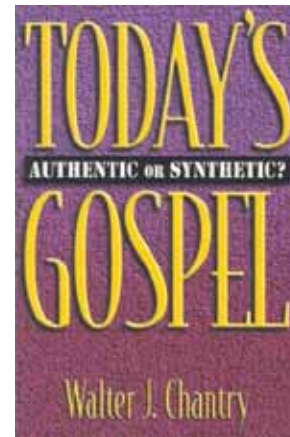


## Today's Gospel Book Review

by Jeremy Cagle



A few years ago, I heard the story of a man who was driving down the Interstate on his way home from work and, as he was driving along, he pulled up behind a mini-van full of bumper stinkers. One of the bumper stickers said “HONK IF YOU LOVE JESUS.” It even included a little heart and a cross. The man, being a Christian himself, began to honk at the car in front of him.

This continued for a few moments until he decided it was best to be on his way and stop acting so silly. But, as he pulled around the mini-van, a surprise awaited him. The narrator of the story politely smiled and waved at the fellow Christian as he drove by but the owner of the Christian bumper sticker did not repeat the favor. Unimpressed and angered by all the ridiculous honking, the owner of the van waved with one finger . . . and flicked him off!

Most professing Christians have a difficult time putting their faith into practice. This world comes with innumerable temptations that cause us to want to deny our faith or to indulge our flesh. The book that we

are reviewing in this edition of /jst/ was not written to this group of people. Rather, it was written as a warning to those who fall into another category.

Some professing Christians today do not even attempt to put their faith into practice. Rather than live as Jesus Christ has commanded them, these individuals think that they can profess to be a Christian and live like they are lost. As the thinking goes, they can behave like *mature* Christians later.<sup>1</sup> “Repentance”<sup>2</sup> can wait.

Walter Chantry says that is not the Biblical teaching concerning salvation. In fact, he argues that to think you can be a Christian *now* and live like one *later* is not Biblical at all. “The

narrow gate is at the *beginning* of the narrow way to everlasting life. It is not an after-thought added for more enthusiastic believers.”<sup>3</sup>

Originally published in 1970, *Today’s Gospel: Authentic or Synthetic?* has been reprinted seven times by The Banner of Truth Trust; the most recent reprint being in 1997. The author, Walter J. Chantry, has the following biographical information on the back cover of the book:

Walter J. Chantry was born in 1938 at Norristown, Pennsylvania, raised in the Presbyterian Church, graduated B.A. in History from Dickinson College, Carlisle in 1960, and B.D. from Westminster Theological Seminary in 1963, from which time he has been pastor of Grace Baptist Church, Carlisle. He is married with three grown-up children.

## Content.

*Today’s Gospel* is a short book, only 93 pages in all, with large print. It is actually an exposition of Jesus’ conversation with the Rich Young Ruler in Mark 10:17–27 and each chapter discusses different portions of this conversation.<sup>4</sup> After brief explanations of each verse, the author then proceeds to discuss how those truths relate to today’s evangelism. Jesus’ conversation with the wealthy young man was an evangelistic one

and this book seeks to apply the lessons from this encounter with evangelistic encounters that are common today.

In the Introduction to the book, Walter Chantry discusses his intent for writing in this way:

When the excitement of the latest campaign has subsided, when the choir sings no more thrilling choruses, when large crowds no longer gather, when the emotional hope in the evangelist’s “invitation” has moved to another city, what do we have that is real and lasting? When every house in our mission village has been visited, what has been done? The honest heart answers “Very little.” There has been a great deal of noise and dramatic excitement, but God has not come down with His frightful power and converting grace.<sup>5</sup>

No sincere Christian intends to deceive sinners. In love for souls, true evangelicals invariably present some profound truths in their witnessing. Yet by the unconscious omission of essential ingredients of the Gospel, many fail to communicate even that portion of God’s Word which they mean to convey. When a half truth is presented as a whole truth, it becomes an untruth.<sup>6</sup>

Look closely then at the Master Evangelist of all ages. Listen to His message, observe His motives, and note His message. Then reflect on your own ministry. In the young man of 30 AD you will see the faces of young men of

1970. To reach them, you must say what our Lord said. To please God you must labour as Christ laboured. Cast off the shackles of evangelical traditions! Refuse to pay for outward unity with the coins of fundamental truth. Learn to follow the Christ of the Scriptures in evangelism. Lay hold of the authentic Gospel and discard the synthetic.<sup>7</sup>

To get a better understanding of how *Today’s Gospel* accomplishes this task, it would be best to review one of its chapters.

Chapter IV is entitled “Preaching Faith Toward God’s Son.” In the story of the Rich Young Ruler, Jesus has told the young man that he lacks one thing: “go and sell all you possess and give to the poor, and you will have treasure in heaven” (Mk 10:21). He then proceeds to say, “And come, follow Me.”<sup>8</sup>

At the start of this chapter, the author makes the insightful remark that,

Repentance and faith are Siamese twins. Where one is found, the other will not be absent. They are invariably joined in the true convert’s heart. True faith always involves repentance. True repentance always has faith mixed with it . . . Christ demanded of the ruler faith in Himself as well as repentance from the dead works of sin.<sup>9</sup>

Chapter III, entitled “Preaching

Repentance Toward God,” had already discussed what repentance means and how the Rich Young Ruler was commanded to repent. But, here in Chapter IV, Chantry takes some time to describe how the Rich Young Ruler was commanded to have faith along with repentance.

In commanding repentance, our Lord was urging the rich man to abandon his philosophy of life. He must rip his intelligence, emotions and will away from earthly riches or he would possess no “treasures in Heaven.”

Yet the inquirer’s thoughts, desires, and allegiance could not remain in a vacuum. When the heart is swept clean, it must not be kept unoccupied, or seven devils worse than the first will fill it (Matthew 12:43–45). A new doctrine must fill the mind. Another object must possess the affections. Some master must direct the will. The ruler must believe on the Lord Jesus Christ, or turning from one sin would only be a diversion to a worse one. He must have faith.<sup>10</sup>

In order to be saved, the young man was going to have to turn from his former way of life and turn towards a new one by placing his faith in Jesus Christ. Mere repentance was not enough. There must not only be a change of *behavior*, there must be a change of *thinking*. To receive eternal life, the man was going to have to repent of his sins and believe in Jesus Christ as his Savior and Lord.

After this brief explanation of Mark 10:21, *Today's Gospel* then proceeds to relate this to modern Christianity.

Jesus' invitation flies in the face of modern evangelicalism. More often than not, sermons imply that Jesus is a personal Saviour to help people get out of trouble and danger. He is pictured as standing anxious and ready to assist all who will simply sign a permission slip for him to be a Saviour. But there is a silence about His being a Master to be followed, a Lord to be obeyed . . .

Christ knew nothing of the man-made, twentieth-century suggestion that taking Jesus as Lord is optional. For Him it was no second step which is essential for great blessings but unnecessary for entering God's kingdom. The altered message of today has deceived men and women by convincing them that Jesus will gladly be a Saviour even to those who refuse to follow Him as Lord. It simply is not the truth! Jesus' invitation to salvation is, "Come, follow me!"<sup>11</sup>

The rest of *Today's Gospel* carries a similar tone to this. Repentance is a common theme carried all throughout its pages. Consider the following quotations from other chapters.

#### Chapter I:

Preaching on the attributes is essential to the conversion of a man. Without a knowledge of God, a sinner does not know whom he has offended, who threatens him with destruction, or who is able to save him.<sup>12</sup>

#### Chapter II:

Men are not turning to Christ because they have no sense of sinning against the Lord. They are not convicted of sin because they don't know what sin is. They have no concept of sin because the law of God is not being preached.<sup>13</sup>

#### Chapter III:

Today men are properly told to confess their sins and to ask forgiveness. But evangelists and pastors are forgetting to tell sinners to repent. Consequently this misinformed age imagines that it can continue in its old ways of life while adding Jesus as a personal Hell insurance for the world to come.<sup>14</sup>

#### Chapter V:

Sometimes the honest thing to do is to send inquirers home grieved and counting the cost. The conditions of eternal life are not simply to come forward, confess sin and ask forgiveness. Unless a sinner turns from his sin and bows to Jesus the Lord, he cannot have eternal life.<sup>15</sup>

#### Chapter VI:

But repentance itself is a gift from the Saviour. For the sinner to exercise repentance a sovereign Lord must take away the stony heart and replace it with a heart of flesh.<sup>16</sup>

#### Evaluation of Content.

*Today's Gospel: Authentic or Synthetic?* is a very helpful book in light of a current doctrinal controversy called "Lordship Salvation." Lordship

Salvation "is the position that conversion involves a turning in the heart from sin and, as a part of faith, a submissive commitment to obey Jesus Christ as Lord."<sup>17</sup> This is opposed to Non-Lordship Salvation which teaches that "one simply has to believe in order to be saved and . . . there is no corresponding need for a committed life of Christian discipleship."<sup>18</sup>

While the controversy has been raging for several decades, the Biblical position is clearly that of Lordship Salvation.<sup>19</sup> And many respected leaders in the church today and in previous years have echoed Chantry's sentiments. He is certainly not the first to say that repentance is a vital part of salvation and he has not been the last. Consider some of these statements from men of the past and the present.

#### Martyn Lloyd-Jones:

To imagine that Christ died on the cross simply to allow us to continue living a sinful and worldly life in safety, comes, it seems to me, very near a terrible form of blasphemy. There is no more dangerous condition for a soul to be in, than to think: "Well, because I have believed in Christ and because I think that Christ died for me, it does not matter very much what I do." The whole of this [Gospel] message is an utter denial of that, and a solemn warning to us not to make merchandise of the cross of

Christ, or to trample under our feet the blood of our redemption.<sup>20</sup>

#### John Calvin:

By faith we apprehend the righteousness of Christ, which alone reconciles us to God. This faith, however, you cannot apprehend without at the same time apprehending sanctification; for Christ is "made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i.30). Christ, therefore, justifies no man without sanctifying him.<sup>21</sup>

#### John Stott:

The Christian landscape is strewn with the wreckage of derelict, half-built towers – the ruins of those who began to build and were unable to finish. For thousands of people still ignore Christ's warning and undertake to follow him without first pausing to reflect on the cost of doing so. The result is the great scandal of Christendom today, so-called "nominal Christianity" . . .

The message of Jesus was very different. He never lowered his standards or modified his conditions to make his call more readily acceptable. He asked his first disciples, and he has asked every disciple since, to give him their thoughtful and total commitment. Nothing less than this will do.<sup>22</sup>

#### Charles Spurgeon:

We cannot be saved *by* or *for* our good works, neither can we be saved *without* good works. Christ will never save any of His people *in* their sins; He saves his people *from* their sins. If a man is not

desiring to live a holy life in the sight of God, with the help of the Holy Spirit, he is still “in the gall of bitterness, and in the bond of iniquity.”<sup>23</sup>

One book that fueled a rebirth of the Lordship Salvation controversy, at least in the past century, is John MacArthur’s *The Gospel According to Jesus*. In that book, John MacArthur unambiguously states:

Some may think I question the genuineness of anyone who is converted to Christ without a full understanding of his lordship. That is not the case. In fact, I am certain that while some understand more than others, *no one* who is saved fully understands all the implications of Jesus’ lordship at the moment of conversion. I am, however, equally certain that no one can be saved who is either unwilling to obey Christ or consciously, callously rebellious against his lordship.<sup>24</sup>

*Today’s Gospel* brilliantly repeats what these great men have said.

In regards to criticism, I would have two. First, the book should have spent more time emphasizing the responsibility of man in salvation. The last chapter of the book, “Preaching with Dependence Upon God,” does an excellent job of discussing how God is sovereign over the sinner’s salvation. After Jesus’ conversation with the Rich Young Ruler, the

disciples are surprised at the Lord’s strict requirements for salvation and they cried out, “Who then can be saved” (Mk 10:26)? Jesus, in reply to their question, says “With people it is impossible, but not with God; for all things are possible with God” (Mk 10:27).

Chantry then proceeds to correctly exposit this passage and explain how salvation is a work of God apart from the help of man.

Faith is the act of a heart quickened by the sovereign power of God . . . Though following was his responsibility, [the young ruler] never would choose to do so unless the Lord gave him a new inclination . . . For the sinner to exercise repentance a sovereign Lord must take away the stony heart and replace it with a heart of flesh.<sup>25</sup>

Some more elaboration on how “following was his responsibility” would be helpful in this book. Biblically, God is sovereign over salvation but the sinner is held accountable for his actions (see Biblical Accuracy below).

A second criticism would be that the book should have elaborated more on God’s grace in salvation. In a book on “Today’s Gospel,”<sup>26</sup> there should be a considerable discussion about *how* believers are saved. While repentance

is an essential element of the Gospel and while it is severely lacking in many churches and ministries today, it does not help to *only* speak of repentance. “When a half truth is presented as the whole truth, it becomes an untruth.”<sup>27</sup> If repentance is mentioned in a Gospel presentation, but grace is not, then the presentation is a half truth (for a Biblical discussion of this, see Biblical Accuracy below).

### Biblical Accuracy.

*Today’s Gospel* is very Biblical with the emphasis it puts on repentance. For example, the Book of Acts is Luke’s description of the evangelism<sup>28</sup> of the early church. Here is the way the Apostles and leaders of the first church witnessed to unbelievers:

**Acts 2:38** – Peter said to them, “Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.”

**Acts 3:19** – “Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.”

**Acts 5:31** – “He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.”

**Acts 11:18** – When they heard this, they quieted down and glorified God, saying, “Well then, God has granted to the Gentiles also the repentance that leads to life.”

**Acts 13:23–24** – “From all the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus, after John had proclaimed before His coming a baptism of repentance to all the people of Israel.”

**Acts 17:30** – “Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent.”

**Acts 20:18–21** – “You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.”

**Acts 26:19–20** – “So, King Agrippa, I did not prove disobedient to the heavenly vision, but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance.”

Such statements are found all



throughout the pages of Scripture (Mk 6:12; Lk 5:32; 9:23; 13:3, 5; 15:7, 10 24:46–47; 2 Cor 7:9–10; 2 Tim 2:25; 2 Pet 3:9; Rev 2:5, 26, 21–22; 3:19). When the Apostles thought of salvation, they thought of repentance. Walter Chantry does an excellent job of echoing this.

By insisting that the wealthy youth sell what he had and give to the poor, the Lord was pointing out the sin of covetousness in his heart. But it was not an arbitrary test by which the ruler could measure the depth of his greed. It was also an essential demand of the Gospel that he forsake his wealth. He must turn his back on his “green god” to have heavenly treasures.<sup>29</sup>

Our ears have grown accustomed to hearing men told to “accept Jesus as your personal Saviour,” a form of words which is not found in Scripture. It has become an empty phrase. These words may be precious words to the Christian – “personal Saviour.” But they are wholly inadequate to instruct a sinner in the way to eternal life. They wholly ignore an essential element in the Gospel, namely repentance. And that necessary ingredient of Gospel preaching is swiftly fading from evangelical pulpits, though the New Testament is filled with it.<sup>30</sup>

It would be helpful, though, in this discussion of the Gospel, to discuss more of the sinner’s responsibility in salvation.

Chapter VI discusses the role of God’s sovereign work in the sinner’s salvation. As Chantry’s argument goes (and it is Biblically consistent), in a correct Gospel presentation, the sinner is asked to turn from his sins, which by nature he cannot do. To be saved, it takes a work of God’s sovereign grace to bring life into the heart of a dead sinner.

Now Jesus was flatly telling his disciples that He demanded the impossible! It was impossible for the rich youth to sell all and follow. The ruler was a slave to Satan. His mind was perverted, his emotions twisted, his will enslaved. He could not obey the Gospel commands to repent and believe. The very constitution of his nature opposed such an action.<sup>31</sup>

This echoes many passages of Scripture (Jn 1:13; 3:6–8; Acts 2:39; Rom 9:16–23; Eph 2:8–9; 1 Thess 1:4; Tit 3:5–7; 1 Pet 1:3).

But there is not much discussion in this book concerning the sinner’s responsibility over his own soul. Although God is sovereign in every Christian’s salvation, He also holds each of us responsible for our own actions. Romans 14:12 says, “So then each of us will give an account of himself to God.” Jesus says it this way in Matthew 12:36, “But I tell you that

every careless word that people speak, they shall give an accounting for it on the day of judgment.” Revelation 20:12 describes what judgment will look like and what sinners will be judged for:

And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.<sup>32</sup>

The Bible is very clear about the fact that the doctrine of election does not do away with man’s accountability to God for his own behavior. While man is not responsible for his own salvation, he will be held responsible for his own condemnation.<sup>33</sup> *Today’s Gospel* fails to elaborate on this.

It would also be helpful, in Walter Chantry’s explanation of the Gospel, if he elaborated more on God’s grace in salvation. Grace is “unmerited favor.”<sup>34</sup> Salvation is not attainable by man’s works or by his effort, but by God’s *grace*. While this book did not say much of grace, it does have a few comments.

It is essential to declare the commandments in order to show the sinner his heart of hatred toward God and enmity toward men. Only

then will he flee to the grace of God in Jesus Christ to provide him with righteousness and love.<sup>35</sup>

When you see that men have been wounded by the law, then it is time to pour in the balm of Gospel oil. It is the sharp needle of the law that makes way for the scarlet thread of the Gospel.<sup>36</sup>

In regards to the Biblical emphasis, grace is a *huge* component in salvation. In fact, it is safe to say that grace is salvation!

John 1:17 says, “For the law was given through Moses; grace and truth were realized through Jesus Christ.” Romans 3:23–24 says, “for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus.” Ephesians 2:4–5 tells us,

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved).

Second Timothy 1:8–9 says,

Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel, according to the power of God, who has saved us and called us with a holy calling, not according to

our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.

To speak of repentance without a healthy balance of grace, could lead someone to legalism.<sup>37</sup> While Chantry does not do that, a better balance of grace along with his discussion of repentance would provide a better assessment of this topic.

### Consistency.

Other than what has been stated above concerning the need for more discussion of the sinner's responsibility and God's grace in salvation, there is not much to say negatively about the book's consistency. In fact, *Today's Gospel* is very consistent. From the first page to the last, the author evaluates today's evangelistic methods and effectively contrasts them with how Jesus evangelized the Rich Young Ruler. He does so with humility and with bold clarity. For instance, in light of all that has been said above, look at some of these daring statements.

Present-day preaching only pays lip service to the concept that a man must recognize himself to be a sinner before he can genuinely embrace the Saviour. The average witnessing booklet insists on the question, "Do you believe that all men are sinners?" If there is any hesitation, you establish the point with

"For all have sinned and come short of the glory of God" (Romans 3:23). But no definition of sin is included. There is scarcely a man alive, including the most hardened sinner, who will deny this broad statement. Anyone would answer, "Of course I am less holy than God. No one is perfect." The young ruler would have conceded as much. But such is hardly an acknowledgment of sin. He would still deny that he was a liar, an adulterer, a thief.<sup>38</sup>

So many Christian workers feel compelled to do the Holy Spirit's work of giving assurance in their evangelism! It is all part of the ignorant assumption that when a man has "come forward" he has come to Christ. Surely, when he repeats the counselor's prayer with his lips, the sinner has earnestly called on God with his heart . . . This heretical and soul-destroying practice is the logical conclusion of a system that thinks little of God, preaches no law, calls for no repentance, waters down faith to "accepting a gift," and never mentions bowing to Christ's rule or bearing a cross.<sup>39</sup>

For what he seeks to do in exposing the errors of modern Christianity, Walter Chantry has put forth a great effort. In presenting a Biblically balanced Gospel (see Evaluation of Content, Biblical Accuracy), the book needs some further work.

### Scholarship.

The book's scholarship is shown best in the author's exposition of Mark

10. While it is not tremendously in-depth, it is Biblically accurate and full of insight. Chapter I of the book is an exposition of Mark 10:17–18, which says,

As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call me good? No one is good except God alone."

In explaining why Jesus would say such a thing, Chantry shows how Jesus was not refusing the title of "Good Teacher," He was refusing the flattery that this man was offering Him.

Jesus addressed His first response, not to the ruler's question, but to the incidental greeting given to Him. The young man had called Jesus "Good Master." But our Lord refused to accept the compliment. The inquirer was only aware that Jesus was a great teacher. He was ignorant that he was speaking to the Christ, the Son of the living God.<sup>40</sup>

The author explains how Jesus was, in a sense, giving this man a lesson on the attributes of God.

Jesus was rebuking the man for having a readiness to flatter men but little reverence toward God. At the outset of the discussion He wished to honour God and stir a respect for His holy

character. So He seized upon the seeker's salutation as an occasion for introduction. Jesus began His message of evangelism by solemnly fixing attention on God's attribute of infinite holiness or goodness.<sup>41</sup>

Such an explanation is very helpful here. It could be easy to take Jesus' statement, "Why do you call me good?" to imply that He was denying any claims of deity. To take that interpretation, however, would go against countless passages in the Bible (Jn 1:1–2; 10:30; Col 1:15; 2:9; Heb 1:3). *Today's Gospel* does not make that error. The author rightly explains that Jesus is confronting the Young Ruler's misunderstanding about who man is and Who God is. The Ruler thought Jesus was a mere man and he thought it would be appropriate to give a mere man the title "Good." Jesus corrects the mistake and says, "No one is good except God alone."

The Lord is telling this man, "If you knew Who I was, I would accept your title of 'Good Teacher.' But, since you do not, I will tell you that 'No one is good except God alone.'"

To explain such a difficult text in such a concise manner shows excellent scholarship on the part of Walter Chantry.

## CONCLUSION

For what it seeks to communicate, *Today's Gospel* is an excellent book. Many Christians today have grown up in churches that watered down the Gospel message and left out any commands toward repentance. If that is you, this *Today's Gospel* comes highly recommended. But if you are looking for a thorough explanation of the Biblical Gospel, this would not be the book to purchase.

## Doctrinal Scale. 4

## End Notes

- <sup>1</sup> The theological term to describe this way of thinking is “Carnal Christian” or, in a more general sense, “non-Lordship salvation.” The idea is that all one has to do to be saved is believe the Gospel. There is no need to pursue any commitment to Jesus Christ or any form of Christian discipleship. For a fuller discussion of this, see “Evaluation of Content” below.
- <sup>2</sup> [www.theopedia.com/Repentance](http://www.theopedia.com/Repentance) as of 3/12/09. “Repentance, also called penitence, [is] the attitude of having sorrow for sin and the turning away from it towards a new life.”
- <sup>3</sup> Walter J. Chantry, *Today's Gospel: Authentic or Synthetic?* (Edinburgh: The Banner of Truth Trust, 1997 ed) 59.
- <sup>4</sup> Chapter I, entitled “Preaching the Character of God,” looks at Mark 10:17–18. Chapter II, entitled “Preaching the Law of God,” examines Mark 10:19–21a. Chapter III, entitled “Preaching Repentance Toward God,” looks at Mark 10:21a. Chapter IV, entitled “Preaching Faith Toward God’s Son,” studies Mark 10:21b. Chapter V, entitled “Preaching Assurance of Acceptance with God,” looks at Mark 10:22. And Chapter VI, entitled “Preaching with Dependence Upon God,” exposit Mark 10:23–27.
- <sup>5</sup> Chantry, 14.
- <sup>6</sup> *Ibid.*, 17.
- <sup>7</sup> *Ibid.*, 17–18.
- <sup>8</sup> Chantry quotes from the King James Version at the start of Chapter IV: “Come, take up the cross, and follow me.”
- <sup>9</sup> Chantry, 57.

- <sup>10</sup> *Ibid.*, 57–58.
- <sup>11</sup> *Ibid.*, 59–60.
- <sup>12</sup> *Ibid.*, 26.
- <sup>13</sup> *Ibid.*, 43.
- <sup>14</sup> *Ibid.*, 50.
- <sup>15</sup> *Ibid.*, 72.
- <sup>16</sup> *Ibid.*, 84.
- <sup>17</sup> [www.theopedia.com/Lordship\\_salvation\\_as\\_of\\_3/14/09](http://www.theopedia.com/Lordship_salvation_as_of_3/14/09).
- <sup>18</sup> [www.theopedia.com/Non-lordship\\_salvation\\_as\\_of\\_3/14/09](http://www.theopedia.com/Non-lordship_salvation_as_of_3/14/09).
- <sup>19</sup> While it is not the intent of this article to give a thorough explanation of this statement, one is provided on the /jtst/ website. See our Frequently Asked Question #1: “Lordship Salvation and Carnal Christianity.”
- <sup>20</sup> *The Assurance of Salvation* (Wheaton, Ill.: Crossway Books, 2000) 458–459.
- <sup>21</sup> *Institutes of the Christian Religion*, 2 vol. (Grand Rapids: Zondervan, 1972) 2:99.
- <sup>22</sup> *Basic Christianity* (Downers Grove, Ill.: Inter-Varsity Press, 1971) 108.
- <sup>23</sup> *C. H. Spurgeon Autobiography*, Volume 1 (Edinburgh: The Banner of Truth Trust, 2006 ed) 225.
- <sup>24</sup> *The Gospel According to Jesus*, Revised & Expanded Edition (Grand Rapids: Zondervan, 1994) xvi – xvii.
- <sup>25</sup> Chantry, 84.
- <sup>26</sup> [www.theopedia.com/Gospel\\_as\\_of\\_3/14/09](http://www.theopedia.com/Gospel_as_of_3/14/09). “The Gospel is the foundation of Christian theology, setting it apart from other all

other religions, particularly other Judeo-Christian-Muslim traditions, by the manner in which it relays the hope of salvation. The word *gospel* originates from the meaning of the New Testament Greek word *evangelion* meaning “good news.”

- <sup>27</sup> Chantry, 17.
- <sup>28</sup> [http://www.theopedia.com/Evangelism\\_as\\_of\\_3/14/09](http://www.theopedia.com/Evangelism_as_of_3/14/09). “Evangelism is ‘the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion.’”
- <sup>29</sup> Chantry, 47.
- <sup>30</sup> *Ibid.*, 48.
- <sup>31</sup> *Ibid.*, 81.
- <sup>32</sup> Italics mine.
- <sup>33</sup> For anyone who says that this is unfair, please bear in mind Paul’s discussion of this in Romans 9:19–20.
- <sup>34</sup> [http://www.theopedia.com/Grace\\_as\\_of\\_3/14/09](http://www.theopedia.com/Grace_as_of_3/14/09).
- <sup>35</sup> Chantry, 42.
- <sup>36</sup> *Ibid.*, 43.
- <sup>37</sup> [www.theopedia.com/Legalism\\_as\\_of\\_3/14/09](http://www.theopedia.com/Legalism_as_of_3/14/09). “Simply put, legalism is belief that obedience to the law or a set of rules is the pre-eminent principle of redemption and/or favor with God.”
- <sup>38</sup> Chantry, 38.
- <sup>39</sup> *Ibid.*, 67–68.
- <sup>40</sup> *Ibid.*, 21.
- <sup>41</sup> *Ibid.*, 22.