

Soteriology

Session 9



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Soteriology Overview

- I. Definition
- II. Election
- III. Atonement
- IV. Salvation words
- V. God's one condition of salvation**
- VI. Results of salvation
- VII. Eternal security
- VIII. Faulty views of salvation

Soteriology Overview

This Session

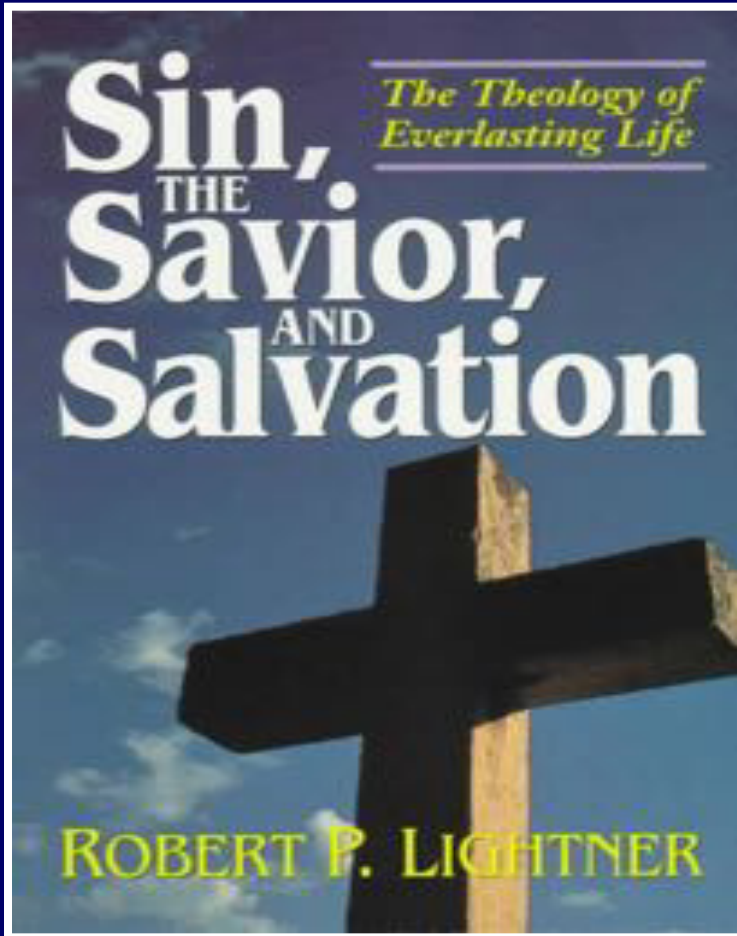
V. God's One Condition of Salvation (Continued)



Response to Problem Passages

- Repent (Acts 2:38; 3:19; 17:30; 2 Pet 3:9)? Change of mind
- Lordship (Matt 16:24-25)? Discipleship vs. justification
- Receive/Accept Christ? – Synonym of faith (John 1:12)
- Believe and work (Eph 2:8-10; Jas 2:14-26)?
Sanctification
- Believe and be baptized (Mark 16:15-16; John 3:5; Acts 2:38; Col 2:11-12; 1 Pet 3:21)? Context

Lordship Salvation Defined



“Lordship Salvation refers to the belief which says the sinner who wants to be saved must not only trust Christ as his substitute for sin, but must also surrender every area of his life to the complete control of Christ.”



Lightner, *Sin, the Savior, and Salvation*, 202



John MacArthur, *The Gospel
According to Jesus*, p. 140

"Eternal life is indeed a free gift (Rom. 6:23). Salvation cannot be earned with good deeds or purchased with money. It has already been bought by Christ, who paid the ransom with His blood. **But that does not mean there is no cost** in terms of salvation's impact on the sinner's life. This paradox may be difficult but it is nevertheless true: **salvation is both free and costly**. Eternal life brings immediate death to self. 'Knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin' (Rom 6:6). Thus in a sense **we pay the ultimate price for salvation** when our sinful self is nailed to a cross. It is a total abandonment of self-will, like the grain of wheat that falls to the ground and dies so that it can bear much fruit (cf. John 12:24). It is an exchange of all that we are for all that Christ is. And **it denotes implicit obedience, full surrender to the lordship of Christ. Nothing less can qualify as saving faith.**"

John MacArthur, *Faith Works*, p. 25



“Jesus is Lord of all, and the faith He demands involves unconditional surrender...He does not bestow eternal life on those whose hearts remain set against Him.”

A small inset image in the top left corner shows John MacArthur, an older man with glasses, wearing a dark suit, white shirt, and a red and white striped tie. He is gesturing with his right hand, pointing upwards.

John MacArthur, *Transcription of The Art of Self-Discipline, part 2*, www.gty.org.

“Self discipline comes when you look back to the covenant of your salvation...that is to say when you remember that at the point of your salvation you made a promise to submit to the Lord. You made a pledge at that time to be obedient to Christ. You confessed Him as Lord...And Lord means that He is above all. It’s essential then as believers to remember that we made a covenant of obedience when we confessed Jesus as Lord. We were saved unto obedience which God had before ordained that we should walk...and obedience characterized by good works...and obedience to God's Word. That pledge was inherent in salvation. God at the time you came to Him for salvation promised you forgiveness and eternal life and all the grace necessary to fulfill His will, and the Holy Spirit, and you pledged obedience. And you need to go back and remember that and have the integrity to be faithful to your original promise...”



Dr. Jim McGowan – Dispensationalism and the Nature of the Church:
Are Repentance and Confession “Requirements” for Salvation?

Lordship advocates consistently declare that repentance and faith are ***two distinct and necessary requirements*** for salvation. Note for example this statement made by a prominent Reformed Theologian:



“The demand is for repentance as well as faith. It is not enough to believe that only through Christ and His death are sinners justified and accepted.... Knowledge of the gospel, and orthodox belief of it, is no substitute for repentance.... Where there is ... no realistic recognition of the ***real claims that Christ makes, there can be no repentance, and therefore no salvation.”*** (bold mine)

J. I. Packer, *Evangelism and the Sovereignty of God*
(Downers Grove, Ill: InterVarsity, 1961), 72-73

Lordship Salvation Defined

- Definition – If Jesus Christ is not Lord of all then He is not Lord at all
- Motive – Counter superficial conversions
- Right diagnosis but the wrong cure



Dr. Jim McGowan – Dispensationalism and the Nature of the Church:
Are Repentance and Confession “Requirements” for Salvation?

According to Lordship Theology, these, “*real claims that Christ makes*” refers to a *repentance* which is *a commitment to*, or at least *a sincere willingness to*:

- *Obey Christ’s commands*
- *Take up one’s cross*
- *Forsake sin, etc.,*

The failure of one witnessing, to declare these precursors in a gospel presentation, and a failure on the part of the sinner to willingly commit to them, means that the sinner **CAN NOT** be saved!

Lordship Salvation 7 Problems



- ✓ Changes the gospel
- ✓ Places an impossible burden upon the unsaved
- ✓ Confuses justification with sanctification
- ✓ Confuses the result of with requirement for salvation
- ✓ Fails to make basic dispensational distinctions
- ✓ Ignores the reality of a carnal Christian
- ✓ Destroys the assurance of salvation

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Assurance of Salvation in Lordship Salvation?

- **TULIP**
- How much & how fast?
- Bondage
- Weather report
- John 5:24; 6:47; 1 John 5:13
- Bridge example



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John Piper



“No Christian can be sure that he is a true believer. Hence, there is an ongoing need to be dedicated to the Lord and to deny ourselves so that we might make it.”

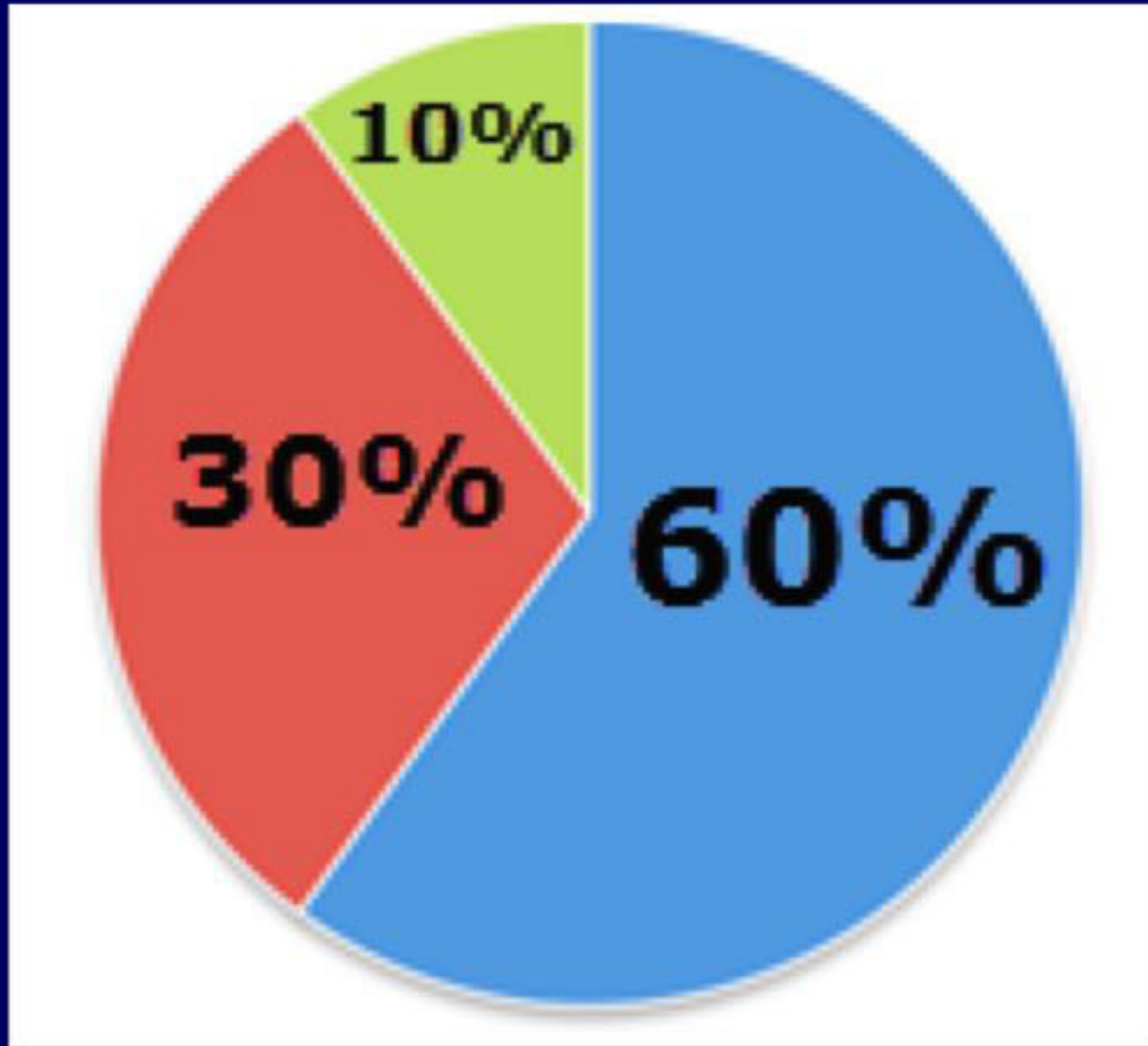
John Piper and Pastoral Staff, TULIP: What We Believe about the Five Points of Calvinism: Position Paper of the Pastoral Staff (Desiring God Ministries, 1997), 25, cited in Dave Hunt, *What Love is This?*, 379.

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Assurance of Salvation in Lordship Salvation?



John 5:24 (NASB)

“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”



John Piper



“No Christian can be sure that he is a true believer. Hence, there is an ongoing need to be dedicated to the Lord and to deny ourselves so that we might make it.”

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DTS Doctrinal Statement

Article XI—Assurance

We believe it is the privilege, not only of some, but of all by the Spirit through faith who are born again in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love...

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John 1:12 (NASB)

“But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name.”



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Believe and Work?

- Works come after (Eph. 2:8-10)
- James 2:14-26 – Harmony chart
- Harmonize with clearer passages (Gal. 3:11; Rom. 3:20, 28)



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Eph. 2:8-9 (NASB)

⁸ For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; ⁹ not as a result of works, so that no one may boast.



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James 2:14–26

(NASB95)

¹⁴ What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? ¹⁵ If a brother or sister is without clothing and in need of daily food, ¹⁶ and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for *their* body, what use is that? ¹⁷ Even so faith, if it has no works, is dead, *being* by itself. ¹⁸ But someone may *well* say, “You have faith and I have works; show me your faith without the works, and I will show you my faith by my works.” ¹⁹ You believe that God is one. You do well; the demons also believe, and shudder. ²⁰ But are you willing to recognize, you foolish fellow, that faith without works is useless? ²¹ Was not Abraham our father justified by works when he offered up Isaac his son on the altar? ²² You see that faith was working with his works, and as a result of the works, faith was perfected; ²³ and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God. ²⁴ You see that a man is justified by works and not by faith alone. ²⁵ In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way? ²⁶ For just as the body without *the* spirit is dead, so also faith without works is dead.

Harmony Between Paul and James

	PAUL	JAMES
Issue	Self righteous Judaism	Dead orthodoxy
Justification	Declaration of innocence before God	Evidence of the believer's useful faith before man
Genesis	Gen 15:6	Gen 22
Faith	Justification – “Abram”	Sanctification – “Abraham”
Works	Favor with God	Believer's moral deeds

Believe and Work?

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- Harmonize with clearer passages
(Gal. 3:11; Rom. 3:20, 28)



Gal. 3:11 (NASB)

Now that no one is justified by the Law before God is evident; for, “THE RIGHTEOUS MAN SHALL LIVE BY FAITH.”



Rom. 3:20, 28 (NASB)

²⁰ because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin....²⁸ For we maintain that a man is justified by faith apart from works of the Law.



CONCLUSION

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Next Session

VI. Results of Salvation



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