***Paul's Appeal for Prayer Support, No. 12
Romans 15:30-33
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**How Do We Use Our Lives?**

**Some Christians Not Focused On Eternity**

Romans 15:30-33 Paul's Appeal for Prayer Support - Segment Number 12. I have discovered 2 things which many Christians don't like to hear and to which they react with indignant comments. First of all, the fact that every Christian will someday stand before the Judgment Seat of Christ to be evaluated by the Lord relative to the divine good works which he has produced during his lifetime, and to be rewarded accordingly, I find that there are some Christians that don't like to hear that kind of talk. They are upset by verses such as 2 Corinthians 5:10 that says, "For we [Christians, we] must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad." There are some Christians who do not like to read 1 Corinthians 3:11-15. "For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it, because it is to be revealed with fire; [the fire of God's judgment on the day of the Judgment Seat of Christ] and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire." A lot of Christians don't like to hear that kind of talk. They don't like to remember that near the very end of the Bible, in Revelation 22:12, Jesus says, "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done."

If these Scriptures are true, they clearly indicate that some Christians will be honored and enriched in Heaven beyond other believers. That makes some Christians very uneasy. Please remember that your good intentions of doing something for the Lord's work and a 'someday I mean to serve God attitude' does not count with the Lord for rewards. That brings no returns. What counts with the Lord Jesus Christ is what a believer does with what he has in life to meet the needs of God's work at any particular point in time. The battle is in progress now. What God looks to is what you have now to meet the needs of the battle.

The second thing I find that Christians don't like to hear is the fact that world conditions and timing are such that the rapture of the Christians to Heaven is very likely but a matter of a few years hence. In 1 Thessalonians 4:13-18, we have that grand declaration of what is ahead for us as believers. "But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. [This is of believers who have died.] For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. Therefore comfort one another with these words."

In Mark 13, we have this perspective added, verses 28 and 29. "Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near. Even so, you too, when you see these things happening, recognize that He is near, right at the door."

I need not remind most of you here this morning of the tremendous things that have taken place in our world, in our time, in our day, in recent months, and in recent years that have rapidly formed almost entirely, the picture that the Bible says will exist at the Second Coming of Christ. You are a very foolish person if you think that that picture is not different now than it has ever been before. You are a very foolish person to forget that 7 years before Christ returns, when that picture is fully completed, the Rapture will have taken place.

If this return of the Lord is true, it is also clear that many personal future ambitions will not be realized by Christians. That's why they don't like to hear this kind of talk. They have many ambitions of their own, plans of the future, and it irritates them to think that they are knocking themselves out for something that they will not benefit from or will never come to fruition. There are naive Christians among us who still ignore the biblical preview of the downward spiral of mankind into evil and rebellion against God and against His Bible, and vainly imagine that society will turn around for the better.

The Bible tells us things are on a downward spiral. And Christians who are knocking themselves out, pursuing their own ambitions in life, very often will defend themselves with the attitude expressed in 2 Peter 3:4 where Peter says in saying objectors of his day "and saying, 'Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.'" So, the argument today is 'we've heard about this imminence of the Rapture and the coming of Christ since New Testament times, and He hasn't come yet. So, we're not worried about it.' Christians who lose sight of the imminency of the Rapture (Which means that nothing has to be fulfilled in prophecy for Christ to come, that's the next thing that's going to happen relative to the Christian.), people who ignore the imminency of Christ, usually end up wasting their lives in terms of eternal rewards because they do not labor under a sense of urgency. They invest themselves for time and they mostly ignore eternity. Storing treasures in Heaven must wait for a more convenient time.

So, we have found that James says such a faith in Jesus Christ is dead in terms of producing divine good service, which saves the potential value of one's life on earth for rewards in Heaven. Every Christian either has his eyes on the Lord, and he saves his life for storing treasures in Heaven, or he has his eyes on himself and he loses his life by failing to perform divine good works. So, he will suffer loss at the Judgment Seat of Christ.

Matthew 16:25-26 speak to this very poignantly. "For whoever wishes to save his life shall lose it [Save his life in terms of pursuing his own objectives]; but whoever loses his life for My sake shall find it [Loses his life in the things of God's service]. For what will a man be profited, if he gains the whole world, and forfeits his life [the value of his life on earth for storing treasures in Heaven]? Or what will a man give in exchange for his life?" What could be more valuable in which to invest your life than the service of God? You answer the question. It has been repeated down through the ages.

So, Christians who don't like to hear about the fact that Christ is coming very soon and a lot of ambitions and plans are never going to be realized, should really remember what Paul said in Philippians 1:23 where Paul says "But I am hard pressed from both directions, [That is, to stay alive on this earth or die and go home to be with the Lord.] having the desire to depart and be with Christ, for that is very much better." That is very much better. I, for one, am quite ready for the Rapture to arrive and I would be very happy to see it come very soon.

**Unbelievers Not Ready For Eternity**

The unbelievers, on the other hand, are also irritated I've discovered. They deeply resent about hearing of their sinful conditions and of their being helplessly doomed to Hell with no way out by their own works. The people of our society are extremely antagonistic to that kind of talk. This is what Romans 3:10-12 try to point out when Paul said, quoting the Old Testament Scriptures, "as it is written, 'THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.'" Then verse 23 sums it up, "for all have sinned and fall short of the glory of God." Any good work an unbeliever does is in God's sight a filthy garment, Isaiah 64:6 tells us, which cannot cover his sinful condition before God.

**God's Provision**

**Salvation - Eternal Fellowship**

God's provision for salvation is eternal life in Heaven as a gift to lost sinners who do no more than trust in Jesus Christ to save them. This is the Free Grace Salvation that we have read about so often in Ephesians 2:8-9 and in Romans 6:23. Our assurance of being saved is based entirely on the veracity of God to His promise to save the believer who trusts in His Son. John 3:16 tells us that, John 5:24, John 6:40:7. You believe and you're in the family of God. You trust in Christ and His provision for you, your home free and secure. Faith which saves the lost sinner then is an act of appropriating God's gift of salvation through trusting in Jesus Christ as Savior and nothing else, Free Grace Salvation.

**Temporal Fellowship**

Such a saved believer will, at times indeed, yield to the appeals of his sin nature, and he will do evil. The sinning child of God is out of temporal fellowship with his Father in Heaven, and he must confess the evil to God privately to be restored to blessings, but not to his salvation, he never lost that, 1 John 1:9. Nor did his sinning indicate that he never was saved in the first place.

A child of God out of temporal fellowship, James has told us, has a dead or inactive faith in Christ in terms of producing divine good service to earn heavenly rewards. Put it this way: thus for the Christian, dead faith time is downtime in earning rewards. And don't ever forget it, dead faith time is downtime in earning rewards.

We have gone through a detail of James 2:14-26. I know you understand it backwards and forwards now. As you know, it is often misinterpreted as being directed to unbelievers, warning them against a false faith which has led them to think they're saved when they are not. James does not deal with that kind of a subject at all. James deals with Christians and Christians who are sinning. The argument often is that James is saying that one's salvation is confirmed by one's lifestyle of good works. Otherwise, if their lifestyle does not conform with good works, they have a false faith. These good works are purportedly there because the lost sinner, at the point of trusting in Christ, made a commitment also to obey Him, made Him Lord. To make Christ Savior and Lord, this is known as Lordship Salvation. But under this system, you never sure how many sins you can commit before you have indicated to yourself that you were never served in the first place.

James makes it amply clear that he is writing to Christians who are out of temporal fellowship, believers with unrepentant and unconvinced evil in their lives. Please remember that James 2:14-26 is a single unit of thought. It's dealing with genuinely born-again people who can never again be lost. Once you understand that, you will never misinterpret James again. James is not discussing true and false faith unto salvation. People know whether they have believed in Jesus Christ as Savior or not. They have the certainty of having trusted in Christ like the blind man in John 9:35-38. When Jesus says, 'Do you believe in the Savior, do you believe in the Messiah?' He says, 'Who is He Lord?' He [Jesus] says 'I am the Messiah.' He [the blind man] says, "I believe." Now, this man was not wondering whether he had possibly been the victim of some psychological deception. Something had happened to trick him into leading himself to imagine that he had believed in Jesus Christ as Savior. You'd be surprised how many Christians who agonized over that issue. Did I really believe or was this some psychological quirk in my mind that I think I believe when I really didn't believe, did I really trust? I'm here to tell you that all that kind of thinking is a bunch of baloney nonsense that the Lordship Salvation people have created. You know, what you believe and what you don't believe. That's nonsense to be wondering, do I really believe something.

James is writing to Christians whose faith in Christ is not alive in terms of being productive of divine good works? He's calling on Christians to repent of their evil ways to start being doers of the doctrine they know. It is a call to Christians to save their lives from being wasted by living out of the inner circle of temporal fellowship in carnality. God's blessings in time and rewards in eternity depend upon our obedience to doctrine and our positive volition to the leading of the indwelling Holy Spirit. James wants believers to practice their saving faith in order to earn rewards at the Judgment Seat of Christ.

God's Free Grace Salvation, of course, is so magnificent it does stagger the human mind so that even Christians sometimes tend to wonder if there isn't a catch somewhere. Would God really just hand me eternal life, a no-good-nick like I am? He just would hand me eternal life if I'll accept it? You wonder if there's not a string, there's not a catch. That actually was the attitude, you know, that Paul, to his disappointment, found in the Galatian Christians in Galatians 1. After all he taught them, Galatians 1:6-9 Paul says "I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you, and want to distort the gospel of Christ." Some people have come in and said, 'Oh no, hey man, you're not going to be saved just by trusting in Christ as Savior. You have to perform the Mosaic Law. You have to commit yourself to the moral code of the Mosaic Law.' You see, they had Lordship Salvation in Paul's time. Paul says, 'I can't believe after all I've taught you people, I leave you and the word I get back is that you're getting yourselves all involved in legalism so that you're going to really another gospel.' Verse 8, "But even though we, or an angel from heaven, should preach to you a gospel contrary to that which we have preached to you, let him be [anathema,] accursed. As we have said before, so I say again now, if any man is preaching to you a gospel contrary to that which you received, let him be [anathema] accursed."

This is serious business to contaminate the Free Grace Salvation plan of God. I hope you fully understand it so that you are fully equipped, that your antenna are fully in tune when you hear this by prominent preachers whom generally we can trust, but who have gone astray on this subject, that you will know to draw the line, they are wrong and the Word of God does not teach a salvation plus a commitment to behave yourself.

People always want to add works to the work of Christ on the cross for salvation. James never teaches that the presence of good works is a necessary part of salvation or that it is an inevitable consequence of it either. James does teach that a born again Christian needs to keep his faith in Christ productive with godly living and good works by staying in temporal fellowship.

**Summing Up The Lordship Salvation Debate**

Now we're going to tie this up today on this subject of Lordship Salvation/Free Grace Salvation and the current theological debate, going back to the prime object of Dr. John MacArthur's attack in his book "The Gospel According To Jesus." The prime focus of his attack was Dr. Lewis Sperry Chafer, the founder of Dallas Seminary and Dallas Theological Seminary itself. Lewis Sperry Chafer opened up, not only to American society but to all the world, real exposition and understanding of the Word of God. There is no doubt that the most perceptive, the most analytical, the most accurate, the most effective preachers of the Word of God and missionaries all over the world are graduates of Dallas Seminary.

On the very first page of Dr. MacArthur's book, on the very first footnote, he zeroes in on Dr. Lewis Sperry Chafer. He says in his book on page 15 "The gospel in vogue today holds forth a false hope to sinners. It promises them that they can have eternal life yet continue to live in rebellion against God. Indeed, it encourages people to claim Jesus as Savior, yet defer until later the commitment to obey him as Lord." At that point he has a footnote, Footnote No. 1. Here's what the footnote says, "Lewis Sperry Chafer, whose teachings helped generate the popularized gospel of today, held that 'to impose a need to surrender the life to God as an added condition to salvation is most unreasonable. God's call to the unsaved is never said to be unto the lordship of Christ.'"

It is interesting that Dr. MacArthur did not quote the whole sentence. He stopped at a colon in Dr. Chafer's book, from which he is quoting the third volume of the Systematic Theology, Page 385. What Dr. Chafer said was "to impose a need to surrender the life to God as an added condition of salvation is most unreasonable. God's call to the unsaved is never to be unto the lordship of Christ, [and the rest of the sentence says,] it is unto His saving grace." It is unto to His saving grace. It is very important to read that phrase because that phrase indicates what Dr. Chafer meant. Chafer was saying Salvation is a matter of receiving God's saving grace through Christ. What your life should be, what you should be as a Christian, is another subject. Indeed, there are a great deal of requirements in that respect, but they are totally apart from the issue of salvation itself.

First of all, is this grace act. And what Chafer meant by those words made it very clear that he was talking about a salvation that is a product entirely of the work of God. It's quite unfair to leave those few words off the end of the sentence in the process of quoting him.

Furthermore, Dr. Chafer in his book also on that page 385 has this to say following that sentence: "With the reception of the divine nature through the regenerating work of the Spirit, a new understanding and a new capacity to respond to the authority of Christ are gained." He also says, "The error of imposing Christ's Lordship upon the unsaved is disastrous, even though they are not able intelligently to resent it or to remind the preacher of the fact that he, in calling upon them to dedicate their lives, is demanding of them what they have no ability to produce." So that, what Dr. Chafer pointed out when he used the phrase "we are called unto His saving grace," he is making it clear that an unsaved person can't even make a commitment to Christ. The unbeliever has no capacity to say "I am going to serve the Lord." He has nothing but an Old Sin Nature human self-willed effort that he can commit himself to. This is a positive thinking attitude, but it has nothing to do with spiritual capacity to really live for God. And what Chafer was trying to say was you don't ask an unbeliever to make promises about how he will act once he is a Christian. He can't make any real promises and he has no capacity to enforce that. And in fact, that kind of interjection makes him think that his good service and his good acts and his good works is what gets him saved, so it leaves him in a lost condition. The unsaved at the point of salvation can only do one thing. They can accept God's offer of free grace salvation by trusting in Christ as Savior.

I want to read the rest of Dr. MacArthur's quotation here in his book "The Gospel According To Jesus" pages 15&16. He continues. "It promises salvation from hell, this false gospel he's talking about; it promises salvation from hell, but not necessarily freedom from iniquity. It offers false security to people who revel in the sins of the flesh and spurn the way of holiness. By separating faith from faithfulness, it leaves the impression that intellectual assent is as valid as wholehearted obedience to the truth. Thus the good news of Christ has given way to the bad news of an insidious, easy believeism that makes no moral demands on the life of sinners. It is not the same message Jesus proclaimed."

Here again, MacArthur is criticizing Chafer for separating faith from faithfulness, and he calls this an easy believeism salvation. What Dr. Chafer was referring to when he used this expression of separating faith from faithfulness was a movement that was called the Oxford Movement. In the earlier part of this century [The 20th Century], this was a movement that centered on self-reformation, clean up your life and get accepted by God. Self-reformation instead of regeneration, the Oxford movement was an insidious and a very dangerous deception. This is what Chafer was referring to when he said on page 385 of Volume 3 of his Systematic Theology, "They [the people in the Oxford movement, they] substitute consecration for conversion, faithfulness for faith, and beauty of daily life for believing unto eternal life." Now, it is very clear that what Dr. Chafer was talking about there was not that a Christian can be saved and then not live a godly life. That isn't what he meant by separating faith from faithfulness: that you can be saved, but you don't have to be faithful to the Lord. What he was saying is that these people were actually doing that very thing. They were saying they could just be very faithful to certain moral principles and that that would take them into Heaven. Hell at this moment is filled with moral people. Chafer's point was 'you must have faith in Christ in order to be faithful to Christ.' So, here again is attack on Chafer, which is really a deception.

Then, Dr. MacArthur on page 16 of his book says, "The church's witness to the world has been sacrificed on the altar of cheap grace. Shocking forms of open immorality have become commonplace among professing Christians. And why not? The promise of eternal life without surrender to divine authority feeds the wretchedness of the unregenerate heart. Enthusiastic converts to this new gospel believe their behavior has no relationship to their spiritual status, even if they continue wantonly in the grossest kinds of sins and expressions of human depravity." What Dr. MacArthur is referring to there, again, is Chafer's concept of Free Grace Salvation. He calls it "cheap grace." MacArthur attributes here sinful conduct in professing Christians to Free Grace Salvation concept, which leaves a sinner unsaved. Chafer's point here is that instruction in doctrine following salvation develops a spiritual capacity which is necessary to make Christ one's Lord in his conduct as a believer. You cannot make Him your Lord before you're saved.

Now, I have sat in the classes of Dr. Chafer and I can assure you that he was never suggesting that a Christian's life is irrelevant. The very first course he taught us in Dallas Seminary was a course on how to be spiritual. To him, if a minister did not know how to handle personal spirituality, which was to be filled with the spirit, he hadn't even gotten to base one and he was out of the running already. We spent weeks on the subject of the godly life. But that godly life was based upon being in Christ, in God the Son, so that a godly life could be expressed. You see, this is where the confusion lies.

Dr. MacArthur also attacks Chafer on Chafer's view of repentance. In McArthur's book on pages 160 & 161, he says "Nevertheless, some dispensationalists must continue to advance the notion that preaching repentance to the unsaved violates the spirit and content of the gospel message. Chafer's Systematic Theology listed repentance as one of the more common features of human responsibility, which are too often erroneously added to the one requirement of faith or belief. Chafer noted that the word repentance is not found in the gospel of John and occurs only once in Romans. He pointed out also that in Acts 16:31, Paul did not tell the Philippian jailer to repent. Chafer viewed that silence as an overwhelming mass, irrefutable evidence making it clear that the New Testament does not impose repentance upon the unsaved as a condition of salvation." Yet everything that Dr. Chafer said is true. The word repentance does not occur in the gospel of John which is devoted to telling you how to be saved. At a pointed moment like the Philippian jailer 'what must I do to be saved?', Paul doesn't say 'first you must repent,' by which MacArthur means 'I want you to make a commitment that you're going to live a good life and I want you to trust in Christ as Savior.' All that is true.

In Dr. Chafer's Volume Three of the Systematic Theology on page 372, he defines his meaning of repentance. You will notice that under one, the meaning of the word the word "metanoia" is in every instance translated repentance. The word means a change of mind. Chafer's point is that repentance is not an expression of sorrow, as is often believed by people. Notice the words that follow: "The common practice of reading into this word," Chafer says, "the thought of sorrow and heart anguish is responsible for much confusion in the field of Soteriology." That is, in the doctrine of salvation. He goes on to say, "There is no reason why sorrow should not accompany repentance or lead on to repentance, but the sorrow, whatever it may be, is not repentance. In 2 Corinthians 7:10, it is said that 'godly sorrow worketh repentance,' that is, it leads on to repentance; but the sorrow is not to be mistaken for the change of mind which it may serve to produce. The son cited by Christ as reported in Matthew 21:28-29 who first said 'I will not go' and afterward repented and went, is a true example of the precise meaning of the word. The New Testament call to repentance is not an urge to self-condemnation, but is a call to a change of mind which promotes a change in the course being pursued." And that is exactly right. Repentance is shifting gears from your eyes on yourself, your focus on the gods of your life and changing your focus to the living Christ and to the Word of God.

Dr. MacArthur, in a footnote at this point, indicates that Dr. Chafer has contradicted himself on repentance. MacArthur says, "Dr. Chafer, begin by saying repentance is part of salvation and then he ended up by saying that repentance is in addition to the gospel." Dr. MacArthur, in his book on page 161 has a footnote relative to quotations from Dr. Chafer's Systematic Theology, Volume Three. Footnote number 6 he says, "Page 376, This was a curious conclusion to a section Chafer began by affirming, 'as dogmatically as language can declare that repentance is essential to salvation and that none could be saved apart from repentance.' Page 373. Chafer's apparent self-contradiction turns on his definition of repentance, which he saw as simply a change of mind, Page 372, a turning from unbelief to faith. He declared that repentance in the context of salvation is nothing more than, 'a synonym of the word belief.' Page 377. Thus in Chafer's system, calling people to faith in Christ is the same as preaching repentance. One concludes that Chafer would have preferred to eliminate the word repentance from the gospel presentation altogether and thus avoid the risk of confusing the, 'glories of grace' in the minds of those who understood repentance as something more than simple faith. Page 378."

But of course, what Dr. Chafer was saying was that repentance is part of believing; repentance is not an emotional expression as it is often thought of, and that's what people mean by repentance. He was making it clear that the idea of clearing up your life was not part of being saved. That was not the way to salvation. So, Chafer didn't really contradict himself. He was very carefully defining repentance as a change of mind, as Dr. McArthur and his footnote here recognizes, and indeed as its basic meaning is to be brought into harmony with God. He accuses Chafer of self-contradiction. But there really isn't. What Chafer points out is that the lost cannot repent unto salvation apart from believing the gospel. On page 373, under The Relation Of Repentance To Believing, Dr. Chafer says, "Too often when it is asserted-as it is here-that repentance is not to be added to belief as a separate requirement for salvation, it is assumed that by so much the claim has been set up that repentance is not necessary to salvation. Therefore, it is as dogmatically stated as language can declare, that repentance is essential to salvation and that none could be saved apart from repentance, but it is included in believing and could not be separated from it." This is the part that MacArthur is referring to and saying Chafer begins by saying repentance is essential to salvation and then later contradicts himself and says, "You can't add that to salvation." Well you see, Dr. Chafer is making it very clear that repentance as part of salvation is coming into harmony with God by trusting in Christ as Savior.

Therefore, it's 2 sides of the same coin. One side is repentance. The other is believing you can't do one without the other. Repentance as an emotion is in fact an addition to the biblical basis of salvation by faith in Christ. Emotional agonies to saved, you see, actually suggest that God's justice toward sin has not been satisfied by Jesus Christ and so God must be moved to save us in some way. When you add repentance and emotion, you're pleading with God and that is commonplace.

I've already told you that when I became pastor of Berean Memorial Church and we were in the old library auditorium, that bench that my predecessor had down front covered with an army blanket was the point of repentance. And I sat and watched people being brought down the aisle to kneel before that bench in order that they might cry out in agony to God to be saved that they might express their sorrow, it was the mourners’ bench, and salvation came through expressing repentance at the mourners' bench, and you didn't get in without it. You can suspect what the first thing was that I threw out upon my appointment as the executive head of this ministry.

The gospel is good news to be believed unto eternal salvation. It is not something to coax mercy from a reluctant deity. The mourners' bench for repentance unto salvation is not God's way of saving faith. Dr. Chafer wrote the doctrinal statement of Dallas Seminary. I have enclosed it in that handout. Article 7 deals with 'Salvation Only Through Christ.' In the first part, Dr. Chafer points out that everybody is faced with the need for eternal life and that there is no religious activity or any other human commitment that you may perform, no good resolutions, no subjecting yourself to anybody's rules of ecclesiastical organization or otherwise, anything other than the finished work of Christ that can bring you into eternal life, into Heaven. The last paragraph says "We believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing and is no way in itself a separate and independent condition of salvation. Nor are any other acts such as confession, baptism, prayer or faithful service to be added to believing as a condition of salvation." Then he has those Scripture passages which verify that point. The statement does include repentance as a part of salvation in the biblical sense of establishing harmony between a lost sinner and a holy God through faith in Christ.

I've given you a handout this morning copied from Dr. Lewis Sperry Chafer's Systematic Theology Volume Three pages 384-388. This is part of a chapter which deals with things that had been added as requirements to salvation, in addition to the biblical requirement of faith in Christ as one's personal Savior. This is a very valuable section and you should read this section over very carefully.

Section 4 of this chapter deals with adding a commitment to surrender to the will of God, to believing in the Lord Jesus Christ for salvation. This is precisely the issue for which Dr. MacArthur is contending in his book, "The Gospel According To Jesus," in which he seeks to defend the concept of Lordship Salvation. You'll note that I made a notation in the margin of my copy of the theology as I sat in Dr. Chafer's class 35 years ago at Dallas Seminary studying this very subject on Lordship Salvation. You might want to keep that because Abraham Lincoln's handwriting became valuable and you have part of mine right there and who knows? But I wrote as a summary of what was being heard in that class that day "The Appeal To Make Christ Lord of Your Life." That was my summary statement as to what this section for Believe in Surrender to God was all about. This is part of a longer section of things people add to believing in Christ to be saved. This one is "Believing and Surrender to God." And it just struck me as I read that, that this business of Lordship Salvation is not all that new, is it? 35 years ago that idea was knocking around, which caused Chafer to write this very explicit statement.

This section is such a brilliant presentation of what is involved in being saved and distinguishing between being saved and living for God, that you read this and you almost think that Dr. Chafer wrote this as a refutation to this current debate. It is right on target. It deals with adding commitment to the will of God to believing in the Lord Jesus Christ for salvation. This is the very issue, you see, upon which Dr. MacArthur attacks Chafer and Dallas Seminary.

The spiritual failures of Christians, of course, cannot be prevented by revising the terms of the gospel of the grace of God. Christians will fail, but that failure must be dealt with in a totally different way than revising the terms of the gospel. The pop evangelism expression that all of you are acquainted with of giving one's life to Christ as the means to salvation is really an example of Lordship Salvation's demand for surrender to God. Yet this is the term you hear all the time by some prominent radio preachers telling people how to be saved by giving their lives to Jesus. The Bible never teaches that a saved person will always treat God in love and that he will not yield to his own self-centeredness and his animal lust that appealed to him from the Old Sin Nature. All you have to do is read the terrible things that the Christians in the church at Corinth were doing and then notice that repeatedly Paul calls them the "saints of God." You see the problem? Christians do not act up to their heritage, ... but they are still Christians.

Dr. John E. Danish, 1977

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