

# The Gospel of Our Salvation

## The Gospel of Our Salvation & the Perversion of the Gospel

Part 1 of 2 — Lessons 1–9 | A Study by Keith Blades | Enjoy the Bible Ministries®  
Study Overview & Lesson Summaries

### About This Document

Part One of "The Gospel of Our Salvation" (Lessons 1–9) by Keith Blades of Enjoy the Bible Ministries® carefully identifies Paul's gospel of grace from Romans 3:21–26 and systematically exposes the most common perversions of that gospel — the subtle additions and subtractions Satan uses to obscure the simplicity of saving faith in Christ. Keith begins by right-dividing three distinct gospels in Scripture, then builds the content of Paul's gospel from Romans 1–3 before examining five specific perversions: giving your heart and life to the Lord, making Jesus Lord, turning from your sins, repentance as behavioral change, and inviting Jesus into your heart. Each perversion is traced to its source scripture, shown to be a misapplication, and answered by the plain statement of Romans 3:21–26. Part Two (Lessons 10–26) continues with a comprehensive theology of assurance and a survey of the believer's riches in grace.



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### Lessons at a Glance

Lesson	Core Focus
Lesson 1	Identifying the true gospel; Satan's strategy to pervert, not oppose; right division of three distinct gospels
Lesson 2	Three-part structure of Romans 1–3: universal condemnation, no escape by works, justification by faith
Lesson 3	Salvation by grace alone; grace and works are mutually exclusive; this dispensation reflects God's longsuffering
Lesson 4	Faith is the only instrument compatible with grace; Abraham and David as examples; works excluded 100%
Lesson 5	Satan's subtle ministers; perversion of 'give your heart and life to the Lord'; discipleship ≠ salvation
Lesson 6	Perversion of 'make Jesus Lord of your life'; Romans 10:9 in context; lordship salvation refuted
Lesson 7	Perversion of 'turn from your sins'; turning from sin belongs to sanctification; only the saved can do it

Lesson	Core Focus
Lesson 8	True meaning of repentance (metanoeo): a change of mind, not behavior; biblical examples examined
Lesson 9	Perversion of 'invite Jesus into your heart'; God does the calling; 'call upon the Lord' rightly understood

## Lesson Summaries

SECTION 1 • LESSONS 1–4

### The Gospel of Our Salvation

*Identifying Paul's gospel of grace and establishing its content — justification freely by grace through faith in Christ's blood, with works excluded entirely*

L1

#### Identifying the True Gospel *Which Gospel Is for Today?*

- Satan's primary strategy is to blind men's minds to the gospel of Christ (2 Cor. 4:3–4); he does this not by openly opposing the gospel but by perverting it (2 Cor. 11:3–4; Gal. 1:6–7).
- A perversion is close enough to the real thing to deceive — the most dangerous counterfeits look and sound genuine.
- Right division (2 Tim. 2:15) is essential: the Bible contains more than one gospel, and identifying which is for today is the first step in understanding salvation.

#### Three Distinct Gospels

- The Gospel of the Kingdom (Matt. 3:1–2; Luke 1:67–75): John the Baptist and Jesus preached repentance for Israel's earthly kingdom program — this is not our gospel.
- The Everlasting Gospel (Rev. 14:6–7): preached by an angel during the Great Tribulation, calling men to fear God and worship Him — also not for today.
- The Gospel of Our Salvation: Paul's gospel of grace (Rom. 3:21–26; Eph. 1:13–14) — justification freely by grace through faith in Christ's blood — the only gospel for the Dispensation of Grace.
- The phrase 'the gospel' must always be tested by context and right division; applying the wrong gospel to the wrong people produces confusion and false hope.
- Keith's purpose: to clearly identify Paul's gospel, understand what it actually says, and expose what Satan adds to or subtracts from it.

L2

#### The Structure of Paul's Gospel *Romans 1–3: Condemnation, Law, and Grace*

- Romans 3:21–26 is the heart of Paul's gospel: the righteousness of God manifested apart from law; justification freely by His grace through

redemption in Christ; propitiation through faith in His blood.

### Three-Part Logical Structure (Rom. 1–3)

- Part 1 — Romans 1:18–32: All mankind (Gentiles) is worthy of God's wrath; suppressing the truth in unrighteousness; without excuse because of creation's witness.
- Part 2 — Romans 2:1–3:20: No one escapes by works or law-keeping; 'there is none righteous, no not one' (Rom. 3:10); the law's purpose is to give knowledge of sin, not justification.
- Part 3 — Romans 3:21–26: God's own righteousness is now available apart from law; it comes through faith in Jesus Christ unto all and upon all who believe.
- 'Propitiation' (Rom. 3:25): God's justice is fully satisfied by Christ's blood — God can now be both just and the justifier of those who believe.
- 'Faith in his blood' means exclusive personal trust in Christ and His finished work — it is the instrument by which justification is received, not earned.
- 'Freely' (Rom. 3:24) = *dorean*, without cost, as a gift — no contribution from the believer is involved.

L3

### Grace and Works Are Mutually Exclusive *The Nature of Saving Grace*

- Romans 11:6: 'If by grace, then it is no more of works; otherwise grace is no more grace.' Grace and works cannot be mixed — they are mutually exclusive principles.
- Romans 1:16–17: The gospel is 'the power of God unto salvation'; the righteousness of God revealed 'from faith to faith' — entirely a faith matter.
- Galatians 2:21: 'If righteousness come by the law, then Christ is dead in vain' — any addition of law-keeping to the gospel empties the cross of its meaning.
- Romans 3:24 uses the word 'freely' (*dorean*) to emphasize the gratuitous nature of justification — it is God's free gift, not a wage.
- This dispensation is characterized by God's longsuffering: He is presently withholding wrath (2 Pet. 3:9; Rom. 2:4) to allow the gospel of grace to go out to all.
- Israel under law experienced conditional blessing and cursing (Deut. 28); we under grace are dealt with on an entirely different basis.
- Understanding grace as a system, not just a word, is essential to proper assurance — if any work is required, the promise is no longer 'sure' (Rom. 4:16).
- The sinner brings nothing; Christ brings everything. The transaction is entirely one-sided, from God toward the helpless, ungodly sinner.

L4

### Faith Alone Compatible with Grace *Abraham, David, and the Exclusion of Works*

- Romans 4:13–16: 'Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed.' Faith is the only instrument that preserves the grace character of salvation.

#### Old Testament Examples

- Abraham (Rom. 4:1–5): Abraham 'believed God, and it was counted unto him for righteousness' (Gen. 15:6) — before circumcision, before the law, without works.
- David (Rom. 4:6–8): David described the blessedness of the man 'unto whom God imputeth righteousness without works' (Ps. 32:1–2) — forgiveness of iniquity, sins covered.
- Ephesians 2:1–9: 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.'
- Titus 3:4–7: 'Not by works of righteousness which we have done, but according to his mercy he saved us' — mercy, not merit.
- 1 Corinthians 1:21: 'It pleased God by the foolishness of preaching to save them that believe' — the method is faith, not performance.
- Works are excluded on every level: past works cannot earn salvation, present works cannot maintain it, future works are not required to complete it.

SECTION 2 • LESSONS 5–9

## The Perversion of the Gospel

*Exposing five subtle additions Satan uses to obscure the simplicity of saving faith in Christ — each traced to its source and answered by Romans 3:21–26*

L5

### 'Give Your Heart to God' Perversion *Subtle Ministers and Discipleship Confusion*

- 2 Corinthians 11:13–15: Satan's ministers transform themselves as ministers of righteousness — not obvious opponents but subtle perverters presenting another Jesus, another spirit, another gospel.
- The most dangerous perversions are the subtlest: they sound spiritual, use biblical language, and are hard to detect without careful right division.

#### Perversion: 'Give Your Heart and Life to the Lord'

- Romans 3:21–26 says nothing about giving your heart and life to the Lord — this phrase is simply not the gospel of our salvation.
- Romans 12:1–2 ('present your bodies a living sacrifice') is the basis of this perversion — but Romans 12 is written to saved people about service, not to the unsaved about getting saved.
- Discipleship is not salvation: Matthew 10:37–38 ('take up his cross and follow me') is Christ commissioning His apostles for Israel's program, not terms of eternal salvation.
- Luke 14:25–33: 'Count the cost' passages are about discipleship and service, not salvation — the word 'saved' does not appear.
- The cost of discipleship is high; the cost of salvation is zero — Christ paid it entirely. Mixing the two produces either false converts or despairing believers.

L6

### 'Make Jesus Lord of Your Life' Refuted *Lordship Salvation vs. Paul's Gospel*

- Lordship salvation teaches that surrendering control of one's life to Christ is a condition of salvation — this is a perversion of Paul's gospel.
- Romans 3:21–26 makes no mention of making Jesus Lord, surrendering one's life, committing control, or any such condition — it is entirely absent from the gospel of our salvation.

#### Romans 10:9 Examined

- 'If thou shalt confess with thy mouth the Lord Jesus' (Rom. 10:9): in context this is addressed to Israel; confessing Jesus is Lord means acknowledging who He is — the LORD, Yahweh of the Old Testament — not pledging behavioral submission.
- Matthew 10:32–33 ('whosoever shall confess me before men') is in the context of the apostles' commission to Israel, not a universal salvation formula.
- Expressions such as 'commit control of your life,' 'surrender to His lordship,' and 'let Jesus be Lord' are sanctification issues addressed in Romans 12 onward, not conditions for justification.
- Lordship salvation confuses the standing of justification (instantaneous, complete) with the state of sanctification (progressive, ongoing) — a category error with serious consequences.

L7

### 'Turn from Your Sins' Is a Perversion *Sanctification Confused with Salvation*

- Calling the unsaved to 'turn from your sins' as a condition of salvation is a perversion — turning from sin is the work of sanctification, which belongs to saved people.
- An unsaved person is spiritually dead (Eph. 2:1–2) and a servant of sin (Rom. 6:17–20) — he has neither the desire nor the power to turn from sin until after the new birth.
- Romans 6 is the sanctification chapter: 'Let not sin therefore reign in your mortal body' (v. 12) is addressed to believers. Sin's reign has been broken by justification, but this must be applied by the believer.

#### Sanctification Passages Misapplied

- Romans 13:11–14: 'Put ye on the Lord Jesus Christ and make not provision for the flesh' — for saved people walking in the light, not a salvation appeal.
- Titus 2:11–14: 'The grace of God that bringeth salvation hath appeared, teaching us that, denying ungodliness...we should live soberly' — grace teaches the saved, not the unsaved, to live righteously.
- Telling an unsaved person to turn from sins is not only unscriptural as a salvation condition — it is also impossible for them to do, making it both a perversion and a cruelty.
- Only after a person trusts Christ is he given the power and position to mortify sin — sanctification follows salvation, never precedes it.

L8

### The True Meaning of Repentance *Metanoeo: Changing One's Mind, Not One's Sins*

- The Greek word translated 'repent' is metanoeo: meta (change) + noeo (to think) = to think differently, to change one's mind. It has nothing to do

etymologically or contextually with turning from sins.

- Genesis 6:6: 'It repented the LORD that he had made man' — God cannot turn from sins; this proves repentance means a change of mind or purpose, not moral reformation.

#### **Biblical Examples of Repentance**

- Matthew 3:1–8 (John the Baptist): John called Israel to repent — they needed to change their minds about themselves, their self-righteousness, and their standing before God (counting on descent from Abraham, v. 9).
- Hebrews 6:1: 'Repentance from dead works' — Israel needed to change their minds about trusting in law-keeping as the path to God's blessing.
- Romans 2:3–4: In Paul's gospel context, God's goodness is designed to lead sinners to 'repentance' — changing their minds about being able to escape God's wrath through their own goodness.
- Repentance in the gospel context means changing one's mind about oneself (not righteous, unable to save oneself) and about Christ (trusting Him alone) — two sides of the same coin.
- The perversion of repentance as 'turning from sins' adds a behavioral condition to salvation, making it a works system disguised in gospel language.

L9

#### **'Invite Jesus into Your Heart' Examined** *God Calls; We Respond in Faith*

- The phrase 'invite Jesus into your heart' is not found in Romans 3:21–26 or anywhere in Paul's gospel — it replaces trust in Christ with an emotional transaction.
- 2 Corinthians 5:20: 'As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God' — it is God who is doing the beseeching, not the sinner inviting Christ.
- 2 Thessalonians 2:14: 'Whereunto he called you by our gospel' — God does the calling through the gospel, not the other way around.

#### **Passages Misused to Support This Perversion**

- Romans 10:12–13: 'Call upon the name of the Lord' means to acknowledge one's utterly helpless and lost state and cry out to God for mercy — not to invite Christ in as though He were waiting to be admitted.
- Revelation 3:20 ('Behold, I stand at the door and knock'): addressed to Israel's remnant through John — Christ as judge at the door of a nation, not Christ seeking admission into an unsaved heart.
- Applying Rev. 3:20 to salvation makes the sinner the decision-maker and Christ the petitioner — a complete reversal of scriptural roles.
- Conclusion of Part 1: all six perversions each add or subtract something from Romans 3:21–26; the pure gospel requires only faith in Christ's blood.

## Key Doctrinal Distinctions

### The Gospel of Grace Is Distinct from All Other Gospels

Keith establishes in Part One that the Bible contains multiple gospels — the Gospel of the Kingdom preached by John the Baptist and Jesus to Israel (Matt. 3:1–2; Luke 1:67–75), the Everlasting Gospel of Revelation 14 for the Tribulation, and Paul's Gospel of Grace for the Dispensation of Grace (Rom. 3:21–26). Only Paul's gospel is 'the gospel of our salvation' for today. Applying the wrong gospel to the wrong people produces either false hope or needless confusion. Right division of these distinct gospels is the foundation of sound doctrine.

### Grace and Works Are Mutually Exclusive Principles

Romans 11:6 establishes the cardinal principle: if salvation is by grace, it is no longer of works, and if of works, it is no longer grace. These two principles cannot be blended. Every perversion of the gospel examined in Lessons 5–9 attempts to introduce some form of human performance — giving one's heart, making Jesus Lord, turning from sins, inviting Christ in — into what Paul presents as a purely gracious transaction received by faith alone. The divine design of the faith-grace combination is to make the promise 'sure' (Romans 4:16), which works can never accomplish.

### Repentance Means a Change of Mind, Not a Change of Behavior

The Greek word *metanoeo* means to think differently — to change one's mind. In the context of Paul's gospel, repentance means the sinner changes his mind about his own ability to escape God's wrath and trusts Christ instead. It is not a separate condition added to faith but is the cognitive dimension of the same act of faith. The perversion of repentance as 'turning from sins' introduces behavioral change as a prerequisite for salvation, which contradicts grace and is something only a saved and sanctified person is equipped to do.

### Sanctification and Salvation Must Never Be Confused

A foundational theme throughout Part One is the distinction between salvation (justification — instantaneous, complete, unconditional, by grace through faith) and sanctification (the believer's ongoing walk, learning to live according to their new position in Christ). Every perversion examined in Lessons 5–9 imports sanctification requirements into salvation: giving one's life to God (Romans 12), turning from sins (Romans 6), living righteously (Titus 2). These passages are for the saved; they are not conditions for getting saved. Keith consistently returns to this distinction as the key to both pure gospel preaching and stable Christian living.

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## Key Scripture References

<b>Romans 3:21–26</b>	The heart of Paul's gospel: justification freely by grace, propitiation through faith in Christ's blood
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<b>Romans 4:16</b>	'Of faith, that it might be by grace; to the end the promise might be sure' — the design of faith-grace
<b>Romans 11:6</b>	If by grace, then no more of works; grace and works are mutually exclusive principles
<b>2 Timothy 2:15</b>	Rightly dividing the word of truth — the foundation for identifying which gospel is for today
<b>2 Cor. 4:3–4</b>	Satan blinds the minds of unbelievers to the gospel; his primary strategy is perversion, not opposition
<b>2 Cor. 11:13–15</b>	Satan's ministers transform as ministers of righteousness — subtle perverters of the gospel, not open opponents
<b>Galatians 1:6–7</b>	Perverting the gospel of Christ; there is no other gospel — the seriousness of additions to Paul's message
<b>Ephesians 2:1–9</b>	Saved by grace through faith, not of works — the gift of God; the complete statement of salvation's freeness
<b>Romans 6:12–14</b>	Sin's mastership broken; 'not under law but under grace' — passages like this belong to sanctification, not salvation
<b>Romans 10:9</b>	Confessing Jesus is Lord means acknowledging who He is — not pledging behavioral surrender; examined in Lesson 6

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