

#3: A BIBLICAL UNDERSTANDING OF FAITH VS. LS

I. EXPLAINING THE CONTROVERSY

A. The POSITION... *"What is Lordship Salvation?"*

B. The POPULARIZERS... *"Who teaches Lordship Salvation?"*

- Point of clarification: This study is not a negative attack on their personal lives, motives, sincerity, or salvation. But it is an examination of their teaching of Lordship Salvation under the searchlight of the Scriptures.

C. The PRESENT CONTROVERSY. *"How Did LS Develop?"* Historically:

II. EVALUATING THE CONTROVERSY?

A. The PROBLEMS... *"How Does the Teaching of 'Lordship Salvation' Line Up With Scripture?"*

1. Lordship Salvation _____ by mixing your works with Christ's finished work, destroying salvation 'by grace'.
2. Lordship Salvation _____ alone by requiring for salvation the turning from sin, total surrender to Christ's Lordship /Mastery, and a lifelong commitment to be obedient to Christ.

- The formula of LS:

* **What about these conditions for LS salvation?**

a) **"repentance" (metanoia)** – etymologically - "another mind" or "change of mind" not turn from sin or sorrow from sin. The context determines what one changes his mind about (the object of repentance). Involved in salvation is a CHANGE OF MIND (repentance – metanoia) so as to not trust in false religion and "dead works" (Hebrews 6:1, 9:14) that cannot save and to trust in Jesus Christ alone who alone can save you. (Acts 17:30-34; 2 Peter 3:9). The issue in salvation is not turning from sins in your life (as needed as this might be) but turning in faith to the Savior who died for your sins and rose again.

- Acts 10:43, 11:17-18, 11:21

However, there is a place for repentance (a change of mind) from sins for the believer in his _____ process / 2nd tense salvation that may be prompted or be accompanied by sorrow for sin though they are still distinct (2 Cor. 7:8-11).

In addition, there is to be ongoing repentance from human viewpoint to divine viewpoint in the believer's life unless hindered by an unwillingness to respond to the Word of God. (Heb. 6:4-10)

• **Is "saving faith" a gift from God? {Examining the LS proof texts}**

- Phil. 1:29 - For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,
- Eph. 2:8-9: *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.*

A.T. Robertson said: “‘Grace’ is God’s part, ‘faith’ ours. And that (*kai tauto*). Neuter, not feminine (*taute*), and so refers not to *pistis* (feminine) or to *charis* (feminine also), but to the act of being saved by grace conditioned on faith on our part. Paul shows that salvation does not have its source in men, but from God.” (Word Pictures in the New Testament, Vol. IV p. 525)

The logic & symmetry of the passage is best understood: For by grace you have been saved through faith (in Jesus Christ) and that (salvation by grace) is not of yourself, it (salvation by grace) is the gift of God, (that salvation by grace) is not of works, lest anyone should boast.

In addition, *touto* ("that") in 2:8 refers to salvation by grace, which is the point of 2:1-7, not "faith." Paul uses *touto* elsewhere in the same epistle with the sense of "for" or "therefore" to refer to immediately preceding verses and context. Here are a few examples:

- Ephesians 1:15 (*touto*) used in reference to 1:3-15
 - Ephesians 3:1 (*toutou*) used in reference to 2:11-22
 - Ephesians 3:14 (*toutou*) used in reference to 3:1-13
 - Ephesians 4:17 (*touto*) used in reference to 4:1-16
 - Ephesians 5:17 (*touto*) used in reference to 5:1-16
 - Ephesians 6:13 (*touto*) used for 6:10-12
- What is the “gift of God” in other passages? Is it ever referring to “faith”? (John 4:10; Acts 10:45, 11:17; Rom. 5:15-18, 6:23; 2 Cor. 9:15)

2 Peter 1:1: *Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ: How did they obtain this faith?*

1 Corinthians 12:8-9 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, 9 to another faith by the same Spirit, to another gifts of healings by the same Spirit ... “Faith” being here a spiritual gift disqualifies this from what was true of all believers in Christ at salvation.

- Observe the following:

Luke 7:50: *Then He said to the woman, "Your faith has saved you. Go in peace."* Whose faith?

Rom. 1:8: *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.* Whose faith?

Rom. 4:4-5: *Now to him who works, the wages are not counted as grace but as debt. 5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness.* Whose faith? Is faith meritorious and thus worthy of boasting in?

1 Cor. 2:5: *that your faith should not be in the wisdom of men but in the power of God.* Whose faith? What is emphasized here – their faith or their object of faith?

1 Thess.1:8-9: *For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. 9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols*

to serve the living and true God. Whose faith? What again is emphasized here – the faith or the object of faith?

- The active voice of “believe” (pisteuo) involving your choice to believe, trust, or rely on someone or something is found ___ x and only ___ in the passive voice (Rom. 3:2, 10:10; 1 Cor. 9:17; Gal. 2:7; 2 Thess. 1:10; 1 Tim. 1:11, 3:16; Tit. 1:3) normally translated “entrusted” in the NAS/NET/ESV.

In addition, the participial forms of pisteuo (“believing”) are found ___ x & involve the active voice ___ x. Also, *pisteuo* is found in the infinitive form _ x and it is found only ___ x in the passive voice (see 1 Thess. 2:4). Why is this so significant?

- The analogies of “faith” in the New Testament are such things as ...

1) _____ (John 3:14)

2) _____ (4:13-14)

3) _____ (6:51)

4) _____ . (1 John 5:9-13)

- Is the LS view of faith consistent with having the *faith of a little child* which is required to enter the kingdom of God?

MacArthur said, "Now let me say this and I don't want you to panic when I say it. Saving faith is an ADULT ISSUE. Saving faith is an ADULT EXPERIENCE. Salvation is an ADULT EXPERIENCE. Am I saying that a child cannot be saved? I'm saying that salvation is a conscious turning from sin to follow Jesus Christ with an understanding of something of the sinfulness of sin, its consequences and something of who Jesus Christ is, what He has provided and that I'm committing my life to Him. At what point can a child understand that ...I tell parents that salvation is an adult decision.... There is no illustration in Scripture of childhood salvation. There is none. People want to throw the Philippian jailer and his household; well that's talking about his servants so there is no reference there about his children. So there is no such thing as a childhood conversion." {September 25, 1990 at the Calvary Baptist Church in Brewer, Maine}

- What is the faith of a little child like? (Matthew 18:2-6; John 3:16, 36, 5:24, 6:37-40; Acts 10:43-44) Is it not simple trust, taking you at your word?
- Is “saving faith” a special kind of faith?
- What does Jesus Christ or the writers of Scripture assume about a person capacity to exercise faith? (Mark 9:23-24; Luke 8:50; John 4:21, 10:37-38, 12:36; Acts 16:31)

b) “obedience” & the Gospel – The issue in salvation is not the obedience of one’s daily life to the mastery of Christ but to obey the Gospel is by _____.

A.W. PINK - “Reader, if there is a reserve in your obedience, you are on your way to hell”. (PRACTICAL CHRISTIANITY, pg.16)

- Romans 1:5: Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

- Romans 10:15-17: And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!" 16 But they have not all obeyed {aorist, act. Indic. of *hupakouo*} the gospel. For Isaiah says, "Lord, who has believed {aorist, act. indic. of *pisteuo*} our report?" 17 So then faith {*pistis*} comes by hearing, and hearing by the word of God.
- Romans 16:25-27: Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began 26 but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith-- 27 to God, alone wise, be glory through Jesus Christ forever. Amen
- Acts 16:30-32, 34: And he brought them out and said, "Sirs, what must I do to be saved?" 31 So they said, "Believe {aorist, active, imperative of *pisteuo*} on {*epi*} the Lord Jesus Christ, and you will be saved, you and your household." 32 Then they spoke the word of the Lord to him and to all who were in his house... Now when he had brought them into his house, he set food before them; and he rejoiced, having believed {perf. act. part. of *pistueo*} in God with all his household.
- 2 Thessalonians 1:3-10: We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, 4 so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, 5 which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer; 6 since it is a righteous thing with God to repay with tribulation those who trouble you, 7 and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, 8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey { present, active, participle of *hupakouo*} the gospel of our Lord Jesus Christ. 9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, 10 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe {present, active, participle of *pisteuo*}, because our testimony among you was believed {aorist, passive, indicative of *pisteuw*}.
- Acts 17:1-4: Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, 3 explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I preach to you is the Christ." 4 And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.
- 1 Peter 1:22-25: Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, 23 having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, 24 because "All flesh is as grass, And all the glory of man as the flower of the grass. The grass withers, And its flower falls away, 25 But the word of the LORD endures forever." Now this is the word which by the gospel was preached to you.
- 1 Peter 2:6-8: Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame." 7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone," 8 and "A stone of stumbling And a rock of offense." They stumble, being disobedient to the word, to which they also were appointed.
- 1 Peter 3:1: Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

- 1 Peter 4:17-19: For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God? And also, "If the righteous are barely saved, what will happen to godless sinners?" Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.
- 1 John 3:23 And this is His commandment: that we should believe {aorist, active, subjunctive of pisteuo} on the name of His Son Jesus Christ and love one another, as He gave us commandment.

What do all these verses make clear?