

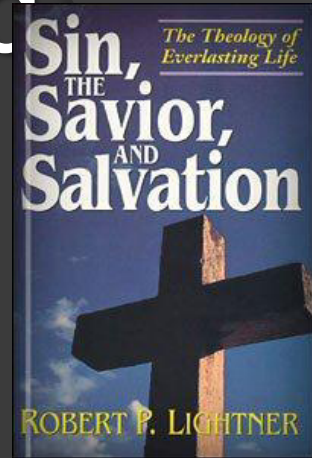
What is Wrong with Lordship Salvation?

● By Dr. Andy Woods



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.”



Lordship Salvation:

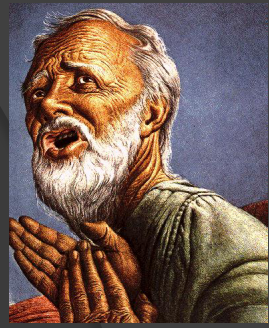
- Changes the gospel
- Places an impossible burden upon the unsaved
- Ignores the reality of a carnal Christian
- Confuses justification with sanctification
- Destroys the assurance of salvation



Lewis Sperry Chafer, vol. 7, *Systematic Theology*^b (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

- ◎ “...because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).





- Gen 15:6-Then he believed in the LORD; and He reckoned it to him as righteousness.
- John 3:16-For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.
- Acts 16:30-31-"Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved..."

Lewis Sperry Chafer, vol. 7, *Systematic Theology*^b (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

- ◎ [A] serious Arminian error respecting this doctrine occurs when repentance is added to faith or believing as a condition of salvation. It is true that repentance can very well be required as a condition of salvation, but then only because the change of mind which ... has been involved when turning from every other confidence to the one needful trust in Christ. Such turning about, of course, cannot be achieved without a change of mind.



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- This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a synonym for believing at times (cf. Acts 17:30; 20:21; 26:20; Rom. 2:4; 2Tim. 2:25; 2 Pet. 3:9). Repentance nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).

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- Similarly, the Gospel by John, which was written that men might believe and believing have life through Christ's name (John 20:31), does not once use the word repentance. In like manner, the Epistle to the Romans, written to formulate the complete statement of salvation by grace alone, does not use the term repentance in relation to salvation.



SLBC Teaching position no. 6- REPENTANCE



- “...The clear and emphatic teaching of the Word of God is that a person’s salvation is by God’s grace, through faith...We would stress that there is no work of human effort involved in a person’s being justified before God (Rom. 3:27,28). This being so, repentance, as in a person willfully turning from sin, cannot be a condition for salvation. With respect to salvation, repentance is a change of mind regarding the Person and work of Christ...”

Temporal Consequences For the Believer Yielding to the Old Nature

Conviction (2 Pet 2:7-8; Ps 32:1-5)

Divine discipline (Heb 12:5-11)

Premature death (Acts 5:1-11; 1 Cor 11:30; 1 John 5:16; Rev 2:23)

Loss of reward (1 Cor 3:15; 9:27; 2 John 8; Rev 3:11)

Loss of fellowship (1 John 1:9)

Temporal Consequences For the Believer Yielding to the Old Nature

Excommunication (1 Cor 5:4-5; Matt 18:15-17)

Temporal consequences (Gal 6:7-8)

Unanswered prayer (Ps 66:18; 1 Pet 3:7)

Loss of testimony (Gen 19:14)

Loss of leadership role (1 Tim 3:1-13: 2 Sam 13-20)

College of Biblical Studies Doctrinal Statement



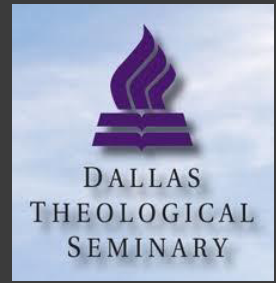
- Every true believer is promised positional and ultimate sanctification with the *possibility* of progressive development in life spiritually, (*progressive sanctification*) (Heb. 10:10,14; Jn. 17:17; Eph. 5:26,27; 1 Thess. 4:3,4; 1 Jn. 3:2).

Three Tenses of Salvation

Phase	Justification	Sanctification	Glorification
Tense	Past	Present	Future
Saved from sin's:	Penalty	Power	Presence
Scripture	Eph 2:8-9; Titus 3:5	Philip 2:12	Rom 5:10



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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