

SOTERIOLOGY:
The Doctrine of Salvation
Gulf Coast Baptist Church
Bible Institute

A. Misleading statements about salvation

1. Believe on the Lord Jesus Christ - Acts 16:31
 - a) This passage does not say what to believe about Christ - "Believe what?"
 - b) The title Paul uses can be helpful - the man Jesus, who was crucified for our sins, who is the Resurrected Anointed One, is God Himself
2. "Believe that God loves you" - John 3:16 does not equal the gospel -
 - a) God is not fond of the world, He is not crazy infatuated about unbelievers (warm fuzzies)
 - (1) God loved (aorist - 1x act) by giving His Son - a one time act that occurred in human history
 - (a) All unbelievers are born under condemnation
 - (b) All unbelievers are enemies with God - verse?
 - (c) God demonstrated His love by providing the necessary means for man's salvation
 - (2) God loved because it's His nature, not because there is anything in mankind deserving His love
 - (3) John 3:16 is not referring to a continual fondness of the lost of the world
 - b) It does not include man's sinful condition
 - c) It does not include the resurrection
3. "Asking Jesus into your heart" is not a presentation of the gospel
 - a) What does that even mean?
 - b) "Which Jesus?" - Many different Jesus' could fill that void
 - (1) Muslim Jesus? Mormon Jesus? A good teacher?
 - (a) Muslims don't believe Jesus was the son of God, but they do revere him as a holy prophet.
 - (b) Mormons DON'T think Jesus is God, but a separate god created by God. And He didn't resurrect to redeem them, but to ensure their own physical resurrection after death
 - (c) Some believe that he was a loving and enlightened teacher from God who was sent to instruct us how to be decent to one another, but definitely wasn't God himself in human flesh
 - c) DANGER!!! Where is Christ's substitutionary death on cross for our sin, his burial, and resurrection?
4. "Confess your sins and ask Jesus to forgive you"
 - a) Faulty proof text: [1Jo 1:8-10 KJV] 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

- (1) Context: Who is the we? - John is writing to believers (1 John is not evangelistic)
 - (2) Confess: *homolegeo* - literally means to say the same thing
 - (a) This does not mean rattle off every wrong thing you have ever done
 - (b) Rather, agree with what God says about your action
 - b) The Holy Spirit convinces the world of the sin of unbelief - Jo. 16:8-9
 - (1) The Holy Spirit convinces the unbeliever about a quality of sin (singular): their lack of faith in Christ
 - (2) Confessing a list of sins is not necessary for forgiveness
 - (3) What if you forgot some?
 - c) DANGER!!!: Maybe God will, maybe He won't forgive you when you ask
 - (1) In the NT individuals are always exhorted to "believe!"; and never told to "ask"
 - (2) Problem: Ask implies maybe the individual says yes, maybe he says no - "I'm too bad, no way he'll forgive me!"
 - (3) Scripture never instructs the sinner to ask for forgiveness, only that God will forgive if you believe His promise
5. "Repent of your sins"
- a) Definition: *Metanoia* - literally, a change of mind
 - b) Repentance does not mean the unbeliever must turn from their sins in order to be saved
 - (1) Certain evangelistic efforts emphasize the unbelievers need to turn from their sin in order to be saved - i.e. - stop sinning
 - (a) "[Ray] Comfort tells an agnostic young man that what he 'must do is obey the command of God to repent, turn from your sins, let them go, trust the love of Jesus Christ.'"
 - (b) "...you will hear him [Ray Comfort] tell this young woman: "You've got to repent, turn from your sins, and put your trust in Jesus Christ... You've got to trust in him and stop sinning."
 - (2) The unbeliever is incapable from turning from their sins prior to salvation
 - (a) [Rom 6:17-18 KJV] 17 But God be thanked, that **ye were the servants of sin**, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.
 - i) Servants: *doulos* - literally, a slave; one who does the will of another
 - ii) All unbelievers are slaves of the sin nature prior to salvation
 - (b) [Eph 4:17-20 KJV] 17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 **Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:** 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ;
 - (c) [1Ti 1:15 KJV] 15 This [is] a faithful saying, and worthy of all acceptation, **that Christ Jesus came into the world to save sinners;** of whom I am chief.

- i) If the individual has turned from their sin then they have no need of salvation
 - (d) [Rom 6:5-6 KJV] 5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection: 6
Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.
 - i) This occurs as a result of salvation, it is not a condition for salvation
- c) Repentance does not mean feeling bad about your sin is not necessary for forgiveness:
 - (1) [Mat 27:3-5 KJV] 3 Then Judas, which had betrayed him, when he saw that he was condemned, ***repented himself***, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? see thou [to that]. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
 - (a) Repented - *metamelomai* - to care afterwards, i.e. regret:-repent (self)
 - i) He felt bad about the choice he made, beat self up
 - ii) Judas was so grieved by his choice that he committed suicide
 - (2) [2Co 7:9-10 KJV] 9 Now I rejoice, not that ye were made sorry, but that ye ***sorrowed to repentance***: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
 - (a) Repentance - *metanoia*
 - (b) Godly sorrow results in a change of mind
 - (c) The sorrow of the world affects the soul without a true change of mind and its byproduct is death
 - (3) “Very often the real difficulty arises from a misapprehension of the meaning of repentance. There is no salvation without repentance, but it is important to see exactly what is meant by this term. It should not be confused with penitence, which is sorrow for sin; nor with penance, which is an effort to make some satisfaction for sin; nor yet with reformation, which is turning from sin. Repentance is a change of attitude toward sin, toward self, and toward God. The original word (in the Greek Testament) literally means "a change of mind." This is not a mere intellectual change of viewpoint, however, but a complete reversal of attitude [a complete change of thinking about my sin and God's gracious provision].” - Harry Ironsides
- d) DANGER!!!
 - (1) Teaches a works/grace hybrid salvation - Romans 11 says if works not grace and if grace not works
 - (2) Emphasis on manipulating unbelievers to feel bad about their sin to bring them to a public decision - 17 verses of “just as I am”

6. Lordship Salvation

a) Description:

- (1) “Submission to the will of god, to Christ’ lordship, and to the guiding of the Spirit is essential, not an optional, part of saving faith.”
 - (a) “Saving faith is a placing of oneself totally in submission to the Lord Jesus Christ.”
 - (b) “Scripture teaches that Jesus is Lord of all, and the faith He demands involves unconditional surrender (Ro. 6:17-18)...The faith he demands involves unconditional surrender...Surrender to Jesus’ lordship is not an addendum to the biblical terms of salvation; the summons to submission is at the heart of the gospel invitation throughout Scripture.”
 - i) Context (Believers): [Rom 6:17-18 KJV] 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.
 - (1) Ye were the servants of sin - Imperfect (continuously in the past)
 - (2) But ye have obeyed - Aorist (point in time in the past)
 - (3) Being then made free from sin - Aorist Passive Participle (points to an action completed prior to being made servants of righteousness)
 - (4) Ye became the servants of righteousness - Aorist Passive Indicative
 - (a) The believer doesn’t make themselves a servant but is more accurately made a servant of righteousness by God
 - (b) This verse is not teaching that the unbeliever unconditionally surrenders themselves as part of requirement for salvation but rather that as a result of salvation by faith, God has made them servants of righteousness - the challenge of the Christian life is living up to what God say is true about us now that we are believers in Christ
 - ii) Context (Believers): [1Pe 3:15 KJV] 15 But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:
 - iii) Context (Believers): [Rom 12:1-2 KJV] 1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.
 - (2) “Salvation isn’t the result of an intellectual exercise. It comes from a life lived in obedience and service to Christ as revealed in Scripture; its the fruit of actions, not intentions. There’s no room for passive spectators: words without actions are empty and futile...The life we live, not the words we speak, determines our eternal destiny.”
 - (a) [Mat 16:24-27 KJV] 24 Then said Jesus unto his **disciples**, If any [man] will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose

his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

- i) If any man will come after me - *thelo* - desires to come after me
 - (1) The unbeliever does not desire to follow Christ
 - (a) [Rom 3:10-12 KJV] 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
 - (b) [1Co 2:14 KJV] 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.
 - (2) Being a disciple of Christ in the Gospels was not a condition for salvation
 - (a) [Jhn 6:60-69 KJV] 60 **Many therefore of his disciples**, when they had heard [this], said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 [What] and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life. 64 **But there are some of you that believe not.** For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 **From that [time] many of his disciples went back, and walked no more with him.** 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 **And we believe and are sure that thou art that Christ, the Son of the living God.**
 - (b) Jesus made these statements to sift out those followers who truly believed and those who were following him for the fringe benefits
 - (c) The ones that faithfully followed were those that had already believed that He was God
- ii) If this was a condition for salvation it would contradict multiple New Testament statements in Romans and Ephesians that salvation is by faith and not by works

- b) **DANGER!!!**: This is a works/grace hybrid that results in no salvation at all
- (1) Lordship salvation confuses Christ's statements about discipleship in the Gospels as well God's desires for New Testament believers as conditions necessary along with faith in Christ's crosswork in order to be saved.
 - (2) Lordship Salvation tears at the very heart of the gospel; it corrupts "the simplicity that is in Christ" (2 Cor. 11:3), it is a man-centered message that frustrates grace (Gal. 2:21). Lordship Salvation sets upon the sinner's path to Christ a stumbling block. Lordship Salvation makes rough and uncertain God's simple plan of salvation. (In *Defense of the Gospel: Biblical Answers to Lordship Salvation*, Revised & Expanded Edition, p. 49.)