

Ten Principles Contrasting Protestantism with Biblicalism

Protestantism	Biblicism
1. Justification as a “forensic declaration” is a righteousness defined BY the law	Justification is righteousness APART from the law
2. Justification is only a <i>declaration</i> .	Justification is a <i>state of being</i> that results from being the born again offspring of the Father.
3. The Protestant goal of magnifying grace in the Christian life demands more sin so that grace may abound.	<i>“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”</i> ~ Romans 6:1-2 <i>“What then? shall we sin, because we are not under the law, but under grace? God forbid.”</i> ~ Romans 6:15
4. The promise of joy resulting in magnifying ongoing grace (salvation) as a result of “deep repentance” is a rejoicing in evil.	<i>“Love...thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.”</i> ~ 1 Corinthians 13:5,6
5. Fulfillment of the law by Christ which is then imputed to the “believer” makes the law a co-life-giver with God, but “God is one.”	The fulfillment of the law does not make believers righteous. Believers are righteous FIRST through the New Birth. The law is then fulfilled in believers because a single act of love fulfills the whole law. (Romans 8:4, 13:8, Galatians 5:14, 6:2, James 2:8)
6. A law that can only condemn and lead one back to the cross cannot be utilized to love. Hence, the “believer’s” ability to love is circumvented.	A believer has a new relationship to the law which allows him to aggressively pursue obedience and show love to God and others without fear of condemnation.
7. It makes salvation a reward for perpetually returning to the cross rather than a gift.	There is a distinction between the gift of salvation and rewards, the wages paid to believers (distributed at the Bema Judgment) for good works done in this life. (1 Corinthians 3:8, 14; 2 Corinthians 5:10; Colossians 3:24; Hebrews 11:6)
8. The so-called “believer” necessarily remains a slave to unrighteousness in order to magnify the cross.	Believers are no longer enslaved to the Sin-master because the old man has died. The new creature is a bond-slave to righteousness (his new nature) but, because of the weakness of the flesh, might fail to show love through obedience (still without being condemned).
9. The “believer” is unable to obey the biblical command to put sin to death; that would circumvent a “greater sense of one’s sin” which supposedly magnifies grace.	Sin only has power over someone when there is a law to empower it. The believer is freed from the power of sin (and to obey its lusts) because the law’s power to condemn has been ended. The believer co-operates with the Holy Spirit in sanctification to “mortify” the members of his body so as to use them for holy purposes.
10. Sanctification is the “growing” part of salvation that must also be lived by “faith alone” in order to maintain justification. Believers do not show works of love but only subjectively “experience” Jesus doing works of love through them.	Sanctification is the process of cleansing for the purpose of making a place or thing distinct from that which is common, ordinary, or just like everything else. The Biblical goal of sanctification is to utilize one’s body for making holy sacrifices of love to God and others.