

## **#5: THE PROBLEM OF CONFUSING JUSTIFICATION BEFORE GOD vs. SANCTIFICATION & DISCIPLESHIP IN TIME**

### **I. EXPLAINING THE CONTROVERSY**

### **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' and taking the spotlight off Jesus Christ.**
- 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.**
- 3. Lordship Salvation \_\_\_\_\_ by denying its ongoing possibility and reality, while then living with blatant contradictions in several examples and passages.**
- 4. Lordship Salvation fails to properly distinguish the biblical truths of \_\_\_\_\_ vs. \_\_\_\_\_.**
  - What do Lordship Salvation teachers teach regarding these matters?

Scripture teaches that real faith inevitably produces a changed life: (2 Cor. 5:17). Salvation includes a transformation of the inner person (Gal. 2:20). The nature of the Christian is new and different (Rom. 6:6). The unbroken pattern of sin and enmity with God will not continue when a person is born again (1 John 3:9-10). Those with genuine faith follow Christ (John 10:27), love their brothers (1 John 3:14), obey God's commandments (1 John 2:3; John 15:14), do the will of God (Matt. 12:50), abide in God's Word (John 8:31), keep God's Word (John 17:6), do good works (Eph. 2:10), and continue in the faith (Col. 1:21-23; Heb. 3:14).

In contrast, easy-believism teaches that although some spiritual fruit is inevitable, that fruit might not be visible to others and Christians can even lapse into a state of permanent spiritual barrenness.

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- "Perhaps the most comprehensive invitation to salvation in the epistles comes in James 4:7-10. While James directs most of his epistle to genuine believers, it is also evident that he is concerned about those who are not genuine... The invitation in 4:7-10 is directed at those who are not saved— guilty, wicked hearers of the Word who are not doers (cf. 1:21-22) James calls these 'sinners' (a term used in Scripture only of the unregenerate) to turn from their pride and humble themselves. Ten imperatives delineate the commands in James's call to sinners:
  - submit yourself to God (salvation);
  - resist the devil (transfer allegiance);
  - draw near to God (intimacy of relationship);
  - cleanse your hands (repentance);
  - purify your hearts (confession);

- be miserable,
- mourn,
- weep, and
- let your laughter and (let your) joy be turned to gloom (sorrow).

The final imperative summarizes the mentality of those who are converted: Humble yourselves in the sight of the Lord, and He will lift you up. John F. MacArthur The Gospel According to Jesus (Zondervan Publication Co., 1988), p. 218-219.

- How does that compare to salvation passages like Acts 16:31, John 3:16, etc?
- Is the book of James written to believers about sanctification issues or to unbelievers about justification before God?
  - (1) James is clearly writing to \_\_\_\_\_ only. (1:1-4, 12, 16-18, 2:1, 5-7, 3:1,10, 5:7, 13-14, 5:19-20)
  - (2) James is writing about salvation \_\_\_\_ tense issues. (James 5:20, 1:19-21)
  - (3) What is the issue that James is addressing in this passage? Is it good works as the proof of initial “saving faith,” or is it the genuineness of an ongoing, sanctifying faith in the Christian life that manifests itself in profitable & beneficial good works to others in need? (1:22-27; 2:14-17)
  - (4) How do we respond to the statement: “Faith alone saves but genuine faith is never alone”? (2:17)
  - (5) Does “dead” or “death” ever mean non-existence? If not, what does it mean? What is James’ point in vs. 17-20?
  - (6) What is James point in vs. 19? Is it that demons have ‘intellectual faith’ but not ‘saving faith’ because it is minus good works?
  - (7) Is James referring to justification before God or before men? (2:18, 21, 25)
  - (8) What two illustrations does James use to prove his point? (2:21-26)
  - (9) Is James 4:6-11 addressed to unbelievers about salvation from Hell/ justification before God or to believers about salvation from sin’s power which honors the Lord and benefits others?

JUSTIFICATION BEFORE GOD	vs.	PROGRESSIVE SANCTIFICATION
1. At justification God <b>DECLARES RIGHTEOUS</b> the believing sinner. (Romans 4:1-3)		1. In sanctification, God <b>MAKES RIGHTEOUS</b> the yielded / dependant believer who responds to God's Word. (John 17:17)
2. At justification, God <b>IMPUTES</b> righteousness to the believer's standing before God. (Rom. 4:4-8)		2. In sanctification, God <b>IMPARTS</b> righteousness to the believer's state practically. (Titus 2:11-12)
3. Justification happens <b>OUTSIDE</b> the believing sinner.		3. Sanctification occurs <b>INSIDE</b> the responsive believer.
4. Justification is a one-time event at a <b>POINT IN TIME</b> when a sinner believes in Christ. (Galatians 2:16)		4. Sanctification is to be an <b>ONGOING</b> as the believer walks by faith under the Spirit's control. (1 Peter 1:16)
5. Justification involves salvation from sin's <b>PENALTY</b> .		5. Sanctification involves salvation from sin's <b>POWER</b> practically.
6. Justification changes a believer's <b>DESTINY</b> .		6. Sanctification change's a believer's <b>LIFE</b> .
7. Justification is solely by God's <b>GRACE</b> .		7. Sanctification is solely by God's <b>GRACE</b> .

- What does the Bible teach about the “Lordship” of Jesus Christ?
  - 1) The use of the word “Lord”
    - a) *Kurios* –
    - b) Its relationship to *Yahweh* –
    - c) Deut. 6:4 –
    - d) Romans 10:9 -
  - 2) The issue of Jesus as Lord in *salvation/justification*:
    - a) We do not \_\_\_\_\_ Him Lord for He is \_\_\_\_\_ of all! (Acts 10:36; Phil. 2:11)
    - b) “We do not preach \_\_\_\_\_ but Christ Jesus the \_\_\_\_\_” i.e. the unique God-man. (2 Cor. 4:5)
    - c) Eternal life is “the \_\_\_\_\_ (paid in full) in Christ Jesus our \_\_\_\_\_.” (Rom. 6:23)
    - d) To be saved, we must \_\_\_\_\_ on the \_\_\_\_\_. (Acts 16:31; Rom. 10:9-10)
  - 3) The issue of Jesus as Lord in *salvation / sanctification*:
    - a) In light of having died to the sin nature because of your co-crucifixion, co-burial, co-resurrection with Christ, you are to “reckon yourselves to be dead indeed to sin, but alive to God \_\_\_\_\_.” (Rom. 6:11)
    - b) You then are to “Therefore do not let \_\_\_\_\_ in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but \_\_\_\_\_ as being alive from the dead, and your members as instruments of righteousness to God. (Rom. 6:12-13; 5:20-21)

- c) In doing so, you then can fulfill 1 Peter 3:15: But \_\_\_\_\_ in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;
- d) After living in defeat and frustration in focusing on his performance & seeking to live the Christian life in his own strength (Rom.7), Paul begins to turn the corner when he re-focuses on the truth: Romans 7:24-25 “O wretched man that I am! Who will deliver me from this body of death? I thank God -- \_\_\_\_\_!”
- e) Empowered by the Holy Spirit, we are to remember Colossians 3:23 - And whatever you do, do it heartily, \_\_\_\_\_ and not to men.
- f) Yet because the Christian life is relational, not robotic, the believer can \_\_\_\_\_ the Spirit (Eph. 4:30) or \_\_\_\_\_ the Spirit (1 Thess. 5:19) and live in ongoing carnality (1 Cor. 3) resulting in a lack of spiritual growth (Heb. 5:11-14, divine discipline (Heb.12) and even the sin unto death (1 John 5:16-17) in resistance to Christ’s Lordship on his practical sanctification.

Do we believe in “Lordship Justification” and / or “Lordship sanctification”?

4) The issue of Jesus as Lord in *salvation / guaranteed glorification*:

Romans 8:30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Romans 38-39 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is \_\_\_\_\_.

- What do LS teachers do with “discipleship” passages? (Compare Mark 8:34-38 vs Jn 3:14-18; John 8:30-31)
  - Is there a difference between coming “to” Christ (John 5:39-40, 6:37; Matt. 11:28) and coming “after” Christ (Mark 8:34; Luke 14:26-27; Matt. 28:18-20)?
  - While justification and glorification are guaranteed by God for every believer, it is not guaranteed (though desired and provided by God and His grace) for every believer to experience ongoing progressive sanctification.
  - Distinguishing “should” vs. “would”:
- 1) Ephesians 2:10
  - 2) Romans 6:4, 7:4, 6
  - 3) 2 Corinthians 5:14-15
  - 4) Ephesians 4:17
  - 5) 1 Thessalonians 4:3

6) Titus 2:11-13, 3:8