

# Compel Them to Come In



## Growing In Grace



**The Bible Church**  
OF LITTLE ROCK

*Loved By God • Redeemed By Christ • Empowered By the Spirit*

# Growing In Grace

[Hyper] Grace & the Danger of  
the New Antinomianism



JESUS  
+  
NOTHING  
=  
EVERYTHING

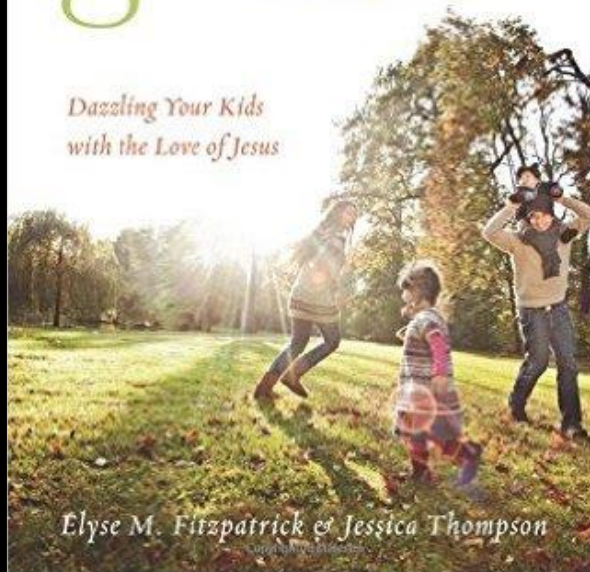
TULLIAN TCHIVIDJIAN

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GIVE THEM  
*grace*

*Dazzling Your Kids  
with the Love of Jesus*



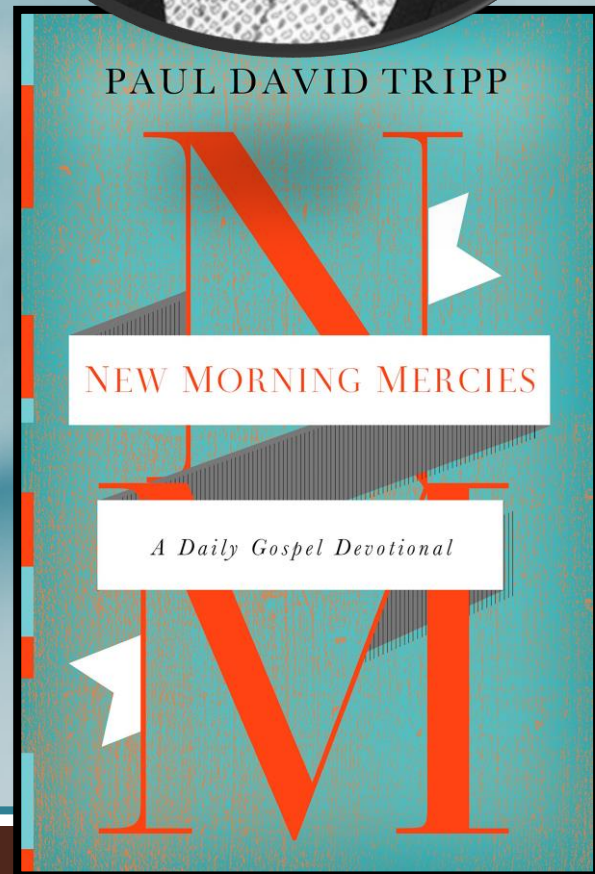
Elyse M. Fitzpatrick & Jessica Thompson



PAUL DAVID TRIPP

NEW MORNING MERCIES

*A Daily Gospel Devotional*



# Antinomianism

- Antinomianism is the heresy that says Christians have no obligation to obey the laws of God.
- The law reveals sin, it is a foundation for decency in society, and law is a guide for the Christian life.
- Antinomianism confuses justification and sanctification.
- Law and grace fill both the Old and New Testaments.
- Though obeying God's law is not the meritorious case of our justification, a justified person is expected to strive ardently to obey the commandments of God.

John 14:15

Romans 3:27-31; 6:1-2

1 John 2:3-6; 5:1-3

# Legalism

- Legalism distorts the law of God in the opposite direction of antinomianism.



- Legalism elevates human traditions to the level of divine law.
- Legalism binds God's people where God has left them free.
- Legalism majors on the minors and minors on the majors.
- Though obeying God's law is not the meritorious case of our justification, a justified person is expected to strive ardently to obey the commandments of God.

# Free Grace/Hyper Grace

## Movement

- Proponents of Free Grace/Hyper Grace seem to be confusing justification and sanctification as being one and the same thing.
- Free Gracers tend to regard imperatives in scripture (“Law”) as being mentioned only for the purpose of explaining to Christians what will (passively) occur to them throughout their Christian walks, while the non-Free Gracers believe that imperatives are mentioned in scripture for the purpose of exhorting believers to (actively) engage in their own sanctification, albeit always by the power of the Holy Spirit.



# Free Grace/Hyper Grace

## Movement

- Free Gracers would consider those on the other side of the argument as being Legalists, and (wrongly) claim that those on the other side think that their works have something to do with God saving them (works righteousness).
- Those on the other side of the argument would have concerns that Free Gracers are Antinomian in their Christian walks, and would tend toward licentiousness.



# Elyse Fitzpatrick : Misleading Refrains

“How can you think about all that Christ has done for you, about your Father’s steadfast, immeasurable, extravagantly generous love and still live [in sin]?”



# Tullian Tchividjian: Misleading Refrains

It's the gospel (what Jesus has done) that alone can give God-honoring animation to our obedience. The power to obey, in other words, comes from being moved and motivated by the completed work of Jesus for us.



# Tullian Tchividjian: Misleading Refrains Continued

One of the insinuations whenever the doctrine of sanctification is discussed is that **my** effort, **my** works, **my** pursuit of holiness, **my** faith, **my** response, **my** obedience, and **my** practice of godliness keep me in God's good graces. This, however, undermines the clear Biblical teaching that things between Christians and God are forever settled because of what Jesus has accomplished on the cross. . . . **When we imply that our works are for God and not our neighbor, we perpetuate the idea that God's love for us is dependent on what we do instead of on what Christ has done.**



The knowledge that saves us is the  
knowledge that preserves us.



# SECOND PETER



- I. Particular Principles
- II. Pseudo Prophets
- III. Promised Parousia

# Particular Principles: Chapter 1

Salvation (1-4)

Sanctification (5-11)

Remembrance (12-15)

Scripture (16-21)

*The knowledge that saves us is the  
knowledge that preserves us.*



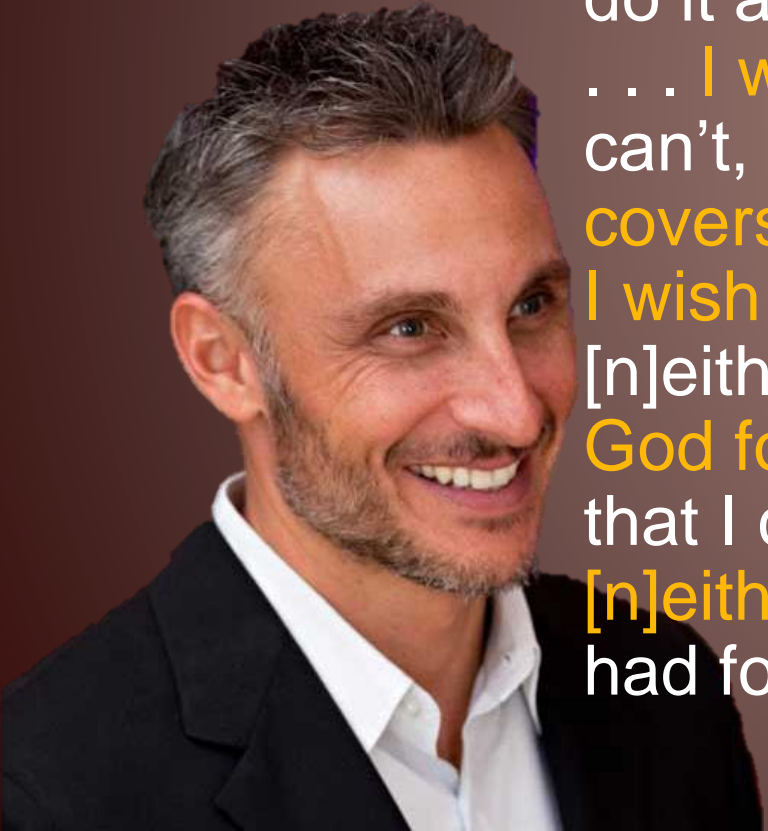
# Elyse Fitzpatrick : Repentance

*“Lord forgive me for my sin today.  
Thank you that you love me in  
spite of all my failures.”*



# Tullian Tchividjian: Regeneration & Sanctification

We are nothing but a league of the guilty. You see I wish I could say that I do everything for God's glory. You know 1 Corinthians 10:31: "Whether you eat, drink, whatever you do, do it all to the glory of God." Who does that? For one second? . . . I wish I could say that I do everything for God's glory. I can't, neither can you. What I can say is that Jesus's blood covers all of my efforts to glorify myself. That's what I can say. I wish I could say that Jesus fully satisfies me. . . . I can't, [n]either can you. What I can say is that Jesus fully satisfied God for me. That's what I can say. That's the gospel. I wish that I could say I let go of all I have for Jesus. . . . I can't, [n]either can you. What I can say is that Jesus let go of all He had for me.



# God's Gracious Gift

*2 Peter 1:1-4*

## Salvation is granted through

The **Person** of Christ (v 1-2)

The **Power** of Christ (v 3)

The **Promise** of Christ (v 4)

*The knowledge that saves us is the  
knowledge that preserves us.*



# David Zahl : Regeneration & Sanctification

**Now don't mistake me.** I'm not saying that . . . the Holy Spirit doesn't come in somebody's life, that there isn't the possibility for victory and change—but the *guarantee*, the *edict*, that you must be transformed, is actually not creating transformation. **It's fueling despair . . . and personalities splitting in believers who find themselves coping with problems that don't vanish after their . . . public commitment of faith. . .** I'm not disputing the hope of transformation, I'm disputing the guarantee of transformation.



# Tullian Tchividjian: Christian Living

If I'm being unkind to [my wife], and she reciprocates my unkindness with kindness, that doesn't make me want to be more unkind! **It convicts me for being unkind and makes me want to be kind. . . .** What happens to your heart when you are on the receiving end of forgiveness and you don't deserve it? . . . **It does something inside of you that makes you love God and others more.** It unleashes an other-worldly love that comes one way from God and spills out from our lives into the lives of other people.



# The Divine's Dutiful Demands for Diligences

*2 Peter 1:5-11*

## **Responsibility**

The Command (v 5-7)

The Condition (v 8-9)

## **Reminder**

The Command (v 10a)

The Condition (v 10b-11)

The knowledge that saves us is the  
knowledge that preserves us.



# Tullian Tchividjian: Philosophy of Ministry

The pulpit is reserved for one specific thing week in and week out: to diagnose and deliver slaves, period. . . . Every sermon from every text should show you that you are worse than you think you are, and every sermon from every text should show you that God is greater than you could ever hope for or imagine. That you are a great sinner; He is a great Savior.





# *Between Two Worlds*



"It is of the utmost importance that we follow the apostles by keeping these two together in our preaching ministry and by refusing to divorce them. **When we proclaim the gospel, we must go on to unfold its ethical implications, and when we teach Christian behavior we must lay its gospel foundations. Christians need to grasp both that their faith in Christ has practical consequences and that the main incentive to good works is to be found in the gospel. God's saving grace in Christ is actually personified as our moral teacher, 'training us to renounce irreligion and worldly lusts, and to live sober, upright, and godly lives in this world'.**" (Titus 2:11-12).

John R.W. Stott



# *Between Two Worlds*



"It is already quite evident that, although good behavior is an inevitable consequence of the good news, it is not 'automatic' in the sense that it does not need to be taught. **The apostles who proclaimed the gospel gave clear and concrete ethical instruction as well. The law and gospel were thus related to their teaching.** If the law is a 'schoolmaster' to bring us to Christ, placing us under discipline and condemnation as to make Christ our only hope of salvation, Christ now sends us back to the law to tell us how to live. ..."

John R.W. Stott



# *Between Two Worlds*



“... Even the purpose of his death for our sins was not only that we might be forgiven but that, having been forgiven, 'the just requirement' of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit. (Romans 8:3, 4) **There are many pastors today who, for fear of being branded 'legalists', give their congregation no ethical teaching. How far we have strayed from the apostles! 'Legalism' is the misguided attempt to earn our salvation by obedience to the law. 'Pharisaism' is a preoccupation with the externals and the minutiae of religious duty. To teach the standards of moral conduct which adorn the gospel is neither legalism nor pharisaism but plain apostolic Christianity.**”

John R.W. Stott

# Elyse Fitzpatrick: Part 1

Consistent, transparent, and specific confession of sin will help children see how their parents struggle with sin in the same ways that they do. . . . Teaching [your son] that he and [your daughter] and Mom and Dad are all lost, all sick, all in need of salvation is so very crucial.



# Elyse Fitzpatrick: Part 2



If we're [dealing with] a child who doesn't want to share, we can come to that child and instead of it being a "I'm good and you're bad," it is a "I'm just like you, I don't want to share either" . . . I can say to a child, "I'm a sinner just like you. There's no difference between us, I'm just a bigger one, you're little. . . . We're both radically sinful, but we're also radically loved. And honey if you will believe it, you will have the perfect record of Jesus Christ who always shared his toys."



# *Two Cautions*



- Beware of the teaching on the Christian life that ignores the vast transformation that occurs at **regeneration** and its necessary effect on the new believer's life from that moment on.
- Beware of the teaching on **justification** that makes people feel less guilty with minimal (or no) reference to the nature and place of repentance.

## Growing In Grace



*St. Augustine*



**“O God, thou hast  
created us for  
Thyself, and our  
hearts are restless  
until they find their  
rest in Thee.”**