

Fuzzy Gospels: The Popularity of Salvation by Works: Commitment, Lordship; CTL: Rom 3:21-4:3; Justification by Works, Rom 4:4

- 9) **Commitment works.** A commitment is an agreement or pledge to do something in the future. The pledge that Fuzzy Gospel Movement often includes in its instructions to the unbeliever is that they must not only “invite Christ into their lives” but also be “committed to Him” or some such fuzziness.

An unbeliever is being told to do something he does not understand and poorly prepared to accomplish if he were saved. The new believer knows no doctrine. He does not understand much beyond the fact he is saved and has eternal life. The concept of commitment is a disposition that develops through Bible study.

Regardless of one’s spiritual growth, believers are instructed to never make pledges to God. The Greek word is **ὄρκος, horkos**, translated “oath,” appears in all the major English versions of the Bible in these passages:

James 5:12 - Most importantly, my fellow believers, stop making promises fronted with an oath, neither by heaven [“**Before God, I commit my life to Christ.**”], neither by the earth [“**I pledge this before the congregation.**”], or by any other oath [“**I pledge this on my personal honor.**”]; but let your yes be yes, and your no, no [an idiom for “be honest”], so that you may not fall under judgment.

Here James is making reference to our Lord’s prohibition of oaths given in:

Matthew 5:34 - “I say to you, make no oath at all, either by heaven, for it is the throne of God,

Matthew 5:35 - or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King.

v. 36 - “Nor shall you make an oath by your head, for you cannot make one hair white or black.

v. 37 - “But let your statement be, ‘Yes, yes’ or ‘No, no’; anything beyond this is evil.”

Commitment for salvation takes the emphasis off the work of Christ and places it on the pledged intentions of an unbeliever to dedicate himself to Christ or to be committed to Him. Dedicated to do what? Committed to do what? The answers to these questions are discovered through Bible study by a person who has expressed faith in Christ for salvation. They are the result of a growth process and are postsalvation exercises, not the means of salvation.

- 10) **Lordship salvation.** The heresy “If Christ is not Lord of all, He is not Lord at all.” Those who do not understand the concept “Grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18a) ask an unbeliever to understand a doctrine that is learned through spiritual growth. The unbeliever can do nothing but believe in Christ for salvation, at which point he is baptized into Christ and Jesus becomes his Lord. A spiritually dead person is incapable of making Christ Lord. He already is Lord. When a person is saved this is a doctrine he will come to know through spiritual growth. Some believers may never learn this truth but Jesus is still their Lord and they are still saved.
55. These systems of works have disabled the Christian churches of America and deceived three generations of citizens into believing a lie that has led the nation to the brink of a totalitarian horror.
56. The downfall of every client nation begins with the failure of the pulpit to convey truth to its assembled flock. When deviancy occurs with reference to the gospel then subsequent teachings fall on uncomprehending ears.
57. Those who assume they are saved are led by human viewpoint at best and satanic evil at worst. Over time, the Long March gains momentum as a result of shrinking opposition to the lie on the one hand and a disempowered opposition on the other.
58. The result is the present circumstance where we find our free society is being dismantled bit by bit as we rush headlong without protest into the tyranny of socialism.
59. And the lone defense against this is doctrinal churches that communicate uncompromised and unadulterated truth. Yet the contribution of Grace Doctrine Church is limited by its members’ inability to isolate distractions which inhibit their ability to both grow in grace and make clear application of doctrine to reality.
60. Here is the corrected translation as far as we have gone:

Romans 3:21 - Now apart from the law the righteousness of God has been disclosed—

v. 22 - namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction,

v. 23 - for all have sinned and fall short of the glory of God.

v. 24 - But they are justified freely by His grace through the redemption that is in Christ Jesus.

v. 25 - God publicly displayed Him at His death as the mercy seat accessible through faith. This was to demonstrate His righteousness, because God in His forbearance had passed over the sins previously committed.

v. 26 - This was also to demonstrate His righteousness in the present time, so that He would be just and the justifier of the one who has faith in Jesus.

v. 27 - Where, then, is boasting? It is excluded! By what principle? Of works? No, but by the principle of faith!

v. 28 - For we consider that a person is declared righteous by faith apart from the works of the law.

Romans 3:29 - Or is God the God of the Jews only? Is he not the God of the Gentiles, too? Yes, of the Gentiles, too!

v. 30 - Since God is one, He will justify the circumcised by faith and the uncircumcised through faith.

v. 31 - Do we then nullify the law through faith? Absolutely not! Instead we uphold the law.

Romans 4:1 - What then are we to conclude that Abraham our forefather has actually discovered?

v. 2 - For assuming that Abraham has been justified by means of works, then he has a basis for boasting, but not before God.

Romans 4:3 - For what does the Scripture say? "Abraham had believed God, and it was credited to his account for righteousness.

61. The next verse discusses the end result of the Judaizers' idea of justification by works:

Romans 4:4 - Now to the one who works; his wage is not credited as a favor, but as what is due. (NASB)

1. This verse begins with the conjunctive postpositive particle **δέ, de** which emphasizes a contrast between what Scripture says in the example of Genesis 15:6 and what the legalistic Judaizers contend and is translated "But."
2. This is preceded by the dative singular definite article **τῷ, tōi** used as a personal pronoun to indicate the assumption of benefit from working for salvation and translated, "But now to the one."
3. This is followed by the present active participle of the verb **ἐργάζομαι, ergazomai** translated "working."

present:	Progressive: Denotes action in progress.
active:	The Judaizers produce the action by attempting to keep the Law; the action produced is works from the motivation of self-righteousness and with the objective of achieving salvation by works.