

once receive it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. What was sown among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful.

3. Miraculous faith is a belief in the reality and power of miracles, accompanied by awe and respect. It does not address the sin question, and does not recognize the need of conversion. It discards from the miracle its truth value, and emphasizes its wonder-working aspect. It thus avoids personal application of the Word of God.

John 8:30-47 and 8:53-59 is a good example of this kind of faith.

This brings us to our third question:

III. CAN PEOPLE ACCEPT JESUS AS SAVIOR AND NOT AS LORD?

This is the issue of "Lordship salvation." It has been raised to prominence by Zane C. Hodges in his book Absolutely Free (published in 1989 by Zondervan), by John F. MacArthur, Jr. in his book The Gospel According to Jesus (published in 1988 by Zondervan) and by numerous articles in journals and magazines.

Among various differences in the two basic positions on this issue, it seems that four are important. Let me simply mention them.

1. The first difference is whether in presenting the gospel human beings should be called upon initially to believe in Christ and subsequently to become Christ's disciples, or initially to believe in Christ and become His disciples. *Overhead*

2. The second difference is whether commitment to obedience to Christ is an optional, voluntary act of dedication, or a necessary and integral part of true spiritual conversion.

3. The third difference is whether the gospel message should call human beings to initial acceptance of Christ as God (with no implications drawn as to worship, gratitude, obedience, and service), or to initial acceptance of Christ as both God and Lord (with the appropriate implications drawn). *Overhead*

4. The fourth difference is whether repentance should be presented to the unsaved as a change of mind that is part of and included in belief in what Christ has already done, or as a change of basic direction from a sinful lifestyle to both *Overhead*