

# Justification and Salvation

A 12-Lesson Study by Keith Blades | Enjoy the Bible Ministries®  
Study Overview & Lesson Summaries

## About This Series

This twelve-lesson series examines two of the most important and most frequently misunderstood words in all of Scripture: justification and salvation. Keith demonstrates that both terms are used in multiple distinct ways throughout the Bible, and that a failure to recognize these distinctions lies at the root of widespread doctrinal error — particularly the false teaching that in God’s program with Israel, justification unto eternal life was by faith plus works. Drawing especially from Paul’s epistles, Keith establishes that justification unto eternal life has always been, and can only ever be, by grace through faith alone. The series surveys at least eight kinds of justification and twelve kinds of salvation, examines Paul’s proof from Abraham and David in Romans 4, and then works through Israel’s salvation package deal before applying these principles to commonly mishandled passages including James 2, Matthew 24, Mark 16, and Hebrews 6. An essential study for anyone committed to rightly dividing the Word of truth.



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## Lessons at a Glance

Lesson	Core Focus
<b>Lesson 1</b>	Introducing the problem: failing to distinguish kinds of justification and salvation
<b>Lesson 2</b>	Kinds of justification, Part 1 — justification unto eternal life and the justification of God
<b>Lesson 3</b>	Kinds of justification, Part 2 — five additional kinds, including James 2
<b>Lesson 4</b>	Kinds of salvation, Part 1 — sin, physical peril, the Satanic Policy of Evil, and the woman’s salvation
<b>Lesson 5</b>	Kinds of salvation, Part 2 — Day of the Lord salvations and Matthew 10 & 24
<b>Lesson 6</b>	Kinds of salvation, Part 3 — Israel’s salvation in grace and our rapture salvation
<b>Lesson 7</b>	The universality of justification by faith — Paul establishes the case from our epistles
<b>Lesson 8</b>	Paul’s proof from Abraham and David — Romans 4
<b>Lesson 9</b>	Israel’s salvation package deal, Part 1 — foundational framework

Lesson	Core Focus
Lesson 10	Israel's salvation package deal, Part 2 — the climactic stage in Matthew 24
Lesson 11	Commonly mishandled passages, Part 1 — Matthew 24:13, discipleship, and Mark 16
Lesson 12	Commonly mishandled passages, Part 2 — James 1–2 and Hebrews 6

## Lesson Summaries

L1

### Introducing the Study *The Problem of Failing to Distinguish Justification and Salvation*

- Two critical Bible words — “justification” and “salvation” — are frequently misunderstood and conflated
- The most common error: teaching that in Israel’s program justification was by faith plus works, and only in the Dispensation of Grace is it by faith alone
- This error stems from a failure to recognize that there are multiple kinds of justification and multiple kinds of salvation in Scripture
- When a passage uses “justification” or “salvation” in a non-eternal sense, it is wrongly applied to eternal life or the debt and penalty of sin
- The study’s purpose: to demonstrate from Paul’s own epistles that justification unto eternal life has always been by grace through faith — in every dispensation
- Right division (2 Timothy 2:15) is essential to handling these terms accurately

L2

### Kinds of Justification — Part 1 *Surveying the First Three Kinds*

#### Kind 1 — Justification Unto Eternal Life

- The most important kind; always by grace through faith; the central subject of this study

#### Kind 2 — The Justification of God Himself

- God being declared righteous and true in what He says (Romans 3:4; Psalm 51:4)

#### Kind 3 — Justification of God in the Eyes of Israel

- The publicans who accepted John’s baptism justified God before the nation (Luke 7:29–30)
  - Rejecting John’s baptism meant refusing to justify God in Israel’s sight — a distinct facet of this kind
- Recognizing these distinctions prevents wrongly assuming every use of “justification” refers to eternal life

L3

### Kinds of Justification — Part 2 *Five Additional Kinds Completing the Survey*

#### Kind 4 — “Wisdom is Justified of All Her Children”

- The vindication and confirmation of wisdom in the outworking of God’s dealings (Luke 7:35)

#### Kind 5 — Self-Justification

- Job, Paul, and the Pharisees all “justify themselves” in various contexts; never a positive thing in connection with eternal life

#### Kind 6 — Justification of the Faithful Servant in God’s Sight

- The criterion is faithfulness to stewardship, not eternal standing (1 Corinthians 4:1–4)

#### Kind 7 — Justification of the Mechanics of Godliness by the Spirit

- “Justified in the Spirit” in the mystery of godliness (1 Timothy 3:16)

#### Kind 8 — The Justification in James 2

- Not justification unto eternal life; a distinct kind that will be addressed in depth in the final lessons

L4

### Kinds of Salvation — Part 1 *Identifying the Range of Salvations*

#### Kind 1 — Salvation from the Debt and Penalty of Sin

- The most important kind; the central topic of the gospel; the basis of eternal life

#### Kind 2 — Physical / Temporal Salvation from Physical Peril

- The most commonly occurring kind in Scripture, especially throughout Israel’s program

#### Kind 3 — Salvation from the Satanic Policy of Evil

- Paul instructs Timothy to save himself and his hearers from the policy’s three-stage operation (1 Timothy 4)
  - Stage 1: Seducing spirits and doctrines of devils (1 Timothy 4:1–3); stages 2 & 3 follow as the policy intensifies

#### Kind 4 — The “Woman’s Salvation”

- Saved in childbearing (1 Timothy 2) — a unique salvation applying exclusively to Christian women in the Dispensation of Grace
- These kinds must be identified from context; they cannot be confused with salvation from sin

L5

### Kinds of Salvation — Part 2 *Day of the Lord Salvations*

#### Kind 5 — Day of the Lord Salvations

- Plural, physical, temporal salvations for Israel’s remnant throughout the tribulation period
- Matthew 10:22 and Matthew 24:13 — “he that endureth to the end, the same shall be saved” — refer to Day of the Lord salvations, not eternal life
  - These passages are among the most commonly abused; the salvation in view is physical survival into the Kingdom, not justification
- Jeremiah 30 (“Jacob’s trouble”) prophesies the repeated salvations God will provide for the remnant during the final installment of the Day of the Lord
- Members of Israel’s remnant who operate on the doctrine given will

experience repeated, daily Day of the Lord salvations

- Failing to recognize these as distinct from eternal salvation leads to the error of claiming Israel was saved by endurance or works

L6

### **Kinds of Salvation — Part 3** *Israel's Salvation in Grace and Our Rapture Salvation*

#### **Kind 7 — Salvation for an Israelite Who Confesses Christ in the Dispensation of Grace**

- Romans 10:9–10 contains two distinct things: belief unto righteousness (justification) AND confession unto salvation (Israel's additional salvation)
  - “With the heart man believeth unto righteousness” — justification unto eternal life by faith
  - “With the mouth confession is made unto salvation” — a distinct salvation from the consequences of Israel's judicial blindness
- Israel's blindness is temporary — lasting only until the fulness of the Gentiles be come in (Romans 11:25)

#### **Kind 8 — Our Rapture Salvation from the Lord's Day of Wrath**

- “Now is our salvation nearer than when we believed” (Romans 13:11) — the rapture as a future hope
- “God hath not appointed us to wrath, but to obtain salvation” (1 Thessalonians 5:9) — our complete removal from the Day of the Lord

L7

### **Justification by Faith — Always** *Paul Establishes the Universality*

- With the survey of kinds complete, Keith turns to the main doctrinal argument: justification unto eternal life has always been by grace through faith
- The common false teaching — Israel justified by faith plus works; only in the Dispensation of Grace by faith alone — is directly refuted by Paul
- This error is caused by (1) failure to recognize multiple kinds of justification, (2) failure to recognize Israel's salvation package deal
- Paul, our apostle, explicitly teaches the universality of justification by faith; it is not part of the mystery but fulfills Old Testament promises (Romans 1:2; 16:25–26)
- God's justice itself forbids justification unto eternal life on any basis other than grace through faith — there is no legal mechanism by which works could accomplish it
- Introduction to Israel's salvation package deal: a complex of salvations (not just eternal life) resident in messages like the gospel of the kingdom

L8

### **Paul's Proof: Abraham and David** *Romans 4 Establishes the Pattern*

- Romans 4:1–2 — if Abraham were justified by works he would have whereof to glory, but not before God
- Romans 4:3 (Genesis 15:6) — “Abraham believed God, and it was counted unto him for righteousness” — faith alone, no works
- Romans 4:4–5 — works produce debt, not grace; faith in the one who justifies

the ungodly is what counts for righteousness

- Romans 4:6–8 (Psalm 32) — David describes the blessedness of the man to whom God imputes righteousness without works
  - David used the third-person plural — he knew multitudes in Israel were justified unto eternal life the same way he was
- Both Abraham (before the Law) and David (under the Law) were justified by faith alone, confirming the pattern holds across all of Israel's program
- Eternal security is implicit in justification by faith — David knew it, Abraham knew it; it cannot be otherwise

L9

### Israel's Salvation Package Deal — Part 1 *Understanding the Complex*

- Resident within messages like the gospel of the kingdom is not only justification unto eternal life, but multiple kinds of salvation forming a package
- The package deal is why passages in the Gospels, Acts 1–8, and Hebrews–Revelation speak of salvation involving works — those works relate to other salvations in the package, not eternal life
- Three problem areas that together produce doctrinal error: (1) failure to recognize multiple kinds of justification, (2) multiple kinds of salvation, (3) Israel's salvation package deal
- When all three are understood, passages with works-language in Israel's program are properly identified as addressing physical, temporal, or Day of the Lord salvations
- The remnant of Israel who operate on doctrine receive Day of the Lord salvations; those who don't are vulnerable to being victimized by the Satanic Policy of Evil
- Other Keith Blades series address Israel's program in greater depth; this series provides the necessary doctrinal foundation

L10

### Israel's Salvation Package Deal — Part 2 *The Climactic Stage in Matthew 24*

- Matthew 24 is the primary testing ground for these distinctions — the climactic stage of Israel's program
- The Satanic Policy of Evil in the final installment introduces unprecedented tactics: the spirit of antichrist, wars, false prophets, and great deception (Matthew 24:4–11)
- Each peril in Matthew 24 implies a salvation — members of the remnant can be saved from being offended, deceived, betrayed, or physically killed
- "He that shall endure to the end, the same shall be saved" (Matthew 24:13) — the saving in view is the culminating Day of the Lord salvation, not eternal life
- The remnant must apply the doctrine of the salvation package deal to navigate each phase of the Day of the Lord's wrath
- Correct handling of Matthew 24 requires knowledge of dispensational context, the salvation package, and the distinction between eternal and temporal salvations

## L11

### Commonly Mishandled Passages — Part 1 *Matthew 24, Discipleship, and Mark 16*

- Matthew 24:13 revisited — among the most frequently abused passages; the salvation is temporal/physical, not justification unto eternal life
- Discipleship is not the same as justification unto eternal life — these are routinely conflated, producing serious false doctrine
  - Discipleship involves learning and following the Lord; justification unto eternal life is a legal declaration by God — they are entirely distinct categories
- Justification unto eternal life carries eternal security automatically; whether a believer understands this does not change God's declaration
- Mark 16 — signs following believers (handling serpents, healing sick, etc.) — are physical Day of the Lord salvations promised to Israel's remnant, not general promises to all believers today
- The signs of Mark 16 operate in Israel's climactic stage; they confirm the message and provide physical salvations during the tribulation
- Physical and temporal Day of the Lord salvations culminate in the gathering of the elect at Christ's return (Matthew 24:29–31)

## L12

### Commonly Mishandled Passages — Part 2 *James 1–2 and Hebrews 6*

- James 1:18 — “Of his own will begat he us with the word of truth” — establishes that the recipients are already born again before James chapter 2 is addressed
  - The “firstfruits” language (James 1:18b) indicates a privilege and purpose beyond eternal life, not a condition for receiving it
- James 2 contains more than one kind of justification: justification unto eternal life by faith AND a distinct kind of justification by works — these must not be conflated
- Abraham in James 2:21 was justified by works in connection with his stewardship and before men — not justification unto eternal life, which was already settled in Genesis 15:6
- Hebrews 6 must be read in its dispensational context; the warnings are addressed to Israel's remnant in view of the climactic stage, not to the Body of Christ
- The conclusion of the series: when you understand (1) multiple kinds of justification, (2) multiple kinds of salvation, and (3) Israel's salvation package deal, any passage can be handled accurately
- Justification unto eternal life has always been, is now, and always will be by grace through faith alone — in Israel's program as much as in the Dispensation of Grace

## Key Doctrinal Distinctions

### There Are Multiple Kinds of Justification

Keith identifies at least eight distinct kinds of justification throughout Scripture. The failure to recognize that the word “justification” does not always refer to justification unto eternal life is the single most common root cause of doctrinal error regarding Israel’s program. Each use of the term must be identified by its context before any application can be made.

### There Are Multiple Kinds of Salvation

Scripture speaks of salvation in at least twelve distinct senses, including salvation from the debt and penalty of sin, physical/temporal salvations, salvation from the Satanic Policy of Evil, Day of the Lord salvations, the woman’s salvation, Israel’s salvation from blindness, and our rapture salvation. The most important kind must never be confused with the others.

### Justification unto Eternal Life Has Always Been by Faith Alone

Paul establishes in Romans 4 that justification unto eternal life — whether for Abraham, David, or the believer today — has always been and can only ever be by grace through faith without works of any kind at any time. This is not unique to the Dispensation of Grace; it reflects the inviolable legal reality of God’s justice. God’s justice cannot declare the ungodly righteous on the basis of their own works.

### Israel’s Salvation Package Deal

The gospel of the kingdom and related messages in Israel’s program contain more than justification unto eternal life. They include a complex of salvations — temporal, Day of the Lord, and physical — alongside eternal life. Works-language in passages from the Gospels, Acts 1–8, and Hebrews through Revelation addresses these other salvations in the package, not the basis of eternal life.

### Discipleship Is Distinct from Justification unto Eternal Life

Discipleship involves a progressive walk of learning doctrine and following the Lord; it is not the means or the equivalent of justification unto eternal life. Justification unto eternal life is a legal declaration by God that is instantaneous, unconditional, and carries eternal security. Conflating the two produces error about both eternal security and the nature of salvation in every dispensation.

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## Key Scripture References

<b>Genesis 15:6</b>	Abraham believed God — counted to him for righteousness; the foundational proof of justification by faith alone before the Law
<b>Psalms 32:1–2</b>	David’s testimony: the blessedness of the man to whom God imputes

	righteousness without works (quoted by Paul in Romans 4:6–8)
<b>Psalms 51:4</b>	God justified in His sayings — the justification of God Himself (quoted in Romans 3:4)
<b>Matthew 24:13</b>	He that endureth to the end shall be saved — a Day of the Lord salvation for Israel’s remnant, not eternal life
<b>Matthew 24:29–31</b>	The culminating Day of the Lord salvation — the gathering of Israel’s remnant at Christ’s return
<b>Luke 7:29–30</b>	The publicans “justified God” by accepting John’s baptism — the justification of God in the eyes of Israel
<b>Romans 3:4</b>	That God might be justified in His sayings — Kind 2 of justification
<b>Romans 4:1–8</b>	Paul’s complete proof from Abraham and David that justification unto eternal life has always been by grace through faith
<b>Romans 10:9–10</b>	Heart-belief unto righteousness (justification) distinguished from mouth-confession unto salvation (Israel’s additional salvation in grace)
<b>Romans 11:25</b>	Israel’s blindness is temporary — it lasts only until the fulness of the Gentiles be come in
<b>Romans 13:11</b>	“Now is our salvation nearer than when we believed” — our rapture salvation as a present hope
<b>1 Corinthians 4:1–4</b>	Justification of the faithful servant in God’s sight according to stewardship, not eternal standing
<b>1 Thessalonians 5:9</b>	God has not appointed us to wrath but to obtain salvation — confirmation of our rapture salvation from the Day of the Lord
<b>1 Timothy 2</b>	The woman’s salvation — “she shall be saved in childbearing” — unique to Christian women in the Dispensation of Grace
<b>1 Timothy 3:16</b>	“Justified in the Spirit” — the justification of the mechanics of godliness; Kind 7 of justification
<b>1 Timothy 4:1–16</b>	Salvation from the Satanic Policy of Evil through sound doctrine and faithful ministry
<b>2 Timothy 2:15</b>	Rightly dividing the Word of truth — the hermeneutical foundation of the entire study
<b>James 1:18</b>	“Of his own will begat he us” — establishes recipients’ justification unto eternal life before James 2 is addressed
<b>James 2:21–23</b>	Abraham justified by works in James 2 — a distinct kind of justification from Genesis 15:6; both kinds are present in the passage

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