



Simple Salvation, Part 2

by Jeremy Cagle

I had a friend in college named Ronald. I first met Ronald at a home Bible Study where he was very involved in the discussions during and after the teaching time. That intrigued me because he was an older man and most older men that I knew (professing Christians included) had little-to-no interest in the Bible. So I asked what made him different. Why was his devotion to Jesus Christ and the church different from other men that I knew?

His response shocked me. It made me curious but it also made me nervous. He said “Do you really want to know?”

I immediately thought, “Oh boy. What did I just get myself into?” But I did not want to be rude so I quickly said “Yes” and hoped for the best.

We met at a nearby restaurant for lunch a few days later and I will never forget the meeting, because Ronald spent half the time giving his testimony and the other half of the time weeping over his sins (it was kind of awkward since we were eating at a public restaurant in the middle of the lunch rush hour).

His home life had been a wreck. He had been involved in some illegal behavior and was headed to jail, which

would include the loss of his job and possibly his marriage.

His wife had been attending a Bible Study at a nearby church. She had been recently converted to Christianity and had begun witnessing to her husband. The witnessing seemed to have no effect until Ronald came to the end of himself. At the lowest point of his helplessness and facing a possible prison sentence, Ronald knowing very little about God except that Jesus Christ died for sinners, cried out with all the sincerity he knew “Lord Jesus, please save me!”

Now I say all that to ask the question: was Ronald saved at that point in time? He did not know much of salvation. He only knew that God could save him. So, was he saved?

I would say and I hope you would too that if that was a genuine prayer; if it was a prayer that would lead him to learn more of the Christian Gospel; if it was a prayer that would make him change his life in belief and repentance, then at that point in time my friend Ronald was saved. Without reading much of Scripture, without having read a systematic theology book or having heard an expositional sermon, Ronald's eternity was changed in a moment.

If you have read the first part of this 2-part series entitled Simple Salvation, you may be wondering: "What was simple about that?"

"6 things you must have to be saved . . . each one with 2 sub-points!" "There is more to come in this article!" "That's about as simple as calculus or brain surgery or an insurance form!"

Martin Lloyd-Jones once said "Superficial views of the work of Christ produce superficial Christian lives."¹ When I entitled these articles "Simple Salvation," I did not mean "superficial" or "shallow." Things can be simple and deep. To have a deep life as a Christian, we must have a deep understanding of what Christianity is. And to be truthful, nothing is simpler than understanding that Jesus Christ

died for your sins and nothing is deeper than a thorough explanation of it.

When I call this "Simple Salvation," I simply mean that you cannot take any of these points away and this salvation still be Christian.

Take our story of Ronald, for instance. Was Ronald saved when he cried out "Lord Jesus, save me?" If he meant it and truly understood that Jesus died for sinners (and that he was a sinner), then he was saved the moment he cried out to God. If he meant it from the depth of his soul, then his standing before God was right and just at that moment and it would remain that way forever.

But at the same time, if Ronald was truly saved, then he would not deny any of the things on our list. He may have trouble understanding them, but he would not ultimately disagree with them. He might resist some of this if it was new, but he would not completely turn it down. He would not say, "I do not believe in the resurrection" or "The cross needs to be added to" or "God is not that holy" or "I am not that sinful."

And that is what I mean by simple. These things that we are talking about

cannot be ignored or refuted or denied and a Christian still be a Christian. Some issues *divide* Christians and some issues *determine* Christians. These issues *determine* Christians and that is what makes them simple.

Just to remind you of our list so far, if someone is a Christian, he will embrace the following 8 truths. I will list them here and then explain the last 2 in this article.²

1. An Exclusive View of Christianity
2. A High View of God
3. A Low View of Man
4. A Complete View of Jesus Christ
5. A Perfect View of the Cross
6. A Necessary View of the Resurrection
7. A Realistic View of Eternity
8. A Practical View of Salvation³

VII. A REALISTIC VIEW OF ETERNITY

In his book entitled *Heaven*, Randy Alcorn writes this about having a real view of eternity:

As human beings, we have a terminal disease called mortality. The current death rate is 100 percent. [And] unless Christ returns soon, we're all going to die. We don't like to think about

death; yet worldwide, 3 people die every second, 180 every minute, and nearly 11,000 every hour. If the Bible is right about what happens to us after death [and it is], more than 250,000 people every day go either to Heaven or Hell.⁴

In order for someone to be saved, he must affirm this. A Christian does not believe that this life is all there is. As the Apostle Paul says in First Corinthians 15:19, "If we have hoped in Christ in this life only, we are of all men most to be pitied." A Christian understands that the soul is immortal. It continues after death. It will find its resting place in the next life, not in this one.

Because of this, a real view of eternity has 2 parts.

First, a realistic view of Hell. Second Thessalonians 1:5–9 says this concerning the judgment of the lost:

This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

For after all it is only just for God to repay with affliction those who afflict you, and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not obey the gospel of our Lord Jesus.

These will pay the penalty of eternal destruction away from the presence of the Lord and from the glory of His power.

Paul says when Jesus is revealed with His mighty angels,⁵ He will deal out retribution to unbelievers – “those who do not obey the gospel of our Lord Jesus.” This retribution will be in the form of “eternal destruction away from the presence of the Lord and from the glory of His power.” As one author writes,

Because God is just, his judgment is right. It is right for him to punish those who persecute his people, those who do not obey the gospel. In fact, it would be wrong if he did not punish sinners. He, therefore, will punish his enemies with endless exclusion from the joy of his presence.⁶

A Christian believes that Hell is a real place. God will not annihilate the wicked after they die. He will not overlook their sins. He will punish them eternally in a place of suffering and torment. Matthew 25:41, 46 describe the length of Hell:

Then He will also say to those on His left, “Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels” . . . These will go away into eternal punishment, but the righteous into eternal life.

Matthew 13:49–50 describe the suffering that will occur in this horrible place:

So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

The phrase “weeping and gnashing of teeth” is mentioned to illustrate the pain Hell will bring. It will be so sad that there will be continual weeping and it will be so painful/bitter that men will constantly gnash their teeth in torment.

In summary, Hell is not imaginary. It is not for a limited time. Every sinner who is not purchased by the blood of Jesus Christ will suffer the wrath of God in Hell for all eternity.

Second, a realistic view of Heaven. After spending several verses depicting the judgment of the dead and the punishment in Hell, the Apostle John takes some time to elaborate on Heaven. He writes,

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away (Rev 21:1–4).”

What an awesome place!

Verse 1 describes it as “a new heaven and a new earth.” We have never seen anything like that. This earth is dying and getting older every day: leaks in the ozone, earthquakes, tornadoes, hurricanes, typhoons, animals becoming extinct, new diseases popping up among the human race . . . but not in this place. This place is new.

Verse 2 says it is “the holy city.” Verse 3 says “the tabernacle of God is among men.” Verse 4 says there will be no tears, no death, no mourning, no crying, and no pain. The question is: Who gets to go there? I want to go there!

The answer is mentioned earlier in Revelation 20:14–15,

Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone’s

name was not found written in the book of life, he was thrown into the lake of fire.

Everyone who is not thrown into the lake of fire will enter Heaven. Everyone whose name is written in the Book of Life (v. 15) will be saved. Every Christian, every person who has truly humbled himself before God will enter this glorious place. Everyone who is covered in Jesus’ blood will enter God’s magnificent presence.

Not only does a Christian believe that Hell is a real place; a Christian believes that Heaven is a real place, too. And he is doing everything he can to get there.

In Luke 13:24, Jesus says “Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.” The word for “strive” is *agonizesthe*, from which we get the English word “agonize.” “The implication is that we must struggle, wrestle, and exert ourselves” to be saved.⁷

Jesus is saying here that your effort to get into Heaven should be agonizing. Why? Because you are trying so hard. And why should we try so hard? Because Heaven is a real place.

You will die and receive an eternal reward or you will die and receive an eternal punishment. So Jesus says to strive for the reward.

VIII. A PRACTICAL VIEW OF SALVATION

This may be the most shocking thing I have written so far on this website, so let me word it very carefully and melodramatically . . . if you are saved, you will practice your salvation. That is right: a *Christian* will act like a *Christian*. If someone thinks he can live like Hell and go to Heaven, he is either confused or he is not a believer.

People often ask me, “How do you know if someone is saved?” My favorite response is, “What do they act like?” If they act like they are saved, it is a good indication that they are saved. If they act like they are lost, it is a good indication that they are lost. In Luke 6:43–45, Jesus says

For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.

The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.

This does not mean a man’s works save him. But it does mean that if he is saved, he will work.

James 2:17 says, “Even so faith, if it has no works, is dead, being by itself.” James 2:26 says “For just as the body without the spirit is dead, so also faith without works is dead.” Philippians 2:12 says,

So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling.

Works are an effect of salvation, not a cause of it. They are a by-product of God’s grace in our lives. Christianity must be practiced. If someone’s faith is not practiced, whatever it is, it is not Christian.

Charles Spurgeon gave an example of the response every Christian should have when working for his Lord:

People said to me years ago, “You will break your constitution down with preaching ten times a week,” and the like. Well, if I have done so, I am glad of it. I would do the same again. If I had fifty constitutions I would rejoice to break them down in the service of the Lord Jesus Christ . . . You will never regret having done all that lies in you for our blessed Lord and Master. Crowd as much as you can into every day and postpone no work till tomorrow.⁸

A Christian works because he cannot help it. His work is an overflow of his faith.

So, with all that said, let me give you several ways that a Christian’s salvation is practiced.

First, belief. Romans 10:9–10 says,

That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

To be saved, you must acknowledge the truth of the Gospel.⁹ You must *believe* it.

Explaining what it means to “believe in your heart,” William Hendriksen writes,

The *heart* is not merely the seat of affection or emotion. According to biblical usage, it is the hub of the wheel of human existence and life (intellectual, emotional, and volitional). See Prov. 4:23.

First of all there must be faith in the heart. Without such faith a confession with the lips would be mockery (Matt. 7:22, 23).¹⁰

A first-century Hebrew and a first-century Christian would not typically say “I love you with all my heart” or

“I believe with all my heart.” They would say something like “I love you with all my guts / my inner man” or “I believe with all my most important organ.” The Greek and Hebrew word for “heart” meant the “inner man” or “the most important organ.”¹¹ That is what Paul is referring to in Romans 10. That is what we are to believe with: our inner man . . . our guts.

To be saved, you must acknowledge that Jesus is Lord and that God raised Him from the dead, and you must acknowledge this with all that you are. This must be a decision that is continually made with the focus of your entire inner man.

You must believe the Gospel.

Second, you must repent. In Luke 9:23, Jesus says “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.” He says this in a different way in Luke 13:3, where He says “I tell you, no, but unless you repent, you will all likewise perish.”

The Greek word for “repent” in verse 13 is *metanoeo*. It means “to change one’s mind or purpose, hence, to repent.”¹² To be saved, you must stop serving your own impulses and desires and start serving Jesus Christ.

As A. W. Tozer writes,

The Lord will not save those whom He cannot command. He will not divide His offices. You cannot believe on a half-Christ. We take Him for what He is – the anointed Saviour and Lord who is King of kings and Lord of all lords! He would not be Who He is if He saved us and called us and chose us without the understanding that He can also guide and control our lives.¹³

If Jesus does not rule you then Jesus did not save you. You must repent to be saved or, better said, if you are saved you will repent.

This is drastically absent from our churches today. Most of you probably grew up in churches that never taught repentance. I certainly did. And it may encourage you or discourage you to know that this has been going on for centuries.

Like many issues in the church, a lack of teaching on repentance is nothing new. In the early-to-mid 1500s, Martin Luther coined a term to use against one of his opponents that has today become almost a theological system. The term was *antinomianism*.¹⁴ In Greek, anti – against; nomianism – law. Antinomianism – against the law. An antinomian was someone who rejected the “idea that the Christian’s life need be governed by laws or rules.”¹⁵

Now, Martin Luther strongly believed that every Christian was saved by grace. Solafideism, one of the principles of the Protestant Reformation, taught that “salvation is by faith alone”¹⁶ and no one held to it more strongly than Martin Luther. At one point, he went so far as to say that “The only contribution we make to our justification is our sin which God so graciously forgives.”¹⁷

But Luther also strongly believed that if someone was a Christian, he would live under some order, under some form of “law.” The Bible teaches the same thing. Romans 3:31 says, “Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.”

My point is this: receiving God’s grace does not mean you can continue to live however you want. Jude 4 describes false teachers this way:

For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

Godless men lived Godless lives. False teachers “turn the grace of our God into licentiousness.”

We are saved to be a people who repent of our sins. In order to do that, we must uphold some order, some form of law. We must turn from what God’s Word says is wrong and turn to what God’s Word says is right. “The Lord will not save those whom He cannot command.”

Third, you must change. To be saved, you must change. Second Corinthians 5:16–17 says,

Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him in this way no longer. Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

Romans 12:1–2 describe this change like this,

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

As Christians, our minds must be renewed and continually renewed from what they once were. In the words of R. C. Sproul, “We need to be people whose lives have changed

because our minds have changed.”¹⁸

I saw this a lot when I served in a single’s ministry in Los Angeles. Most of the people in our ministry, including myself, had been taught how to date according to the principles of the world. We were attracted to physical things and, as a result, our relationships were often physical. We were interested in an emotional high, so our dating relationships were based solely on emotions. To date in a way that honored God, our thinking had to change. What we were attracted to had to change. How we interacted with people of the opposite sex had to change. In computer terminology, we had to be “reprogrammed” from thinking according to our flesh.

Christians begin to change at conversion and continue to change until their last breath. As the Apostle Paul says, “Therefore if anyone is in Christ, he is a new creature.” If nothing changed between your life as a lost person and your life as a saved person, nothing happened. One evidence of your salvation is a *changed life*.

Fourth, you must grow. In John 15:1–2, Jesus tells His disciples,

I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away;

and every branch that bears fruit, He prunes it so that it may bear more fruit.

My last roommate (before marriage) was a Korean student named Chi. Chi's father was a Christian man who was not that fluent in English. But when he did speak, it was worth listening to. He had a phrase that several of us were familiar with in regards to Christian growth. It went something like this: "No froot. No loot." Translation: "No fruit. No root." It's true.

Jesus says if you are not growing, if you are not producing Biblical fruit, then you are not part of the vine and you will be cut off from the Father.

It seems that, next to repentance, this is what our churches today neglect the most. We all know professing Christians who have been in church for 10–20–30—even 40 years and cannot repeat three Bible verses. Or they cannot tell you how to be saved or they cannot tell you five of the twelve apostles or four of the Ten Commandments. They have never grown. In fact, if you have attended church long enough, you have known professing "Christians" who have grown farther from Christ since you have known them. Chances are, they are not saved and they do not know the God of the Bible. Christians grow.

In 1879, one author wrote the following admonition to his audience about the importance of Christian growth. His note of caution should be a warning to us today.

This paper may fall into the hands of some who know nothing whatever about growth in grace. They have little or no concern about religion. A little proper Sunday church—going or chapel—going makes up the sum and substance of their Christianity. They are without spiritual life, and of course they cannot at present grow. Are you one of these people? If you are, you are in a pitiable condition.

Years are slipping away and time is flying. Graveyards are filling up and families are thinning. Death and judgment are getting nearer to us all. And yet you live like one asleep about your soul! What madness! What folly! What suicide can be worse than this?

Awake before it be too late; awake, and arise from the dead, and live to God. Turn to Him who is sitting at the right hand of God, to be your Saviour and Friend. Turn to Christ, and cry mightily to Him about your soul. There is yet hope! He that called Lazarus from the grave is not changed. He that commanded the widow's son at Nain to arise from his bier can do miracles yet for your soul. Seek Him at once: seek Christ, if you would not be lost for ever. Do not stand talking and meaning and intending and wishing and hoping. Seek Christ that you may live, and that living you may grow.¹⁹

Fifth, you must persevere. Hebrews 10:35–39 describe the perseverance of a Christian,

Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised.

For yet in a very little while, He Who is coming will come, and will not delay. But My righteous one shall live by faith; and if he shrinks back, My soul has not pleasure in him.

But we are not of those who shrink back to destruction, but of those who have faith to the persevering of the soul.

Christians stay Christians until they meet Christ in Heaven. We have a "faith to the persevering of the soul." "Once saved, always saved, if saved." Our God is mighty to save and keep us saved. Jesus said "This is the will of Him Who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day."²⁰ The Lord does not turn someone from his sin and then drop him when he messes up. And because of this, one way our salvation is demonstrated is by perseverance. We fight the good fight until we are taken home.

If someone professed to be a Christian and then abandoned the faith without

ever coming back, they were never saved to begin with. First John 2:19 says,

They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us.

Gardiner Spring, the 19th century author, said this about perseverance,

Such is the attraction of the Cross that what it once secures it holds fast forever. Those who are once interested in it never lose that interest. Once attracted to it by a true and heaven-imparted faith, they never so break the bond as to be ultimately severed from Christ and finally perish . . . Our position is that there is no such thing as finally falling away from the Cross. Once in Christ, always in Christ; once justified, always justified. The final perseverance of every true believer is certain.²¹

Christians persevere. They remain in the faith.

CONCLUSION

Gregory the First, a leader in the early church, once said, "Scripture is a river in which the lamb may cross and the elephant must swim." Salvation is much the same way.

This is so simple that a lamb would cross over it, but an elephant would

have to swim in it. A child could easily understand Biblical salvation but an adult would have to chew on it. The day I began to write this lesson, I received a picture of Jesus on the cross drawn by a 7 year–old girl in our church. Jesus had 6 fingers and 6 toes. Even though the number of bodily appendages needed work, at such a young age, she could understand salvation.

In his book *Five English Reformers*, J. C. Ryle spent a considerable amount of time describing the state of England before the Protestant Reformation. In his account of the church’s depravity and ignorance, he wrote this:

At Reading Abbey in Berkshire, the following relics, among many others, were most religiously worshipped, an angel with one wing, the spear–head that pierced our Saviour’s side, two pieces of the holy cross, St James’ hand, St Philip’s stole, and a bone of Mary Magdalene.

At Bury St Edmunds, in Suffolk, the priests exhibited the coals that roasted St Lawrence, the parings of St Edmund’s toenails, Thomas a Becket’s penknife and boots, and as many pieces of our Saviour’s cross as would have made, if joined together, one large whole cross.²²

In the midst of this incredible

description, the author goes on to say this:

Records like these are so silly and melancholy that one hardly knows whether to laugh or to cry. But it is positively necessary to bring them forward, in order that men may know what was the religion of our forefathers before the Reformation. Wonderful as these things may sound in our ears, we must never forget that Englishmen in those times knew no better. A famishing man, in sieges and blockades, has been known to eat mice and rats rather than die of hunger. A soul famishing for lack of God’s Word must not be judged too harshly if it struggles to find comfort in the most groveling superstition.²³

God knows the condition of men’s hearts and He knows the condition of their minds. That is why He has made salvation so basic. A genius and a fool can both understand how to be saved according to the Scriptures.

You have sinned against God and if you sincerely cry out to God to save you from His punishment, He will. At salvation’s most fundamental level, there is no more to it than that. If a man truly hungers to be saved, God will not ignore him. Second Peter 3:9 tells us, “The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”

I gave you 8 views with 19 points but if you truly call out to God to “Save me!” then like my friend Ronald, God will save you and He will keep you and He will raise you up at the last day.

Salvation is that simple.

End Notes

- 1 *The Cross: God’s Way of Salvation* (Wheaton, Ill.: Crossway Books, 1986) viii.
- 2 For the first 6 views in our list, see “Simple Salvation, Part 1” in this edition of /jtst/.
- 3 Let the reader understand that this list and these two articles are not intended to be quick explanations of Christian salvation, but a comprehensive explanation of what it means to be saved.
- 4 *Heaven* (Carol Stream, Ill.: Tyndale House Publishers, Inc., 2004) xvii–xix.
- 5 A reference to Revelation 19:11–16.
- 6 Robert A. Peterson, *Hell on Trial: The Case for Eternal Punishment* (Philipsburg, N. J.: P & R Publishing Company, 1995) 192.
- 7 John Piper, *What Jesus Demands from the World* (Wheaton, Ill.: Crossway Books, 2006) 166. I am indebted for this translation to John Piper.
- 8 *C. H. Spurgeon Autobiography*, Volume 2 (Edinburgh: The Banner of Truth Trust, 2006 ed.) 308.
- 9 Millard J. Erickson, *The Concise Dictionary of Christian Theology* (Wheaton, Ill.: Crossway Books, 2001) 81. The Gospel is “The message of salvation offered by God to all who believe.” For more information concerning this message of salvation, see “Simple Salvation, Part 1” in this edition of /jtst/.
- 10 *Exposition of Paul’s Epistle to the Romans in New Testament Commentary* (Grand Rapids: Baker Book House, 1981) 345.
- 11 *Theological Dictionary of the New Testament*, Vol. III, ed. by Gerhard Kittel (Grand Rapids: Wm. B. Eerdmans Publishing Company, 2006 ed) 606. “Heart” in the literal sense stands for “the neighborhood of the heart,” “breast.” “Seat of physical vitality.” Figuratively, it meant “the innermost part of man.” “Men look on the outward appearance, God looks on the heart.”
- 12 G. Abbott–Smith, *A Manual Greek Lexicon of the New Testament* (New York: T & T Clark, 2001 ed.) 287.
- 13 *I Call It Heresy!* (Harrisburg, Penn.: Christian Publications, 1974) 18–19.
- 14 *The New International Dictionary of the Christian Church*, ed. by J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1978) 48. “While Luther was apparently the first to use the term ‘Antinomian’ in his controversy with Johann Agricola to describe the rejection of the moral law as a relevant part of Christian experience, Antinomianism clearly goes back to the time of the NT.”
- 15 Erickson, 14.

16 Ibid., 186.

17 Quoted in *Why Small Groups*, ed. by C. J. Mahaney (Gaithersburg, M. D.: Sovereign Grace Ministries, 1996) 4.

18 R. C. Sproul, *The Holiness of God* (Wheaton, Ill.: Tyndale House Publishers, 1985) 248.

19 J. C. Ryle, *Holiness* (Webster, New York: Evangelical Press, 2007) 91–92.

20 John 6:39.

21 “The Final Preservation” in *Free Grace Broadcaster*, ed. by Jeff Pollard (Pensecola, Fl.: Chapel Library, 2008) 42.

22 *Five English Reformers* (Edinburgh: The Banner of Truth Trust, 2008 ed) 34–35.

23 Ibid., 39.