

Dr. S. Lewis Johnson said “to insist on a complete submission to God’s will as necessary for salvation is unsupported by not only the Gospel of John, but also the Book of Acts.” He goes on to cite Professor Everett F. Harrison and says if you read the entire book of Acts, you cannot find one single passage where unsaved people are pressed to completely submit to Jesus Christ as their personal Lord. That is a matter of progressive sanctification.

In justification we simply believe in Jesus Christ and are saved by God’s grace apart from any works. In sanctification we begin to work out our salvation in a progressive development that obeys and applies the Scriptures. The result is we move toward rewards and lay up treasures in heaven.

When Curtis Hutson was asked whether or not he believed in the matter of surrender he said “Absolutely! Wholeheartedly! But not to be saved. . . . The surrender of the life to the Lordship of Christ is a beautiful and wonderful thing; but when you make surrender a requirement for salvation, it becomes an ugly, dirty, wicked thing and frustrates the marvelous grace of God!” (*Ibid.*, p. 306).

QUESTION #14 – What about the idea of confession in grace salvation?

Many of those who support Lordship salvation include the concept of confession in real salvation. To them, one must believe in Christ and publicly confess Christ. Lordship proponents often demand some motional or decisional proof.

Often times a text like Matthew 10:32 is used for their support. However, if one carefully examines the context of Matthew 10, there are some major problems with this. First, this was a teaching specifically given to Israel and not Gentiles (Mt. 10:5-7) and this was a message given to specific disciples who were to demonstrate it with spectacular signs to Israel (Mt. 10:8).

Furthermore, before Jesus was crucified He actually changed this message. In Matthew 10:9-10 Jesus tells his disciples that they were not to acquire gold or silver for a money belt. They were not to acquire a bag, tunic, sandals or even a staff. But later, just before He was to be crucified, he told those same disciples just the opposite (Luke 22:35-36).

This instruction about Israel confessing that Jesus is the Jewish Messiah is not instruction given to preachers and teachers in the Grace Age. It is true that a believer in the Grace Age should grow to understand that Jesus is the Jewish Messiah, but this promise given by Jesus in Matthew is a specific promise that Jews who would confess that Jesus was the Jewish Messiah on earth would be honored by Jesus before God the Father in Heaven. **This has nothing to do with being saved by confession.**

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Another text often cited is Romans 10:9-10. It is stated by Lordship proponents that confession is part of salvation. However, if you track the conjunctions “for” which begin verses 10, 11, 12 and 13, which are designed to explain exactly what Paul means, the confession is made to God, not to or before men. In other words, whoever calls out to God in the matter of believing on Jesus Christ for salvation will be saved.

QUESTION #15 – What are some biblical illustrations that clearly disprove Lordship Salvation?

There are several biblical examples we could cite that clearly disproves Lordship salvation, but we will specifically cite three here:

Biblical Illustration #1 - The illustration of Lot.

In II Peter 2:7-8, Lot is called “righteous Lot (δικαιον Λωτ).” The word “righteous” is in the same word family from which we get our word “justification.” You must conclude that Lot is a man who we may expect to see in eternity because he had the righteousness necessary to get him into eternity.

Now if you track Lot’s life in the book of Genesis, it is not the story of one who was godly, who was submitted to the will of God. In fact, the only thing Lot ever did in life was to not want men of God raped, but even in that his compass was morally confused:

- 1) - When given a choice, Lot was not interested in God’s will, but a plush worldly life in godless cities. Gen. 13:1, 5, 8-11
- 2) - Lot’s existence was not being lived in a godly environment nor was he himself living in a godly way. Gen. 18:16, 20, 22-32
- 3) - Lot was certainly not a righteous or God-honoring father when he would offer his own daughters up to men to rape them. Gen. 19:1-8
- 4) - The last glimpse we get of Lot is a scene in which he is drunk, committing incest with his daughters. Gen. 19:30-38

Now there is no possible way you can analyze Lot’s life and say there is a man of God who was committed to knowing and doing God’s will. If you take Lot’s life up against a Lordship salvation gospel, you would conclude he could not possibly be saved.

However, the Word of God says he was saved. He was justified. He was righteous. How is that possible? It is possible because positional justification is not the same as practical sanctification. We will see Lot in heaven not because he deserves to be there anymore than we do, but because of the pure grace of God.