4:8 answers, (on behalf of the individual in grace) both 1Jn.5:17 and Rom.4:23. Every short-falling thought, that surfaces from out of the heart and upward into the mind is not necessarily with intent, this the Lord is inerrantly able to discern, see Heb.14:12.

Even smiling at an off-colored remark could be imputed as sin.

It is simple logic to conclude that 11Cor.10:5 last clause, is not speaking of righteous thoughts, for righteous thoughts need to be nurtured rather than captivated. When doubtful thoughts arise from out of the heart and upward onto the battlefield of the mind, this can reveal a faulty commitment in the heart as touching the area concerning which the doubts arise. Even an attempt to imagine God (or heaven) by a carnal mind, could be imputed as sin, for the imaginations of the natural mind can only bring him down, see 1Cor.2:9. The end result of such carnal curiosity (if there is no captivation) is described in Rom.1:23. The mind of a Christian can be inspired by the word of God and the Spirit to form a mental concept which is not dishonoring to him, see 1Cor.2:10.

We do not here intend either to express or imply that the elect are unchargeable while outside of grace, (that is to say, before entering grace or after falling from grace) or that the elect cannot backslide, but we do steadfastly maintain (and that upon the eternal foundation of God) that the elect will always be recovered and that without fail, for otherwise the honour of the Lord Jesus Christ is at stake see Jn.17:2 and his sovereign abilities could be disparaged by the enemy. Moses (somewhat figuratively) stood on these grounds when he interceded for Israel, see Num.14:13-19 and Deut.9:25-29. We here recognize Israel "according to the flesh" (those who are elect by reason of race) as a figure of Israel "after the Spirit" (which includes those who are elect through grace). Let it also be known to everyone who is concerned that it was "the election of grace" which gendered an election of race, see Rom.9:11 & Rom.11:28.

Does Rom.4:8 answer Jas.2:9? We say that one must persist in such error until they "fall from grace" at which time they then will be "convinced of the law as transgressors". We speak here of the error, not only of showing "respect of persons" but also of eating with doubt, failing to do good when knowing to do good and any other honest mistakes that we might here be able to mention. Hence the gospel of Sovereign Non-imputability and of justification "by grace" see Rom.6:14.

For those who have ascended up onto a plane where there are no imperfect thoughts and as such are thereby subject to conclude that they would have no need of sovereign Non-imputation, it is advisable for such to consider this; Anything that we do, (or rather, any time consuming measures that we take) in our ministering to the (weakness related) needs of "the flesh" could be imputed as sin (by a righteous God) seeing as this weakness was acquired (and this ministration necessitated) by the sin committed and the fall incurred in the garden. We know that the Lord Jesus coming "in the flesh" and subjecting his own self to this weakness (just as we know it) endows him with the grace to justify us as we minister to the weakness related needs of the flesh, by which ministration God is not and cannot be glorified. When we succumb to the natural weakness of the flesh, (as in the natural state of sleep) we cannot thereby glorify God seeing that the will is suspended and therefore any act of true worship which occurs while we are asleep is a result of preparations of the heart which were carried out while we were awake. Although we know that the Lords "strength is made perfect in weakness" we still must acknowledge that weakness itself does not fulfill the righteousness of God, and also comes far and drastically "short of the glory of God". This natural state of weakness is the form of evil of which the apostle speaks in Rom.7:21 (it brings the outward man "into captivity" through the aging process, until the final and fullest degree of captivity is attained in the state of physical death, see

Rom.7:23, this is the VICTORY OF THE GRAVE). Over>>>

The administration of care and concern for the weakness related needs of "the flesh" is characterized by Paul, as serving "the law of sin" (not the same as serving sin). This term "the law of sin and death" is the Paulinian phraseology for that which we (and Paul himself) sometimes referred to as the curse. Although our "inward man" has been made free from this "law of sin and death" see Rom. 7:22 and Rom. 8:1 our "outward man" (the creature) is even yet groaning "waiting for the adoption, *to wit*, the redemption of our body" see Rom. 8:23. The perfect comprehension of all this is to be found in Rom. 8:20. The "law of sin and death" was initially pronounced in Gen. 3:14-19. If we rebel against serving "the law of sin" the inevitable result is that

we wind up serving Sin, (example, a man who will not work and thereby "provide for his own".) Rom. 6:23 (1<sup>st</sup> clause only) is cancelled, (for the blessed individual qualifying under Rom. 5:1 & 8:1) by Jn. 11:26 and certain other Scriptures. While this cancellation is effective immediately where the inward man is concerned, it is delayed for the "outward man" so that he may reap in full "the wages of sin" see 1 Cor. 4:16. Our "outward man" is yet "sold under sin" and his liberation will not be effected until "the resurrection of the just" or rather "the day of redemption". If Rom. 8:21 1<sup>st</sup> clause had been written thus; Because *our outward man* also shall be; the meaning would be unchanged. The redemption "of our body" from under the bondage of "the law of sin and death" will occur in the precise "moment" of the sounding of "the last trump" and will be effected by the "change" of which one may read in 1 Cor. 15:53. "O grave, where is thy victory".

It is essential for one to acknowledge the difference between *servicing sin* as Rom. 6:6 tells us we "should not do" and serving "the law of sin" see Rom. 7:25. We all (regardless of our spiritual standing) serve "the law of sin" through divers forms of submission (either voluntary or involuntary) to the curse pronounced in Gen. 3:16-19.

The undeniable fact that our "outward man" is still carnal by nature, does not necessarily dictate that carnality is yet ruling in our hearts, for when the heart is free from carnal constraints, the carnal nature of "the flesh" is then accounted as dead, (we are not here referring to the life and health sustaining practices of rest and hygiene).

Some may feel that such assertions are unadvisable. Concerning this we say; The Scriptures themselves can be harmful if they be interpreted and applied in favor of giving any slack rein to "the flesh" in its "ungodly lust", see Rom. 7:10. Rom. 4:8 could be soul destructive if it be used as an exoneration for oneself in the relaxing or the diminishing of the exercise and practice of self-mortification. Some of the things spoken and written by Paul, can be wrested by the "unlearned and unstable" to "their own destruction".

Afterthought.. The Scriptures give us no knowledge of any separate work of sanctification for the body, (the cleansing of the body is inherent and perpetuated in the work of regeneration, see Heb. 10:22 last clause, Tit. 3:5, last clause). While it is true that the body as "the temple of God" is sanctified, we say that there is no work of sanctification that is prepared especially for the body (that is to say, the outward man) as separate from the soul and the spirit. We say that the sanctification of the body is effected by the heart (provided that the heart is sanctified) a sanctified heart will sanctify the body, even as the altar of the temple sanctified the gift that was offered upon it. The body is the gift and the sanctified heart is "the altar that sanctifieth the gift" see Mat. 23:18, also Rom. 12:1 and 1 Cor. 6:13.

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Some may attempt to deny our complicity in the original Sin, (see our piece titled, FREEZE DRIED CALVINISM, DIVERSIONARY ARMINIANISM AND THE ORIGINAL SIN CATALYST) but to such we say. Our Lord Jesus Christ is the only human being ever born without any degree of complicity in the original Sin, and yet this is not to say that he did not take on the Sin nature. The incontrovertible fact that he sovereignly and very purposefully took on the Sin nature that he might defeat it in his own flesh does not infect him with any element of guilt whatever, see our piece on THE ADOPTION AND THE ADAMIC NATURE ERADICATION. Our assertion however that we ourselves are born with an inherent complicity in the original Sin, is not intended to go so far as to make us accountable before such time as we should become accountable for our conscious sinful intentions and actions.

In one of our pieces we issued this challenge. "If the combustible materials signified in 1 Cor. 3:13 as *wood, hay and stubble* do not represent un-imputed sin then somebody please tell us what they do represent ." The answer is, that there is no other answer. We ourselves believe absolutely that we will all have greater or lesser technical problems in this particular judgment, 1 Cor. 3:13-15, which as far as we can see is the only judgment which the Lords elect will be compelled to pass through.

Referring back to the sixth paragraph of the first page of this piece we now say this. Non-Imputability is a Sovereign prerogative of the eternal Majesty. It is applied in some cases with some individuals and in others it is not. As it concerns David in the matter of Uriah, the Lord foresaw his own initiation of a recovery in the life of David, which he would begin to implement immediately after his moral fall, and therefore did not impute sin unto him, see 1 Sam. 12:13, Ps. 32:1,2 and Rom. 4:6-9. We say also that he certainly foresaw (and induced) Davids deep and sincere repentance, which would last for the rest of his natural life. Non-Imputability does not eliminate but rather requires temporal chastisement of the wrong which has been committed.

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