

Philippians Series

Lesson #051

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Dean Bible Ministries

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Introduction: Confusion Over Salvation

Philippians 2:12–18



What is the role of our works in our eternal salvation?

Overt errors: Adding works at the front door of the gospel.

Faith + baptism (the right kind—immersion, or sprinkling, or three times forward, or three times backward)

Faith + giving

Faith + public confession of faith

Faith + joining a specific denomination/church

Faith + commitment

Overt errors: Adding works at the back door of the gospel.

Lordship salvation: a believer with genuine saving faith will persevere to the end. There may be periods of sinful rebellion, but the true believer will persevere.

Lordship salvation may be defined as the view that saving faith involves a commitment to obedience to the Lord as part of a genuine salvation. In one sense, it is a desire to elevate the commitment of believers to their spiritual life.

Lordship Salvation

- 1. While we are saved by faith alone, the faith that saves is never alone.**
- 2. Saving faith is not like any other faith for it is the gift of God to the elect.**
- 3. The one with genuine saving faith will ultimately produce fruit which validates that faith as the evidence of true salvation.**
- 4. We often hear statements like: did you hear, see, what that person did? how can they be saved?**
- 5. Spiritual growth is inextricably and necessarily connected to justification salvation and those saved will inevitably produce fruit to demonstrate their salvation.**

Three Stages of Salvation

**PHASE
ONE**

Justification

**Saved from
Penalty of Sin**

“you were saved”

**PHASE
Two**

**Spiritual
Life**

Text

**Saved from
Power of Sin**

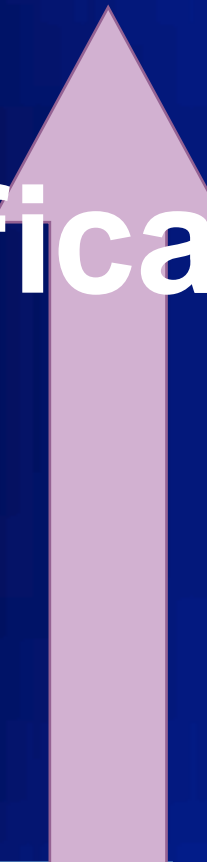
“you are being saved”

**PHASE
THREE**

Glorification

**Saved from
Presence of Sin**

“you will be saved”



Reformed Theology describes the theology that developed in the Reformation teaching from Calvin (French Swiss), Zwingli (German Swiss), and Knox (Scottish). This was the core of the Puritan, Presbyterian, Congregationalist, Dutch Reformed, and other Reformed groups including Reformed or Calvinistic Baptists.

At its core is an extreme emphasis on total inability of man, such that God's elective decree determines before time began and apart from foreknowledge who is elect. In other extremes, double predestination is emphasized.

TULIP

T = Total inability of every human being to do anything or desire anything good.

U = Unconditional election of those who will believe.

L = Limited atonement: Christ died only for the elect.

I = Irresistible grace: God the Holy Spirit irresistibly draws the elect and they will not say no.

P = Perseverance of the saints: those who are truly elect and have received the gift of faith will evidence that through their works.

Lordship Salvation Summary

1. There are two types of faith in Christ: a faith in Christ that saves and one that doesn't save. They base this on

John 2:23, “Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.

John 2:24, “But Jesus did not commit [literally, entrust, *pisteuo*] Himself to them, because He knew all men,

John 2:25, “and had no need that anyone should testify of man, for He knew what was in man.”

John 1:12, “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:” [identical phrase]

John 2:11, “This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.”

John 3:18, “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.”

John 3:36, “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

John 4:39, “And many of the Samaritans of that city believed in Him because of the word of the woman who testified, ‘He told me all that I ever did.’ ”

John 1:12, “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name.” [identical phrase]

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**John 4:39, “And many of the Samaritans of that city
believed in Him because of the word of the woman who
testified, ‘He told me all that I ever did.’ ”**

John 6:35, “And Jesus said to them, ‘I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.’ ”

John 11:25, “Jesus said to her, ‘I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

John 11:26, “ ‘And whoever lives and believes in Me shall never die. Do you believe this?’ ”

John 20:29, “Jesus said to him, ‘Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.’

John 20:30, “And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

John 20:31, “but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

Eph. 2:8, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

Eph. 2:9, “not of works, lest anyone should boast.

Eph. 2:10, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

Titus 3:5, “not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,”

Rom. 4:2, “For if Abraham was justified by works, he has something to boast about, but not before God.

Rom. 4:3, “For what does the Scripture say? ‘Abraham believed God, and it was accounted to him for righteousness.’

Rom. 4:4, “Now to him who works, the wages are not counted as grace but as debt.

Rom. 4:5, “But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,”

Gal. 1:6, “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel,

Gal. 1:7, “which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

Gal. 1:8, “But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.

Gal. 1:9, “As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.”

Gal. 1:6, “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel,”

ἕτερος *heteros* neut sing acc (demonst) another of a different kind, indicating a contrast of quality or diversity. An emphasis on difference. Rom. 7:23, “another law of a different kind in my members warring against the law of my mind.”

Gal. 1:7, “which is not another; but there are some who trouble you and want to pervert the gospel of Christ.”

***ἄλλος allos* neut sing nom
(demonst) another of a
similar kind or character.
Jesus said He would send
“another” (allos) comforter,
another of the same kind as
Himself (John 14:16)**

**μεταστρέφω *metastrephō*
aor act infin to pervert, to
corrupt**

Gal. 1:8, “But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.”

“If [and it is assumed to not be true] we or an angel from heaven proclaim good news different from the good news we proclaimed to you, let him be accursed,” Gal. 1:8 [RD]

Gal. 1:9, “As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.”

Gal. 1:9, “As we already said before and now again I say, If (3rd class) anyone proclaims a good news to you different from what you all received, let him be accursed.” [RD]

Free Grace

Free Grace

Faith alone in Christ alone

Jesus certainly died on the cross for the sins of the world. When we believe in Him for eternal life, we also receive the forgiveness of sins. But here at GES, we are clear in proclaiming that one must specifically believe that Jesus gives eternal life. Believing in the forgiveness of sins is not the same thing.

**Believe in Jesus for the Forgiveness of Sins!
(Is That a Saving Message?) by Ken Yates**



Grudem Against Grace

A DEFENSE OF
FREE GRACE THEOLOGY

Robert N. Wilkin

“I conducted a very unscientific survey. What I found is that the most popular way of presenting the gospel today is for the speaker to tell unbelievers that Jesus will forgive them of their sins if they believe in Him. We find this gospel presentation in numerous tracts, in sermons, and even on billboards along the highway.

“Such a presentation is given in various ways. Often, the preacher will use 1 Cor. 15:3, which says that Jesus died for our sins. If we believe He died for our sins, then we also realize that when we believe, He forgives us of those sins. The evangelist might say that when we believe, our sins are washed away and we become as white as snow.”

~Ken Yates

“Jesus certainly died on the cross for the sins of the world. When we believe in Him for eternal life, we also receive the forgiveness of sins. But here at GES, we are clear in proclaiming that one must specifically believe that Jesus gives eternal life. Believing in the forgiveness of sins is not the same thing.

“Is that being too picky? Why wouldn't simply telling the unbeliever to believe in Jesus for the forgiveness of sins be an acceptable way to preach the gospel? There are a number of reasons why it is not.”

~Ken Yates

Acts 13:34, “And that He raised Him from the dead, no more to return to corruption, He has spoken thus: ‘I will give you the sure mercies of David.’”

Acts 13:35, “Therefore He also says in another Psalm: ‘You will not allow Your Holy One to see corruption.’”

Acts 13:36, “For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;

Acts 13:37, “but He whom God raised up saw no corruption.”

Acts 13:38, “Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;

Acts 13:39, “and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.”

Eph. 1:7, “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”

Col. 1:14, “in whom we have redemption through His blood, the forgiveness of sins.”

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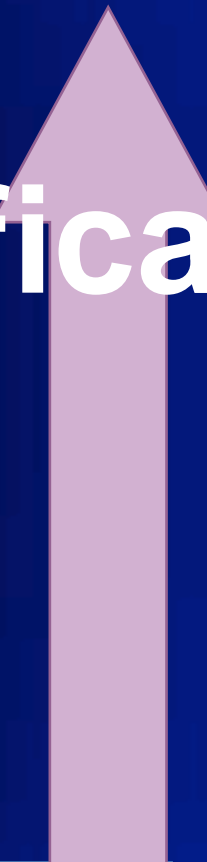
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Php. 2:12, “Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

Php. 2:13, “for it is God who works in you both to will and to do for His good pleasure.” [NKJV]