

# THE CORNERSTONE

July 2018

IN CONGRESS, JULY 4, 1776.  
**A DECLARATION**  
BY THE REPRESENTATIVES OF THE  
**UNITED STATES OF AMERICA,**  
IN GENERAL CONGRESS ASSEMBLED.

**W**HEN in the Course of human Events, it becomes necessary for one People to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature's God entitle them, a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation.

We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness--That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles, and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experiences hath shewn, that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these Colonies; and such is now the Necessity which constrains them to alter their former Systems of Government. The History of the present King of Great-Britain is a History of repeated Injuries and Usurpations, all having in direct Object the Establishment of an absolute Tyranny over these Colonies. To prove this, let Facts be submitted to a candid World.

He has refused his Assent to Laws, the most wholesome and necessary for the public Good.

He has forbidden his Governors to pass Laws of immediate and pressing Importance, unless suspended in their Operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.



## Missions for the Month



**Patrick & Debbie O'Connor (E3 Partners)**  
by Patrick O'Connor

### Safely home from western Honduras (May 2018)

My 14-day Honduras ministry trip this month has been a re-charge for me! In western Honduras, I traveled with my very good friend and colleague John Linares to seven locations in the mountains to follow-up God's new churches, but to also train and mentor for healthy churches. This was the area Deb and I (with Victor Almendarez and others) pioneered 1997.

We set out to train leaders in 5 regions representing many churches. We learned that on-going follow-up and mentoring are very important.



---- > <https://youtu.be/JViWWFRwbEA>

Watch "Patrick O'C -- Copan Ruinas town // Western Honduras. 43 second video. (2018 May 14)." on YouTube

Near the end of summer, I am hoping to accompany a new in-country missionary to the Mosquito Coast of eastern-most Honduras in September, for which I am processing hopeful-details to be there in the eastern sector of Honduras.

**Andy Woods—Pastor**

## What Is Wrong with Lordship Salvation?

Lordship Salvation is the idea that an unbeliever must commit all areas of his life to Christ as a condition for being justified before God. Another way of articulating Lordship Salvation is, "if Jesus is not Lord of all then He is not Lord at all." Lordship Salvation began to significantly enter the American evangelical community in the 1980's through the ministries of various prominent theologians and pastors.

The movement began with the well-intentioned concern to address too much carnality in the Christian world. However, the proposed solution to this legitimate concern was to increase the sole requirement for initial salvation in an attempt to argue that carnal Christians were never really saved in the first place since they had never initially yielded to Christ's Lordship. Sugar Land Bible Church does not believe in or teach Lordship Salvation. For example, Position Statement #6 in our church constitution says, "turning from sinful acts may and should result from repentance and faith in Christ, but is neither a requirement for nor a part of salvation. In the same way, a sorrow for sin is neither a requirement for nor a part of salvation. Were this the case, then our salvation would rest, at least in part, on our own works and merit, something that is quite foreign to the Scriptures." Many people look at the Lordship controversy as merely semantics. They believe that this issue has no real significance for practical living or ministry. In actuality, Lordship Salvation introduces at least *seven* major problems into the life of a church.

### SEVEN PROBLEMS WITH LORDSHIP SALVATION

*First*, Lordship Salvation changes the very heart of the Gospel, which only requires a child-like faith to receive justification before God. There are probably somewhere between 150 to 200 New Testament passages which singularly condition a lost person's salvation upon belief alone in Christ (John 3:16; 6:28-29; Acts 16:31; Rom. 1:16; Eph. 2:8-9, etc....). Belief is a synonym for faith or confidence or trust in God's provision. The moment a lost person exercises trust in Christ is the moment he is saved. Lewis Sperry Chafer, Theologian and founder of Dallas Theological Seminary, entitled this biblical phenomenon: "Belief: God's One Condition of Salvation." Why has God made salvation so simple? God has designed salvation as a free-gift (Rom. 4:4-5). If there were some human action to be performed beyond belief, then salvation becomes something that we do rather than what God does. Such a human insertion reduces salvation's free-gift status by making it something we earn. In other words, under the Lordship Salvation model, surrender or commitment becomes a work that one does to earn salvation despite the fact that the Scripture is clear that salvation is not by works (Eph 2:8-9; Gen. 15:6; Isa. 64:6). Also, God has specifically designed salvation so that the principle of human boasting is eliminated (Rom. 3:27; 4:2). Yet, if the unsaved could do anything to merit salvation beyond simple belief, such as commit, sorrow, or surrender, then he has contributed to his salvation and thus has something to boast over. God cannot allow this to happen given His aversion to pride of any sort (Isa. 42:8). Lordship Salvation perverts this divine order by making salvation something we do for God rather than something He has done for us. It is Christ who saves us rather than our personal sorrow over sins or surrender or commitment to Him.

*Second*, Lordship Salvation places an impossible requirement upon the unsaved. The unsaved person is dead in his trespasses and sins (Eph. 2:1) and thus incapable of doing anything of a spiritual value before God, such as obey, sorrow, submit, forsake, etc. By making these other things the conditions of initial salvation rather than simply believing, obstacles are placed in front of the unbeliever



*Safely home from the Amazon of Peru (April 2018)*

*God is good and these are some highlights from three weeks in Peru: Patrick had many many miles along the Amazon River in Peru (but also Brazil and Colombia) to visit many pastors in a large number of river villages. Training and mentoring for new churches and strong churches was Patrick's theme.*



Santa Isabel Village on the Amazon (Perú) April 2018

Watch <https://youtu.be/-fpqzUjcP1M> —> "O'Connor in Santa Isabel Village on the Amazon (Perú). 47 second video. April 2018". Interesting!

*Debbie had her 2nd annual women's conference in Yurimaquas town on the "Rio Huallaga" river with 67 ladies. Two came from Honduras and two from Texas.*

*Patrick and Deb had their final portion of this three-jhgweek trip in Arequipa town, in the south, to come alongside for two days a church planter there for his two church planting sites.*

## **Safely home from Peru trip (February 2018)**

Highlights from Peru this month included shifting into my new (very good) role as e3 Partners Global Mentor Coach, with time in Tacna, Arequipa, Puno, Sicuani and Cuzco. In each location we had training opportunities, but also eyeball to eyeball time with area church planters. Sicuani was an area where Debbie had participated with jump-starting a new church plant two years ago. That church is thriving! Arequipa town allowed us to be in two new church plants, as did Tacna town (one church). We also trained in Cuzco.

Time with traveling colleague (and new missionary to the jungle of Peru) Casey Laws was a thrill as we deepened our relationship one with another. This was my fifth extended time with Casey and so I tried to share with him -- as best possible -- things I have learnt through the years about the missionary trail. Casey is a godly fellow and we both learnt from each other. He is a thrill!

While in Peru, we purposely took “30 hours off” as an attempt to have a personal retreat of sorts in an indigenous (truly!) village and island of Isla de Tequila. What a thrill!



----> Watch "My Capernaum Day! Patrick [Andes Perú](https://youtu.be/PXDmbNk1Go4) 2/16/18. (28 second video)" <https://youtu.be/PXDmbNk1Go4> Within ministry, ‘coming away’ is KEY.

It is good to be safely home! Thank you for being in our lives!

Patrick and Debbie

that he or she is incapable of fulfilling. The lost can do only one thing that is pleasing to a holy God: trusting in His provision for salvation. What then shall we make of the numerous biblical commands for the lost to repent (Acts 2:38; 17:30; 2 Pet 3:9)? The Greek word translated repent is *metanoēō*. It comes from two Greek words *meta* and *noeō*. *Meta* means change, as in metamorphosis or metastasize. *Noeō* means "to perceive." From the word *noeō* we get the English word "notion," which refers to an idea emanating from the mind. Thus, repent or *metanoēō* means to change one's mind about Christ rather than to change one's behavior to come to Christ. In this sense, repentance is a synonym for faith. Position Statement #6 captures this idea when it says, "The New Testament word for repent (*metanoao*) means to 'change one's mind.' It does not mean to 'turn from sin', a current day definition. We believe that salvation is based upon the one condition of faith of which repentance is a vital part. In the New Testament when a person heard the gospel and agreed with it, he was changing his mind, thus in the process of repenting. He was going from doubt, confusion, or unbelief to belief in Christ as Savior. It is in this way that repentance is related to salvation. It should be made clear that it is possible for a person to understand the gospel and yet refuse to accept Christ as Savior. However, one cannot truly believe in Christ without having first repented."

*Third*, Lordship Salvation ignores the possibility of a carnal Christian. If complete commitment and yielding to Christ is an initial prerequisite for salvation, then there is no such thing as a believer who is carnal or not completely surrendered to Christ. Yet the Bible contains numerous examples of carnal believers. For example, Lot, who is called positionally "righteous" three times (2 Pet. 2:7-8), exhibits perpetual unrighteous behavior in his daily life (Gen. 13:10-11, 19:1, 7-8, 14, 30-38). Similarly, the Corinthians are called saints (1 Cor. 1:2) yet the rest of the book of First Corinthians reveals their un-saintly behavior. Thus, Paul refers to them as carnal believers (1 Cor. 3:1-3). While carnal Christianity is obviously not God's perfect will for His children, such a categorization is a legitimate possibility.

*Fourth*, Lordship Salvation confuses progressive sanctification with justification. After coming to Christ, God issues another call for His children to pursue practical sanctification or discipleship. For example, those whom Christ called to be His disciples, like Peter, were already believers (Matt. 16:24-25). We see the same salvation pattern at work through Old Testament Israel. First, the nation was redeemed through the Passover Lamb and then, sometime later, the nation was put under the Mosaic Law for purposes of sanctification (Exod. 19:1 ff). Thus, submission to Christ's Lordship is a prerequisite for this second step of progressive sanctification rather than for the initial step of justification. Therefore, the Scripture teaches Lordship Sanctification rather than Lordship Salvation. Lordship Salvation confuses this two-step approach by reading the principles necessary for progressive sanctification back into what is required for justification. In other words, what is the result of salvation mistakenly becomes the initial requirement for salvation. This mistake is tantamount to putting the cart before the horse.

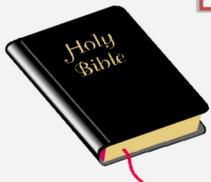
*Fifth*, Lordship Salvation confuses the result with the requirement of justification. Commitment, obedience, sorrow over sins, perseverance, etc.... are the results of the justified state rather than the initial requirements necessary to receive justification. Dr. Renald Showers well explains:

"There is a clear distinction between a requirement for salvation and a result of salvation. The two should not be confused with each other. A willingness and desire for Christ to rule over one's life are prompted by the new spiritual life imparted by the Holy Spirit when He regenerates the believer at salvation. The unsaved do not and cannot submit to divine rule (Romans 8:7). Just as a tree cannot have apples unless it already has the nature of an apple tree, so a person cannot have a willingness and desire to submit to Christ's rule unless he already possesses the

## Preamble to the U.S. Constitution

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

## Scripture for the Month:



You *are* My witnesses," says the Lord, "And My servant whom I have chosen, That you may know and believe Me, And understand that I *am* He. Before Me there was no God formed, Nor shall there be after Me.

Isaiah 43:10

new nature received by regeneration at salvation (2 Pet. 1:3-4). Thus, even the willingness and desire to submit to Christ's rule are the result of, and not a requirement for, salvation" (Dr. Renald Showers - (Quoted in an article entitled, *SAVED BY GRACE: A Clarification of the Lordship Salvation Issue*, [www.middletonbiblechurch.org](http://www.middletonbiblechurch.org)).

*Sixth*, Lordship Salvation proponents fail to acknowledge basic dispensational distinctives. They insist that repentance is always presented as the resolve to forsake sins, or the actual turning from sins, and that this in fact, is prerequisite to salvation. Rather than building their case from the various salvation passages that apply directly to the present Church Age, they instead seek to find support for their view from the pre-Church Age material where the kingdom was being offered to the nation of Israel. Such material is exhibited in the preaching of John the Baptist (Matt. 3:2), Jesus (Matt. 4:17), and the Apostles (Matt. 10:5-7). Lewis Sperry Chafer, however, points out that:

"It is an error to require repentance as a preliminary act preceding and separate from believing. Such insistence is too often based on Scripture which is addressed to the covenant people, Israel. They, like Christians, being covenant people, are privileged to return to God on the grounds of their covenant by repentance. There is much Scripture both in the Old Testament and in the New that calls this one nation to its long-predicted repentance, and it is usually placed before them as a separate unrelated act that is required. The preaching of John the Baptist, of Jesus and the early message of the disciples, was, 'repent for the kingdom of heaven is at hand'; but it was addressed only to Israel (Matt. 10:5, 6)...Paul mentions also a separate act repentance in the experience of Christians (2 Cor. 7:8-11. See also Rev. 2:5). The conditions are very different, however, in the case of an unsaved Gentile, who is a 'stranger to the covenants of promise, having no hope and without God in the world,' and equally different for an individual Jew in this age. In presenting the gospel to these classes there are one hundred and fifty passages at least wherein the word 'believe' is used alone and apart from every other condition as the only way of salvation. In addition to this there are upwards of thirty-five passages wherein its synonym 'faith' is used." (Lewis Sperry Chafer, *Salvation: God's Marvelous Work of Grace*, p. 49-50).

*Seventh*, Lordship Salvation destroys the believer's assurance of salvation. Lordship advocates never precisely define what kind of commitment to Christ is necessary to become a Christian. How much surrender is required? How long is this surrender to last? How much fruit must this surrender produce? How much sorrow is required? If the believer sins again after being saved, did he really sorrow over his sins in the first place? Is he or she really committed to Christ? Each of these issues obviously involve a great deal of subjectivity. Because these questions are never precisely answered by Lordship Salvation advocates, the believer spends the rest of his Christian life wondering if he truly made enough of a commitment to become a Christian. Because of the believer's potential for "backsliding," the Christian can never really know until his dying day if he is a committed Christian. Thus, Lordship Salvation steals the joy that accompanies the knowledge that one's eternal destiny is sealed. Far from such a guessing game, Christ gives all believers instantaneous assurance of salvation at the point of their justification (John 5:24; 6:47).

In sum, although Lordship Salvation represents the right diagnosis of a problem, it holds out as the solution the wrong cure. Lordship Salvation is fraught with major problems. It changes the gospel, requires the unsaved to do something that they are incapable of doing, confuses justification with sanctification, confuses the result with the requirement of salvation, ignores the reality of a carnal Christian, fails to make fundamental dispensational distinctives, and steals away the believer's assurance of salvation. The remedy for carnal Christianity is preaching more aggressively on the manifold blessings that accompany the sanctified life and the importance of the Spirit-filled life (Eph. 5:18) so as to avoid the prospect of forfeiting rewards at the Bema Seat (1 Cor. 9:24-27; 2 John 8; Rev. 3:11). Let us hold out these genuine cures for carnal Christianity rather than embrace the false cure of Lordship Salvation. Such a false cure fundamentally alters the Gospel