

EXCURSUS: THE LORDSHIP SALVATION DEBATE

What does one have to do to be
saved?



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Lordship View: Salvation includes both faith and repentance, which are two sides of the same coin. In repentance, the believer is committing to give up all known sin, thereby making Christ Lord of his or her life.

Adherents: John MacArthur, Bruce Demarest, John Stott, R.C. Sproul, D. James Kennedy

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“Free Grace” View: Salvation is by faith alone. Repentance and submitting to Christ’s lordship is something that only a born again believer can do.

Adherents: Zane Hodges, Charles Ryrie, some dispensationalists

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Problems With the Lordship View:



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1. It misunderstands the word “Lord” (*Kurios*). When Paul says in Romans 10:9 to confess that Christ is Lord, he is not telling them that they must confess Him by submitting to His lordship in their lives, but that they must confess that He is God (YHWH).

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2. It misunderstands what it means to repent. Repentance is a change of mind that should *progressively* produce a turning away from sin, but not one that does so *instantaneously*.

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3. It places sanctification before salvation. If people are to give up/turn from all of their sins before they are saved, then, in essence, they are to become sanctified before they are saved. This is something that no Christian has achieved in this life—not even Paul could claim such an achievement at the end of his life (Phil. 3:12).

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4. If one has to give up everything to get saved, he or she must give up everything to stay saved. This seems to be works-based salvation.



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5. Rom. 12:1 exhorts *believers* to make Christ the Lord of their lives by offering their lives as a “living sacrifice” to God. The assumption is that their lives may not be totally committed to Christ already.

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Problems With the “Free Grace” View:



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1. It can devalue the severity of sin and the necessity of preaching of God's righteousness. Sin is the reason why we need a Savior. Sin is the reason for the Cross. It is important that people are convicted of their sin so that they can place their faith in the right thing: Christ's sacrifice for sin.

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2. It can undermine the importance of repentance. One cannot have faith without some degree of repentance from sin. When God opens our hearts to faith in the Gospel, He convicts us of sin. This conviction brings about repentance. This repentance is a general turning from our sin that begins the sanctification process.

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3. It can fail to see the vital connection between justification and sanctification. God saves people not simply by bringing them to a justified status, but also by bringing them to holiness. Justification can usually be expected to bring some fruit in the believers' lives. But God is the only true "fruit inspector."

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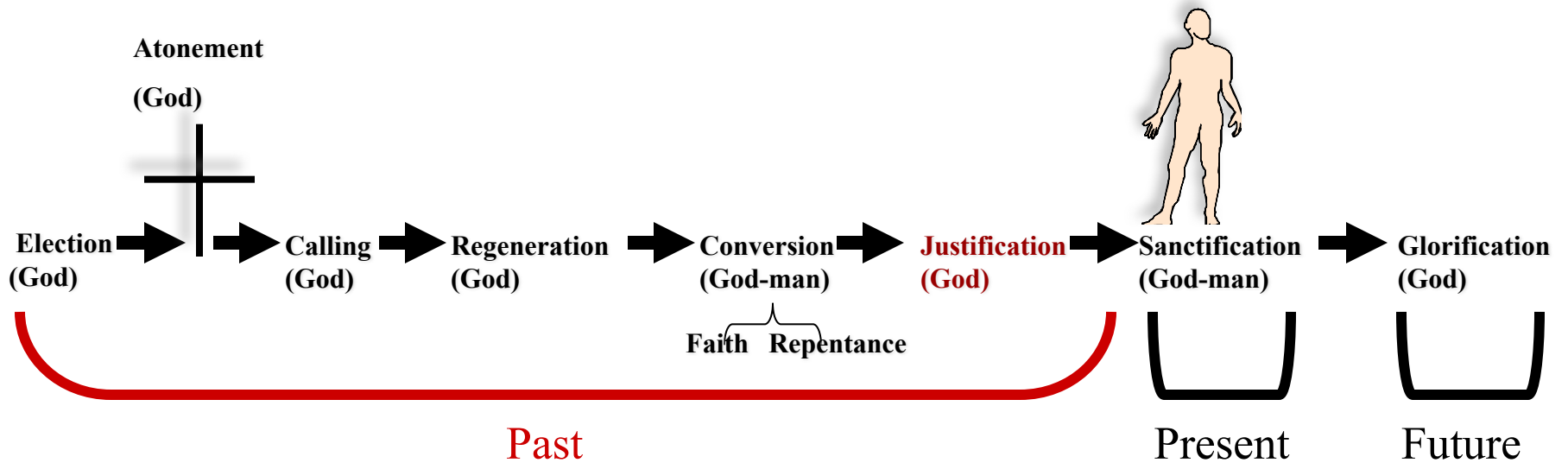
What does one have to do to be saved?

1. Know that you are a sinner in need of a Savior.
2. Trust in what Christ did to save you from your sins.



THE DOCTRINE OF JUSTIFICATION

JUSTIFICATION



JUSTIFICATION

How is the Atonement
appropriated?

How is a person justified before
God?

JUSTIFICATION

Job 25:4

“How then can a man be just with God? Or how can he be clean who is born of woman?”

JUSTIFICATION

Job 25:4

“How then can a man be just with God?
Or how can he be clean who is born of
woman?”

JUSTIFICATION

ordo iustificatus: “Order of justification”



JUSTIFICATION

Three Views:

1. Eastern Orthodox
2. Roman Catholic
3. Protestant



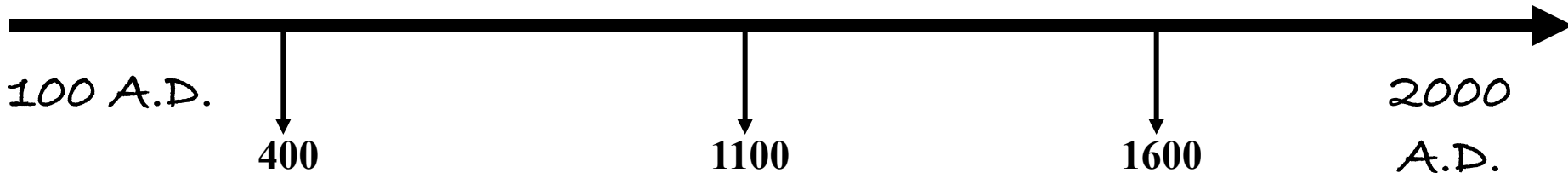
JUSTIFICATION

Eastern Orthodox: Justification is a process through which a person becomes Godlike through participation in the divine nature.



JUSTIFICATION

Eastern Orthodoxy



JUSTIFICATION

Deification
Heaven

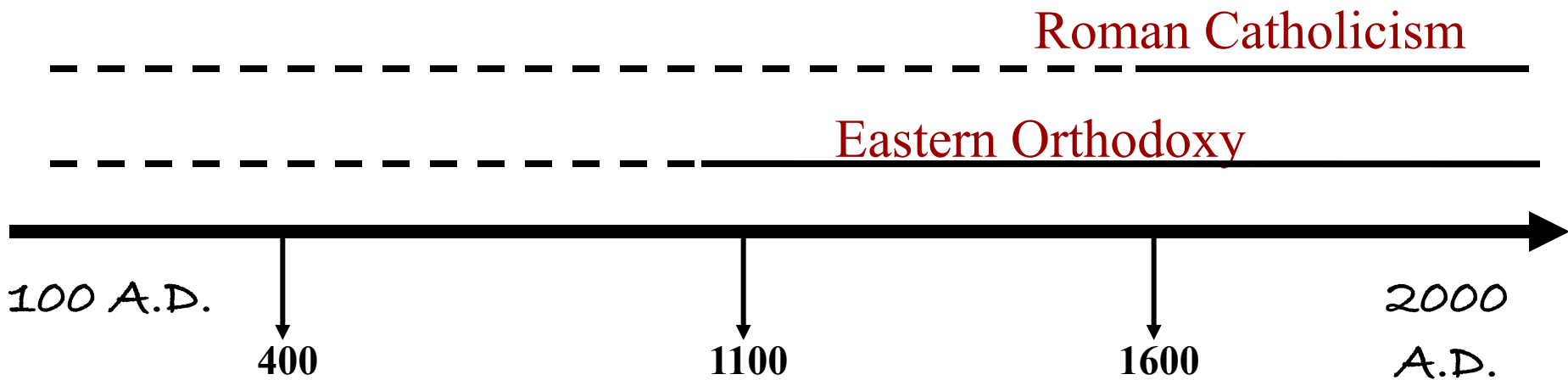


JUSTIFICATION

Roman Catholic: Justification is a process through which the limitless merits of Christ are appropriated by the Church through people responding to God by faith and good works.



JUSTIFICATION



JUSTIFICATION

Sacramental grace acquired by Christ is administered by the Church through the seven sacraments, and infused into the believer.

Justification
Heaven
Unconditional

Cleansing by Fire
Purgatory
Unconditional

Mortal Sin

Continuation by Works
Infusion of Sacramental Grace
Conditional

Confirmation by Faith
Infusion of Grace
Conditional

Baptism
Saving Grace
Conditional

Progressive Justification and Sanctification

JUSTIFICATION

“This disposition or preparation [of faith] is followed by justification itself, which is not only a remission of sins but also the sanctification and renewal of the inward man through the voluntary reception of the grace and gifts whereby an unjust man becomes just and from being an enemy becomes a friend, that he may be an heir according to hope of life everlasting.”

–Council of Trent (1545-1563)

John Leith, *Creeds of the Churches* (Louisville, KY: Knox Press, 1982), 411.



Seven Sacraments of the Roman Catholic Church

1
Baptism

New birth that removes original sin, placing people in a right relationship with God

2
Confirmation

A believer receives the Holy Spirit by the laying on of hands

3
Eucharist

Sacrifice of Christ in which the believer receives forgiveness of venial sins

4
Penance

Confession of sins to a priest in order to receive forgiveness and punishment (exclusion from Mass, alms giving, fasting, etc.)

5
Extreme Unction

An administration of grace given to a dying person through anointing with oil in order to prepare the person's soul for heaven

6
Holy Orders

Ordination of a priest giving them the power to administer the sacraments

7
Matrimony

The exchange of vows of union between a man and a woman performed by a priest

Seven Sacraments of the Roman Catholic Church

ex opere operato

“By the work performed”

Belief accepted by Roman Catholics and rejected by Protestants that the sacraments administer grace to the recipient by virtue of the act itself through the power given to the Church, regardless of the faith of the individual.

Seven Sacraments of the Roman Catholic Church

extra ecclesiam nulla salus

“Outside the church there is no salvation”

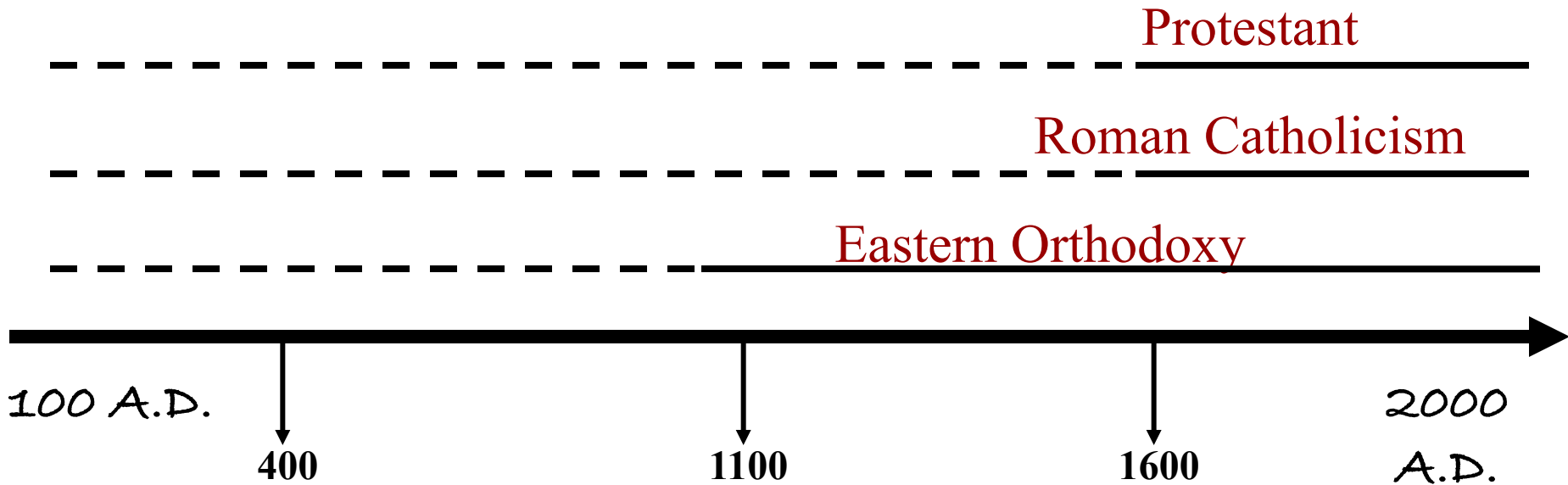
Belief that since the Church held the “keys to heaven” through the administration of the sacraments, there was no possibility of salvation outside the institution of the Church. This was the belief of many in the medieval church, but was rejected by the Reformers and later rejected by Roman Catholics at Vatican II (1962–1965).

JUSTIFICATION

Protestant: Justification is a forensic declaration in which a sinner is declared righteous while still in a sinning state. It is a justification in *standing*, not in *nature*, that occurs as an instantaneous event.



JUSTIFICATION



JUSTIFICATION

“Justification is] the chief doctrine of Christianity and the chief point of difference separating Protestantism and Roman Catholicism.”

-Jaroslav Pelikan

Jaroslav Pelikan, *The Christian Tradition: A History of the Development of Doctrine*, 5 vols. (Chicago, IL: University of Chicago Press, 1971-1989), 4:139.

JUSTIFICATION

Five “Solas” of the Protestant Reformation

Reformed Understanding	<i>Sola Scriptura</i>	<i>Sola Christus</i>	<i>Sola Gratia</i>	<i>Sola Fide</i>	<i>Sola deo Gloria</i>
Meaning	The “Scripture alone” contains primary authority to dictate the lives of believers.	The work of “Christ alone” is the basis for justification.	Justification is by means of God’s “grace alone.”	“Faith alone” is the only instrumental cause of justification.	All is done for “God’s glory alone.”
Roman Catholic Understanding	Scripture and tradition	Christ and man	God’s grace appropriated through works	Faith and works	All is done for “God’s glory alone.”

JUSTIFICATION

Imputation: The understanding that God justifies sinners by reckoning Christ's righteousness to their account through a legal declaration.



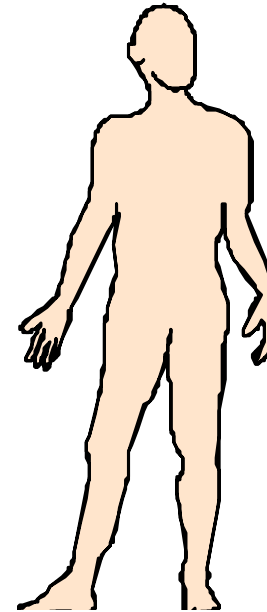
JUSTIFICATION

Imputation of
Christ's Righteousness

+ Justification

- Forgiveness

Expiation of
Man's Sins

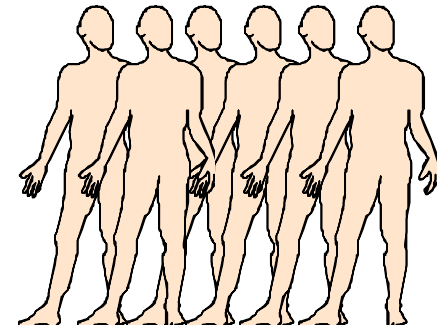
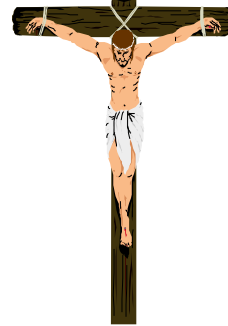
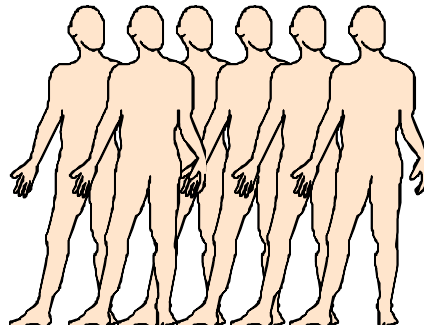
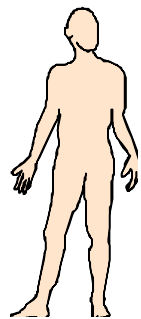


Three Great Imputations

Adam's sin to man

Man's sin to Christ

Christ's righteousness to man



JUSTIFICATION

“He has made His righteousness my righteousness, and my sin His sin. If He has made my sin to be His sin, then I do not have it and am free. If He has made His righteousness my righteousness, then I am righteous now with the same righteousness as He. My sin cannot devour Him, but it is engulfed in the unfathomable depths of His righteousness for He himself is God, who is blessed forever.

—Martin Luther

“Lectures on Romans” in *Luther’s Works* (ed. Hilton C. Oswald; Saint Louis: Concordia, 1972) 25.188

JUSTIFICATION

dikaiousu,nh (*dikaiousunee*) “To be right or just.” The verb means “to declare to be righteous.”



Occurrences of dikaios,nhn “Righteousness/Justice”

Book	# of Occurrences	# of Verses	% of Verses of Book	% of New Testament
Matt.	7	1068	0.66%	7.61%
Lk.	1	1149	0.09%	1.09%
Jn.	2	878	0.23%	2.17%
Acts	4	1002	0.40%	4.35%
Rom.	29	432	6.71%	31.52%
1 Cor.	1	437	0.23%	1.09%
2 Cor.	7	256	2.73%	7.61%
Gal.	4	149	2.68%	4.35%
Eph.	3	155	1.94%	3.26%
Phil.	3	104	2.88%	3.26%
1 Tim.	1	113	0.88%	1.09%
2 Tim.	3	83	3.61%	3.26%
Tit.	1	46	2.17%	1.09%
Heb.	6	303	1.98%	6.52%
Jam.	3	108	2.78%	3.26%
1 Pe.	2	105	1.90%	2.17%
2 Pe.	4	61	6.56%	4.35%
1 Jn.	3	105	2.86%	3.26%
Rev.	2	405	0.49%	2.17%

JUSTIFICATION

Romans 3:19–28

“Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. For no one is declared righteous before him by the works of the law, for through the law comes the knowledge of sin. But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed—namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction, for all have sinned and fall short of the glory of God. But they are justified freely by his grace through the redemption that is in Christ Jesus. God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness. Where, then, is boasting? It is excluded! By what principle? Of works? No, but by the principle of faith! For we consider that a person is declared righteous by faith apart from the works of the law.”

JUSTIFICATION

Rom. 4:1–5

“What then shall we say that Abraham, our ancestor according to the flesh, has discovered regarding this matter? For if Abraham was declared righteous by the works of the law, he has something to boast about—but not before God. For what does the scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’ Now to the one who works, his pay is not credited due to grace but due to obligation. But to the one who does not work, but believes in the one who declares the ungodly righteous, his faith is credited as righteousness.”

JUSTIFICATION

Rom. 5:1

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”



JUSTIFICATION

Gal. 2:16

“Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

JUSTIFICATION

Gal. 5:4

“You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.”



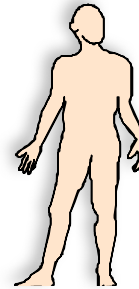
Motive: Love



Avenue:
Grace

Reason:
Righteousness/
Justice

SOLA FIDE



Reason: Sin
Instrument: Faith

Benefits: Adoption (Rom. 8:15, 17)
Sanctification (1 Cor. 1:30)
Eternal Life (Rom. 6:23)
Glorification (Rom. 8:30)

Result: Justification

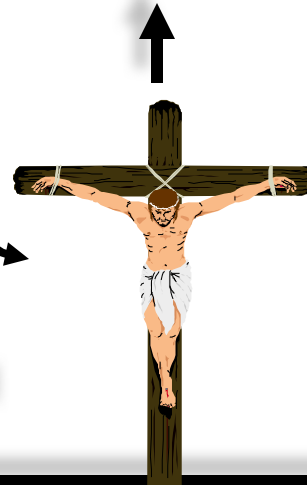
1. Forgiveness of sin
2. Imputation of Christ's righteousness

SOLA GRATIA

Righteousness

Sin

Protestant
Doctrine of
Justification



Old Testament

Ground: Atonement
SOLA CHRISTUS

New Testament

JUSTIFICATION

simul iustus et peccator

“same time just and sinner”

Luther's paradoxical dictum explaining that a Christian has a legal or forensic righteous standing before God according to the work of Christ, while at the same time lives as a sinner according to his own merits. This was adhered to by the Reformers in rejection to the Roman Catholic concept of infused righteousness.

JUSTIFICATION

Doesn't James 2:14–26 teach process justification?



JUSTIFICATION

BIBLICAL MATHEMATICS

Faith + Works \neq Salvation

Faith = Salvation + Works

**“It is faith alone that saves,
but the faith that saves will
not be alone.”**