

Critical Grace Theory

Intro:

Acts 7:52-60

The world wants forgiveness and grace to make sense - to add in all the caveats of justice and penance - but true forgiveness of the biblical kind is scandalous and uncomfortable for those who don't know Christ

In 2018, 26-year-old accountant Botham Jean was shot to death in his own apartment by off-duty police officer Amber Guyger, who mistakenly entered Jean's apartment thinking it was her own. She drew her gun and shot the man she thought was a burglar.

At the trial Guyger was found guilty of murder...but more something else happened...

Problem:

1 cor 5

Paul conflates his delay in coming to their practice of church discipline which they had recently practiced. He wanted to remind them of his goal as a way to remind them of theirs...but it was also a warning about Satan and his schemes

Peace at any price is a sin...

So too is punishment for any provocation

The church is not called to coddle sin - it is called to holiness and the way sin is dealt with should reflect that...yet there is a danger. In a time when we are bombarded in every sector of our lives speaking about justice - and payment and reparations and guilt...ignorant preachers and well meaning parishioners are trying to intertwine social justice with biblical forgiveness...

In other words the gospel has nothing to do with critical race theory and everything to do with critical grace theory

Main Idea:

Beware of correction not motivated by compassion

Beware of rebuke not motivated by restoration

Implication:

Luke 5:17-26

(ps 51 against you alone have I sinned - all sin and injustice is against Him)

As I began with the story of Botham Jean and the forgiveness offered by his brother - I want to point out that the media and many Christians were quick to criticize this act reminding us that forgiveness without justice is cheap and only one-sided - even sentimentality...they are right there can be no true forgiveness without justice the question is where we want it?

Application:

Lk 23:32-38

How could He forgive? How could He offer something so unfair? So unjust?

Rom 3:21-26

because it is not unfair - it is more fair than anything in the world

Forgiveness is not a Divine shrug based on soft sentimentality - it is the passionate, bloody business of the Gospel...

Do not be outwitted by Satan - He wants us to see forgiveness as something we render from our own sense of rightness and deservedness. He wants us to balance forgiveness with justice as if earthly justice is linked at all with our forgiveness - He wants us to forget the cross

Articles for further study:

<https://answersingenesis.org/racism/critical-race-theory-church/>

<https://statementonsocialjustice.com>

<https://faithalone.org/grace-in-focus-articles/forgiveness-and-justice/>

Critical Grace Theory

Text:

Beware of correction not motivated by compassion

2Corinthians 1:23 ¶ But I call God to witness against me—**it was to spare you that I refrained from coming** again to Corinth.

2Corinthians 1:24 **Not that we lord it over your faith**, but we work with you for your joy, for you stand firm in your faith.

2Corinthians 2:1 ¶ For **I made up my mind not to make another painful visit to you.**

2Corinthians 2:2 For **if I cause you pain**, who is there to make me glad but the one whom I have pained?

2Corinthians 2:3 **And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice**, for I felt sure of all of you, that my joy would be the joy of you all.

2Corinthians 2:4 For **I wrote to you out of much affliction and anguish of heart and with many tears, not to cause you pain** but to let you know the abundant love that I have for you.

2 cor 1:15-16; 12:14-15; 13:1-10 (Paul changed his plans to not cause them pain - His yes means yes but even still here is an oath that he meant to spare them...sounds condescending so he relates the purpose of His authority)

mk 10:35-45 (many people want authority for the wrong reasons - authority not to rule over but to serve under - but it is authority nonetheless)

1 Tim 1:3-8 (beware of being right...beware of your motivation - a scalpel can be used to harm or heal...in other words - it is dangerous to be wrong - it is also dangerous to be right - not every subject is about justice...)

1 cor 4:14-21 (Heb 12:3-13- especially in relation to our identity as sons - goal and motivation- anguish of a father not the anger of an adversary)

1 cor 13:1-3 (whose authority and concern do you wield? beware of correction not motivated by compassion)

Beware of rebuke not motivated by restoration

2Corinthians 2:5 ¶ Now if anyone has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to all of you.

2Corinthians 2:6 For such a one, this punishment by the majority is enough,

2Corinthians 2:7 so **you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow.**

2Corinthians 2:8 So **I beg you to reaffirm your love for him.**

2Corinthians 2:9 For this is why I wrote, that I might test you and know whether you are obedient in everything.

2Corinthians 2:10 Anyone whom you forgive (process), I also forgive. Indeed, what I have forgiven (perfect), if I have forgiven anything, has been **for your sake in the presence of Christ,**

2Corinthians 2:11 **so that we would not be outwitted by Satan;** for we are not ignorant of his designs.

matt 6:11-15 (our forgiveness of others is linked to our own in some sense)

matt 5:43-48 (our forgiveness is not ultimately ours...)

matt 18:10-35 (the context for church discipline lies sandwiched between two warnings about unforgiveness)

matt 7:1-5 (do not condemn...the scale we use matters)

James 2:8-13 (what is our paradigm?...whose scale do we want to live out?)

col 3:12-17 (our forgiveness it is the by product of His work upon us as recipients and ambassadors of forgiveness)

eph 4:25-32 (your forgiveness is the calling card of your identity - it is spiritual warfare - Beware of rebuke not motivated by restoration)