The Gospel of Our Salvation — Part 1

For the next little while, we are going to be taking a close look at the gospel of our salvation.

Part 1 of 2 — Lessons 1–9 | A Radio Series by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are Lessons 1–9 of Keith Blades' 26-lesson radio series The Gospel of Our Salvation: salvation from the debt and penalty of our sins through the redemption that is in Christ Jesus, which becomes ours when we trust exclusively in the Lord Jesus Christ as our Savior. Keith first shows which gospel is ours: not the gospel of the kingdom, nor the everlasting gospel of Revelation 14, but the gospel of the grace of God given to the Apostle Paul. From Romans 1:18 – 3:26 he sets out the gospel's three parts and underscores that salvation is by grace, through faith, without works of any kind at any time. Lessons 5–9 expose subtle perversions such as gospel cliches; the most common of these combine how to be saved with how a saved person ought to serve the Lord.

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Lessons at a Glance

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L7	First Turn From Your Sins, Then Accept Christ — Romans 6 and 13, Titus 2, Colossians 3 — Turning From Sin Is for the Saved

Lesson	Core Focus
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Lesson Summaries

L1

Which Gospel Is the Gospel of Our Salvation? *II Corinthians 4 and 11; Galatians 1; the Gospel of the Kingdom; Revelation 14; Romans 3*

The Gospel of Our Salvation and Its Perversions

- The series looks at the gospel of our salvation — salvation from the debt and penalty of our sins, which becomes ours when we trust exclusively in the Lord Jesus Christ as our Savior — and at the assurance God wants us to have
- The series is important especially because the gospel of our salvation is so often perverted and commonly misstated: people are frequently told there are works they must do to be saved
- There is no salvation in a perversion of the gospel of Christ; it is a message designed to keep people unsaved

Satan's Policy of Evil Against the Gospel

- Perversions of the gospel exist because of Satan's strong desire to keep people from being saved; he has a whole policy of evil dedicated to producing and propagating false gospels
- In II Corinthians 4 Paul calls Satan the god of this world, actively endeavoring to blind men's minds; in II Corinthians 11 one of the mind corrupting doctrines in view is another gospel
- From Galatians 1: God has only one gospel of our salvation today; Satan has a number of false gospels, perversions of the gospel of Christ
- Only the gospel of Christ in truth is the power of God unto salvation; a perversion of it is not

Not the Gospel of the Kingdom or the Everlasting Gospel

- There is more than one gospel and more than one program recorded in the Bible, so we must first make sure which one is the gospel of our salvation today
- The gospel of the kingdom, proclaimed by John the Baptist and shortly thereafter by the Lord, is the good news that the time had come in God's program with Israel for the kingdom of heaven to be established on this earth
- It pertains to God's program with Israel; God is not saving people today by it, and the kingdom of heaven is not the issue of how to go to heaven when you die
- The everlasting gospel of Revelation 14 is preached after this dispensation of grace is over; its salvation is a physical deliverance at the very end of the great tribulation, and there is no salvation in it today

The Gospel Given to the Apostle Paul

- God suspended His program with Israel when the Lord Jesus Christ returned

from heaven (Acts 9) and raised up Paul as a brand-new apostle, giving him the gospel of the grace of God, the gospel of our salvation in this dispensation

- To find the gospel of our salvation we go to Paul's epistles — for example, Romans 3 from verse 21; the gospel of our salvation today is God offering salvation freely by His grace from the debt and penalty of our sins, obtained through faith placed exclusively in the blood of the Lord Jesus Christ, our substitute Redeemer

L2

The Three Major Parts of the Gospel *Romans 1:15–3:26: Worthy of Wrath, No Escape by Works, Justified Freely*

The Good News God Is Proclaiming Today

- God is mercifully holding back His judgment upon this world and, as He does, is offering to save anyone from that coming judgment
- Christ died as our substitute Redeemer, in our place, taking upon Himself the debt and penalty of our sins; He propitiated, or completely satisfied, God's perfect justice with respect to our sins
- God can completely forgive our sins and give, as an absolutely free gift, the perfect righteous standing of justification we need to live forever in His sight
- The gospel is often perverted by adding works — such as joining a church or partaking of sacraments and ceremonies — to God's requirement of simple faith in Christ as your all-sufficient Savior

The Power of God unto Salvation (Romans 1:15–17)

- The gospel is the power of God unto salvation — not your works, not my works — activated in response to faith; verse 17 makes plain that faith alone activates it, the only thing God's grace can respond to

The Three Major Parts

- Part one, Romans 1:18 through the end of chapter 1: God declares all men worthy of receiving His wrath — the gospel starts off with bad news
- Part two, Romans 2:1 through 3:20: nobody can escape being worthy of His wrath by anything they may try to do
- Part three, the third and final aspect, Romans 3:21–26: only here does the good news begin — God offers to justify any man freely by His grace through the work His Son has done on the cross as our substitute Redeemer

Worthy of Wrath and Unable to Escape It

- The wrath of God is revealed from heaven but not yet poured out; in this dispensation God is longsuffering, holding back the day of His wrath — yet we need to recognize we are worthy of receiving it
- Nobody will see any need to trust Christ for salvation unless he first sees he needs salvation; Romans 1:28–32 gives a list in which every man can see himself
- Paul shows the error of thinking works can escape the judgment of God; such works only provoke the wrath of God all the more, and the law has made it so that all the world may become guilty before God (Romans 3:19–20)

Justified Freely by His Grace (Romans 3:21–26)

- The righteousness of God is the very thing we need; God gives it as an absolutely free gift, received not by trying to merit it by works but simply on the basis of faith in His blood

- Propitiation is the perfect satisfaction of justice by a penalty being fully paid; faith is placing your trust in someone else doing something for you rather than doing it yourself

L3

By Grace, Through Faith, Without Works *Romans 9, 3:24–4:8, 11:6; Galatians 2: Grace and Works Mutually Exclusive*

A Dispensation of Longsuffering and Grace (Romans 9)

- This dispensation is first and foremost the dispensation of God's longsuffering and grace, as He holds back His day of judging this world
- In Romans 9 Paul speaks of the great dispensational change — God has suspended His program with Israel; the backdrop is God being ready to judge the vessels of wrath fitted for destruction
- Instead of pouring out His wrath now, God reveals it from heaven, tells men what is coming, and offers to save anyone from that judgment who will trust Christ as Savior

Faith Alone in Christ Alone

- To believe in Jesus means to trust Him and Him alone for salvation — no ritual, ceremony, aisle, promises, or works of any kind; God saves you the moment you place your faith in Christ
- Satan's policy of evil perverts the gospel by adding to God's simple requirement of faith in Christ, making people think works of some kind are required for salvation
- What is free you do not pay for, merit, or do something in exchange to get; all the work necessary — Christ's cross work, the shedding of His blood — has been done, and we do not do the work

Boasting Excluded: Abraham and David (Romans 3:27–4:8)

- Boasting is excluded because our works have no place at all in either the providing or the procuring of our salvation
- Abraham's justification is set forth as an example even in this dispensation of Gentile grace; God responded solely to his faith in what God said, not to any works
- What you get in response to works you get not by grace but by debt (Romans 4:4); belief is not a work but a non-meritorious response, compatible with grace
- David, as Paul quotes him in Romans 4:6, knew he was justified in God's eyes on the base of faith and faith alone, God imputing righteousness to him without his works

Mutually Exclusive and Mutually Destructive (Romans 11:6; Galatians 2)

- Any time anything is by grace, works have nothing to do with it; works is a destroyer of grace, which is why Satan propagates perversions — injecting works into a message of grace destroys the grace in it
- Something is either one hundred percent by grace and zero percent by works, or the reverse; there is no mixture — they are mutually exclusive and mutually destructive to each other
- From the last verse of Galatians 2: Christ died for no reason at all if you could justify yourself in God's eyes; He had to perform all the work for you because there is no work you can do on your own

L4

Faith: The Only Response Legally Compatible with Grace

Romans 4, 11:6; Galatians 2–3; Ephesians 2; Titus 3; I Corinthians 1:21

God's Longsuffering Will Not Continue Indefinitely

- This dispensation of grace has been in effect ever since God raised up Paul, but God's longsuffering will not continue indefinitely; it will end one of these days, maybe very soon, and God has given no time schedule for it
- Only God and His grace can save you, and the only thing His grace can accept is complete faith placed in the Lord Jesus Christ as your all-sufficient Savior

Of Faith, That It Might Be by Grace (Romans 4)

- Abraham before the law and David under the law are set forth as examples; the inheritance of everlasting life promised to Abraham rested not on his works or the law but simply on his justification by grace through faith
- The promise of inheritance is "of faith, that *it might be* by grace" (Romans 4:16): grace could be the operating principle only if faith was the only response upon which it could be given

Works Fit Debt; Grace and Works Exclude Each Other

- Works is compatible with debt, not with grace (Romans 4:4–5); believing is completely compatible with grace — the only thing legally compatible with it
- Grace and works are mutually exclusive (Romans 11:6): nothing can be partially by grace and partially by works; it is either exclusively by grace or exclusively by works, and that applies to our justification
- Because God justifies us freely by His grace, our works are 100% excluded, and faith is demanded as the only response to the gospel

If Works Could Save, Christ Died Aimlessly; No Law Could Give Life (Galatians 2–3)

- If our works could in any way be involved in our salvation, Christ need not have died (Galatians 2:21); all the work had to be done by a substitute, one who could function as a redeemer, because we were helpless and impotent on our own
- A man who tries to perform the works of the law to produce salvation is under the curse of God (Galatians 3:10); as God said in Habakkuk 2:4, which Paul cites in Galatians 3:11, the just shall live by faith
- No law could ever have been given that could give life, because it is impossible to obtain life on the basis of an individual's works (Galatians 3:21–22)

Saved by Grace, Not by Works of Righteousness (Ephesians 2; Titus 3)

- By nature we were children of wrath — what the first part of the gospel declares — but God undertook for us, as the third part declares; we are saved by grace, through faith, not of works (Ephesians 2:3, 8)
- The washing of regeneration in Titus 3:5 is not water baptism; the Holy Ghost responded to our faith in the gospel, washed us from our sins, and regenerated us
- It is God's good pleasure to save an individual who will believe the gospel of His Son, not anybody who wants to try and work for their salvation (I Corinthians 1:21)

L5

Giving Your Heart and Life: Service, Not Salvation

Ministers of Righteousness; Subtle Perversions; II Corinthians 11; Romans 3:21–26; Romans 12:1–2

Saved by Simply Believing

- God offers to save anyone who will simply believe in the Lord Jesus Christ as their all-sufficient Savior — placing total faith, trust, confidence in Him and what He did for them on the cross
- Keith says there are upwards of 150 times in the New Testament alone that faith alone is declared to be the issue when it comes to being justified in God's sight

Ministers of Righteousness (II Corinthians 11)

- In II Corinthians 11 Paul deals with the subtle ways Satan goes about to deceive people's thinking; in verse 4 he mentions another gospel he was afraid the Corinthian Christians would receive
- Those preaching it in Corinth were false apostles (verses 13–15), preaching about the Lord Jesus Christ differently than Paul did and a gospel different than the gospel of God's grace
- Satan's ministers in this dispensation of grace are not ministers of evil, sin or iniquity but, Paul says, ministers of righteousness: they preach that human good works are necessary for someone to be saved

Subtle Perversions and Gospel Cliches

- Such a gospel may sound good, but it is not the gospel of Christ, and the power of God unto salvation is not resident in it
- A tract adding keeping the Ten Commandments, water baptism, or a life of service in good works to believing should be easily recognized as a perversion
- As with any counterfeit, the closer a perversion resembles the truth, the more successful it will be; subtle perversions use terminology that sounds legitimate but is taken from passages about discipleship or service to the Lord

The First Misstatement: Give Your Heart and Life to the Lord

- Of the gospel tracts Keith reads, not one writer defined faith as trusting in the Lord Jesus Christ as your Savior; they all defined faith as doing works, disguising works under the terminology of believing
- When God declares the gospel of His grace (Romans 3:21–26), He no place says what these tract writers said; it is spelled out simply as faith in the Lord Jesus Christ — the exact opposite of a task
- Romans 12:1–2, often used in tracts as if it were about how to be saved, speaks to brethren already saved about how they ought to respond to the mercies of God
- Only a saved person has any capacity to give their heart and life to the Lord; telling someone they must serve the Lord to be saved confuses salvation with Christian service and is a perversion of the gospel of Christ
- Give your heart and life to the Lord is not how to be saved; trusting the Lord Jesus Christ completely as your all-sufficient Savior is how you get saved

L6

Make Jesus the Lord of Your Life

Salvation vs. Discipleship — Matthew 10, Luke 14, Romans 3 and 10

Subtle Perversions Mix Salvation and Service

- Subtle perversions go unnoticed because they mix the issue of salvation with the issue of serving the Lord; salvation and serving the Lord, and salvation and discipleship, are not the same thing
- An unsaved person is told to give his heart and life to the Lord, make Jesus the Lord of his life, or commit the control of his life to Jesus — misstatements of God's requirement, and so perversions of the gospel of Christ

Giving Heart and Life Is for the Sanctified

- When an individual trusts the Lord Jesus Christ and not anything he can do, God's justice counts that faith for righteousness, forgives his sins and gives him the perfect righteous standing of justification
- In this dispensation of grace God also sanctifies the one who trusts Christ; it is in view of that sanctified position in Christ that a saved person ought to give his heart and life to the Lord
- The cliche tells an unsaved person that he needs to act like a saved person if he wants to be saved

Matthew 10 and Luke 14: Commission and Discipleship

- Matthew 10:37–38 is part of the first commission the Lord gave to His 12 apostles; the gospel in view is the gospel of the kingdom, not the gospel of the grace of God for our salvation today
- Having believed the gospel of the kingdom they were justified unto eternal life; whether they would reign and rule with the Lord in the kingdom depended on their conduct — a portion of God's word not describing this dispensation of grace
- In Luke 14 the Lord is talking about discipleship, not justification unto eternal life — He doesn't say "he cannot be saved"; discipleship has a cost and involves works, and you can't be a disciple until you're saved

Faith in His Blood, Not Making Him Lord

- In all three tract examples, the reader is told that believing in the Lord Jesus Christ as Savior is not enough — he must also make Him the Lord of his life
- Romans 3:21–26 nowhere says anyone is saved by making Jesus the Lord of his life — it doesn't say unto all and upon all them that make Him Lord or give their heart and life to Him; the issue is "faith in his blood"
- Making Jesus the Lord of your life is an issue of serving the Lord, something that should be done once someone becomes saved, but not how you become saved in the first place

Romans 10 and Matthew 10:32–33 Misapplied

- Romans 10 has to do with the people of Israel; to confess "with thy mouth the Lord Jesus" is not making Him Lord of your life but confessing the reality that Jesus is the Lord — which Israel as a whole did not do
- In Matthew 10:32–33, within the apostles' commission to Israel, confessing Him before men is standing for the truth of who He is, to be rewarded when the kingdom is established — not how anyone becomes saved

L7

First Turn From Your Sins, Then Accept Christ *Romans 6 and 13, Titus 2, Colossians 3 — Turning From Sin Is for the Saved*

Faith Alone vs. Serving the Lord

- Salvation is by grace through faith without works of any kind at any time; faith

alone in Christ alone is the issue, just as Paul declares in Ephesians 2:8–9

- How to be saved involves faith alone in Christ alone; how a saved person ought to serve the Lord involves doing the good works he has been created in Christ Jesus to do — two separate and distinct matters, not to be mixed together
- God isn't offering to save you in exchange for you trying to serve Him; only after God has saved you and given you His Holy Spirit to indwell you do you have any power to do anything like making Jesus the Lord of your life

Turning From Sins: Another Gospel Cliche

- Telling an unsaved person he must first turn from his sins to be saved is another very common gospel cliche, often linked with others, and a misstatement of God's requirement for salvation
- God does talk about turning from one's sins, but not as a requirement for being saved; He urges us to do it once He has saved us — Christian service in view of the sanctified position He gives us in Christ

Romans 6: The Sanctified Position

- Paul goes over the gospel of our salvation in the first five chapters of Romans; in chapter 6 it is with saved people that he deals with turning from sins
- A Christian is also a sanctified individual — God sanctified him when he trusted Christ; because of that sanctification he has the capacity to turn from sin, which an unsaved man has absolutely no power or capacity to do
- God the Holy Spirit baptizes the believer into living union with Christ and into His death; it is foolish to tell an unsaved man he must do what a Christian is exhorted to do in order to become a Christian

Urged on Christians: Romans 13, Titus 2, Colossians 3

- In Romans 13:11–14 turning from sins is urged on those who have salvation, in view of who they are in Christ; no unsaved person has any capacity to do that, and telling him he must do it in order to be saved is a perversion of the gospel of Christ
- In Titus 2:14, to "redeem us from all iniquity" is your justification, received when you trusted Christ; to "purify unto himself a peculiar people" is your sanctification, received when baptized by the Holy Spirit into Christ's death, burial and resurrection
- In Colossians 3 Paul tells members of the body of Christ that turning from sin is the only consistent thing in view of who they are in Christ — not what an unsaved man must do to be saved

God Has Done Something About Sins

- Sin is the reason people need to be saved, but it is not true that a person must do something about his sins — God has taken care of the sin issue Himself through Christ's redemptive work
- A common misunderstanding surrounds the meaning of the word repent: people often think that to repent means to turn from one's sins; but to repent does not mean to turn from one's sins at all — the next study looks at repentance for what it really is

L8 Repent: To Change One's Mind *Genesis 6, Matthew 3, Hebrews 6, Romans 1–2 — What Repentance Means*

The Wrong Definition and the Right One

- Faith alone in Christ alone is the only thing God's grace can respond to; any gospel message making works of any kind requirements for being saved is a perversion of the gospel of Christ
- Two gospel tracts from two different organizations both use the wrong definition for the word repent, and so end up producing a perversion of the gospel
- To repent does not mean to turn from one's sins but to change one's mind about something, to think differently about it; a change is involved, but a change of mind
- The Greek word metanoeo behind the English word repent is a compound word: meta, a prefix indicating a change or alteration, and noeo, the root verb meaning to think
- The gospel says things about us we don't naturally think; not until we change our mind about how we really stand in God's sight will we ever see the need for a Savior

God Repented (Genesis 6:6–7)

- In Genesis 6:6 and 7 the word repent is applied to God both times; if it meant to turn from one's sins, these verses would say God has sinned — and God hasn't sinned, never has, never will
- Repentance means to change one's thinking, to alter one's thinking — a change that takes place in the mind

John the Baptist and the Gospel of the Kingdom

- In Matthew 3 John has arrived in God's program with Israel, and the gospel of the kingdom begins to be preached to the nation Israel; John tells them to repent in view of the kingdom being at hand
- At the same time John tells them how they stand in God's sight — a generation of vipers, not fit by nature to enter the kingdom; "think not to say within yourselves" tells them they need to think differently
- The fruits are "meet for repentance" but are not repentance itself; repentance is a change of mind that can lead to a change in conduct

Hebrews 6: Repentance From Dead Works

- In Hebrews 6:1 the apostle reminds the Hebrew people what they primarily changed their mind about when they heard the gospel of the kingdom: "repentance from dead works" — the works Israel believed would make them acceptable unto God

Repentance and the Gospel of God's Grace

- A person in this dispensation of grace hearing the gospel of God's grace needs to change his mind too: Romans 1:18–32 tells us we are worthy of God's wrath; the second part of the gospel, in Romans 2, convinces men there is absolutely nothing they can do to escape wrath worthiness with God
- In Romans 2 God's goodness leads you to change your mind about thinking you can escape His judgment by good works; repentance does not mean to turn from sin but to change your mind about how you stand in God's sight

L9

Invite Jesus Into Your Heart *God Does the Inviting — Romans 10, Luke 11, Revelation 3:20*

Believing Is Not Inviting

- The final gospel cliche Keith looks at — invite Jesus into your heart — is, like all the others, a misstatement of God's requirement for salvation
- Someone can invite Jesus into his heart and yet not completely trust in Him as his Savior; believing isn't the same as inviting or asking — they are two completely different things
- No one has to even ask God to save them; telling someone he needs to invite Jesus into his heart or ask God to save him has things backwards

God Himself Does the Inviting

- It is God Himself who does the inviting, the beseeching or the asking in salvation; as we function as ambassadors for Christ (II Corinthians 5:20–21), it is God's message, and He has given us the privilege of being His spokesman
- Even though the words come out of our mouth, it's God's gospel and He is the one actually doing the beseeching; Paul recognized he was simply the messenger boy with the gospel
- The issue is not anybody asking God to save them, but God asking individuals to allow Him to save them by His grace through the redemption that is in Christ Jesus

Calling Upon the Name of the Lord (Romans 10:12–13)

- In Romans 10:12–13 the expression "call upon the name of the Lord" is misunderstood when people equate it with inviting Jesus into your heart
- Calling upon the name of the Lord, a common expression especially in the Old Testament scriptures, refers to acknowledging a helpless, hopeless predicament and that your only help comes from the Lord
- By the end of the second part of the gospel you realize you are in that predicament; calling upon the name of the Lord acknowledges that you can't save yourself but He has provided salvation, appropriated by believing on the Lord Jesus Christ as Savior

Luke 11 and Revelation 3:20: Israel's Program

- Luke 11:9–13 is God's program with Israel in the gospel accounts, not the dispensation of Gentile grace in which we live today; the Lord is speaking to His own disciples, who had already believed the gospel of the kingdom
- He is talking about physical provisions for them, especially in the time of great tribulation, given if they ask, seek and knock — not how they get to be justified
- Of the verses appealed to, Revelation 3:20 is probably the most commonly used, and this is a tremendous and unfortunate misuse of Scripture: the letters to the seven churches are to the churches of the remnant of the nation Israel, and standing at the door is not standing at the door of anybody's heart

Exposing the Perversions

- It is absolutely necessary to expose gospel perversions: the gospel of Christ is perverted when works of any kind are made a requirement for salvation; salvation is not by works, nor by faith plus works — it is not of works at all

Key Doctrinal Distinctions

The Gospel of the Kingdom vs. the Gospel of Our Salvation

The gospel of the kingdom is the good news about the time having come in God's program with Israel for the kingdom of heaven to be established on this earth; it is not the gospel of our salvation today in this dispensation of Gentile grace. The kingdom of heaven is not the issue of how to go to heaven when you die; a big portion of the salvation in the gospel of the kingdom is Israel being saved from their physical enemies. The everlasting gospel of Revelation 14 is preached after this dispensation of grace is over; anyone who responds to it today finds no salvation in it. When God raised up Paul, He suspended His program with Israel and gave Paul the gospel of the grace of God, the gospel of our salvation in this dispensation.

Grace vs. Works

Grace and works are mutually exclusive and mutually destructive: something is either one hundred percent by grace and zero percent by works, or one hundred percent by works and zero percent by grace. If you work for something, you get it not by grace but by debt; belief is not a work but a non-meritorious response, and faith is the only thing legally compatible with grace. Works is a destroyer of grace; that is why there is no power of God unto salvation in a perversion of the gospel of Christ.

Salvation vs. Serving the Lord

Salvation and serving the Lord are not the same thing; salvation and discipleship are not the same thing. How to be saved involves faith alone in Christ alone; how a saved person ought to serve the Lord involves doing the good works he has been created in Christ Jesus to do — two separate and distinct matters, not to be mixed together. Only a saved person has any capacity to give their heart and life to the Lord; telling an unsaved person he must serve the Lord to be saved is a misstatement of God's requirement and a perversion of the gospel of Christ. In this dispensation God also sanctifies the one who trusts Christ, and it is in view of that sanctified position that a saved person ought to give their heart and life to the Lord.

Repentance vs. Turning From Sin

To repent does not mean to turn from one's sins but to change one's mind, to think differently about something; where God is said to have repented in Genesis 6 it cannot mean turning from sins, for God has never sinned. Repentance is a change of mind that can lead to a change in conduct; the fruits are meet for repentance, but they are not repentance itself. In this dispensation repentance is spoken of in connection with the gospel as changing your mind about how you stand in God's sight; turning from sin is something God exhorts Christians to do after He has saved and sanctified them.

Israel's Program vs. This Dispensation of Grace

Matthew 10:37–38 is part of the first commission the Lord gave to His 12 apostles, with the gospel of the kingdom in view; it concerns being counted worthy of ruling and reigning with Him in that kingdom, not how someone gets saved in the first place. Luke 11 is God's program with Israel in the gospel accounts, not the dispensation of Gentile grace; in Revelation 3:20 the Lord is talking to members of the remnant of Israel, and standing at the door is not standing at the door of anybody's heart. Hebrews 6:1 is the apostle reminding the Hebrew people of their repentance from dead works when they heard the gospel of the kingdom.

Believing vs. Inviting or Asking

Believing isn't the same as inviting, and believing isn't the same as asking; they are two completely different things. It is God Himself who does the inviting and the beseeching; the issue is not anybody asking God to save them, but God asking individuals to allow Him to save them.

Key Scripture References

Genesis 6:5–7	Repent applied to God twice — so it cannot mean to turn from one's sins
Matthew 3:1–12	The gospel of the kingdom preached to the nation Israel; John commands them to repent — to think differently about themselves
Matthew 10:37–38	The Lord's first commission to His 12 apostles: counted worthy of ruling and reigning — not how to be saved; not describing this dispensation of grace
Luke 11:9–13	God's program with Israel: physical provisions for the Lord's disciples — not how they get to be justified
Luke 14	Discipleship, connected with the commission to His apostles — not how an individual gets justified unto eternal life
Romans 1:15–17	The gospel is the power of God unto salvation, activated by faith and faith alone
Romans 1:18–32	The gospel's first part: all men are worthy of God's wrath
Romans 2:1 – 3:20	The second part: nobody can escape being worthy of His wrath by anything they do; here Paul says men need to repent
Romans 3:21–26	The third part: God offers to justify any man freely by His grace, received simply by faith in His blood
Romans 3:27 – 4:8	Boasting excluded; Abraham and David justified by faith without works
Romans 6:1–7	Turning from sin dealt with among saved people, in view of their sanctified position in Christ
Romans 10:8–10	With the people of Israel in view: confessing that Jesus is the Lord — not making Him the Lord of your life
Romans 11:6	Any time anything is by grace, works have nothing to do with it
Romans 12:1–2	Addressed to brethren already saved — how they ought to respond to the mercies of God, not how to be saved
II Corinthians 5:20–21	As we function as ambassadors for Christ, God Himself is the one doing the beseeching
II Corinthians 11:1–4, 13–15	Another gospel; Satan's ministers are ministers of righteousness
Galatians 1:6–7	Perversions of the gospel of Christ — another gospel which is not another
Ephesians 2:1–9	By nature children of wrath; saved by grace, through faith, not of works

Titus 3:5	Not by works of righteousness; the washing of regeneration is not water baptism
Hebrews 6:1	The apostle reminds the Hebrew people of their repentance from dead works when they heard the gospel of the kingdom
Revelation 3:20	Spoken to members of the remnant of Israel — not standing at the door of anybody's heart
Revelation 14:6	The everlasting gospel, preached after this dispensation of grace — no salvation in it for anyone today