

THE SAVED DISCUSSED

LUKE 13:22–30

Introduction

Who are the saved? Will many be saved? Christ answers these questions in this passage. However, He does not answer the questions to satisfy curiosity. He answers them to challenge us so that we will make sure we are saved.

- I. Jesus journeyed toward Jerusalem (vv. 22-23).
- II. The saved struggle to enter the narrow door (v. 24).
- III. The saved act soon enough: a man can move too late (v. 25).
- IV. The saved are not the citizens of so-called Christian nations nor members of certain fellowships (v. 26).
- V. The saved shall be separated from the lost, and the lost shall see them enter God's Kingdom (vv. 27-28).
- VI. The saved will come from all nations and classes of society (vv. 29-30).

I. *Luke 13:22–23 The Journey to Jerusalem*

Jesus journeyed toward Jerusalem. This is the second stage of Jesus' great journey to the cross. (see Lk. 17:11.) As He travelled along, He taught wherever He was. He kept on doing what God sent Him to do, not slacking off nor forgetting His call and mission. Whether he was in a large city or a small village, it did not matter; He reached out to as many as He could reach.

Somewhere along the way, someone asked Him point blank: "Lord, are only a few people going to be saved?" The man was not asking how he might be saved but if the saved would be many or few. His question was probably one of two things. It was a question of curiosity, a question often discussed among people: Are most people saved or lost? However, it could have been a legitimate question asking for clarification. The Jews taught that all would be saved just because they were Jews by birth and circumcision. But Jesus taught that nationality and ritual had nothing to do with salvation, and He was always stressing that many are called, but few are chosen. Perhaps the man was asking how to reconcile the two teachings. Note: Jesus used the occasion to speak "to them" all, the whole crowd.

Thought 1. Many are curious, but not curious enough to really seek after the Lord for personal salvation. They are ready and willing to discuss *religious subjects* but unwilling to deny themselves and to diligently seek after God.

Thought 2. Birth and ritual are not enough to save a person, not even if the ritual is circumcision (for the Jew) or baptism (for the Christian). Baptism no more saves a person *born within Christian circles* than circumcision saved a Jew *born within Jewish circles*.

II. *Luke 13:24 Salvation is only by the Narrow Gate — by Seeking Jesus Christ, the Mediator*

The saved struggle to enter the narrow door. Note three significant facts.

1. The entrance to salvation is a *narrow door*. This means at least three things.
 - a. The way to salvation is specific, very specific.
 - b. The way to salvation is the only way. There are not many ways to be saved; there is only one way.

John 14:6 *Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."*

Acts 4:12 *"Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."*

1 Tim 2:6 *For there is one God and one mediator between God and men, the man Christ Jesus, Who gave himself as a ransom for all men — the testimony given in its proper time.*

Heb 8:6 *But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises.*

Heb 9:15 *For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first covenant.*

Heb 12:24 *To Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.*

1 John 2:1 *My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defence — Jesus Christ, the Righteous One.*

- c. The way to salvation is straight. It is not crooked in direction or purpose or morals. It is the straight way.
2. A person has to "*struggle, make every effort*" (agonizesthe) to be saved. The word means to agonize, struggle, contend, exert to the fullest, labour fervently. *Wholehearted dedication and effort* are required. But note a critical point: the idea is not that a person works for his salvation, but that he *diligently seeks* God. He casts himself totally upon the *belief that God is*, that God actually exists (see Heb. 11:6). It is the spirit, the attitude, the heart that sets itself upon God, refusing to be diverted or to be committed to anything else. It is the total commitment of one's life to God for salvation.

Luke 11:9-10 *"So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened."*

Acts 17:27 *God did this so that men would seek him and perhaps reach out for him and Find him, though he is not far from each one of us. (see v.24-28)*

Heb 11:6 *And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.*

Deu 4:29 *But if from there you seek the Lord your God, you will find him if you look for him with all your heart and with all your soul.*

Isa 55:6 *Seek the Lord while he may be found; call on him while he is near.*

Jer 29:13 *You will seek me and find me when you seek me with all your heart.*

Hosea 10:12 *Sow for yourselves righteousness, reap the fruit of unfailing love, and break up your unploughed ground; for it is time to seek the Lord, until he comes and showers righteousness on you.*

Amos 5:4 *This is what the Lord says to the house of Israel: "Seek me and live."*

Zep 2:3 *Seek the Lord, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the Lord's anger.*

3. Many will seek to enter the door of salvation but "will not be able to." The reason is what Jesus said. One must "*struggle, make every effort*" to enter and few are willing to pay the price of self-denial. It costs too much for them to give up the world (See *Cross and Discipleship*, Lk. 9:23).

Luke 9:23-24 *Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it."*

LUKE 09:23 CROSS AND DISCIPLESHIP

*Then he said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me." **Luke 09:23***

People in Jesus' day knew what it meant to "take up" a cross. They saw scores of criminals bear the cross to the place where they were to be executed, and they witnessed scores of crucifixions, some even by the side of the roads that led in and out of the cities.

The cross does not mean merely bearing one's particular hardship in life, such as poor health, abuse, unemployment, invalid parents, an unsaved spouse, a wayward child. The cross is always an instrument of death, not just an object to carry or bear. The Christian is to die mentally and actively. He is to deny himself daily. He is to let the mind of Christ, the mind of humbling himself to the point of death, be in him

and fill his thoughts every day (Phil. 2:5-8; 2 Cor. 10:3-5). He is to put his will, his desires, his wants, his ambitions to death. In their stead, he is to follow Jesus and to do His will all day long. Note this is not negative, passive behaviour. It takes positive, active behaviour to *will*, to *deny self*, to *take up one's cross*, to *follow Christ*. A person has to act, work, get to it, be diligent, consistent, and enduring in order to die to self.

There are several ways the believer dies to self. Romans 6:11-13 spells out the ways as clearly as they can be.

Rom 6:11-13 *In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. (see Rom. 6:2-10)*

1. The believer reckons or counts himself crucified with Christ.

Rom 6:11a *In the same way, count yourselves dead to sin.*

Rom 6:6 *For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin.*

Gal 2:20 *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

Gal 5:24 *Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.*

2. The believer reckons or counts himself dead to sin, but alive to God.

Rom 6:11 *In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*

1 Pet 4:2 *As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.*

3. The believer does not let sin reign in his body.

Rom 6:12 *Therefore do not let sin reign in your mortal body so that you obey its evil desires.*

Col 3:5 *Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.*

4. The believer does not yield the parts of his body to sin, as instruments of wickedness.

Rom 6:13a *Do not offer the parts of your body to sin, as instruments of wickedness.*

Rom 8:13 *For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.*

5. The believer yields himself to God — as much as those who are alive from the dead are yielded to God.

Rom 6:13b *But rather offer yourselves to God, as those who have been brought from death to life.*

Rom 12:1 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship.*

Rom 13:14 *Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.*

6. The believer yields his body members as instruments of righteousness.

Rom 6:13c *And offer the parts of your body to him as instruments of righteousness.*

Gal 5:16 *So I say, live by the Spirit, and you will not gratify the desires of the sinful nature.*

It should be noted that one's hardship or burden can bring a person to the place where the Lord can deal with him. It is then that the hardship becomes the cross and denial of self that Jesus is talking about. With an act of self-denial, the Christian can then count or reckon himself alive to God (Rom. 6:13). He can then follow Jesus. This is an act which can be described as committing all that one is and has to Christ. It is an act that needs to be repeated every day (see Mt. 10:38). □

III. **Luke 13:25** *Salvation is Now*

The saved act soon enough; a man can move too late. The parable is simple and clearly understood. Note three things.

1. The person who makes every effort *now* can enter salvation. This is seen in the words “will try” (v. 24). The words are in the future tense; that is, it is in the future that many “will try to enter, and will not be able.” Right now, all who “struggle, make every effort” to enter salvation can be saved.

2 Cor 6:2 *For he says, “In the time of my favour I heard you, and in the day of salvation I helped you.” I tell you, now is the time of God's favour, now is the day of salvation.*

Psa 32:5-7 *Then I acknowledged my sin to you and did not cover up my iniquity. I said, “I will confess my transgressions to the Lord” — and you forgave the guilt of my sin. Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him. You are my hiding place; you will protect me from trouble and surround me with songs of deliverance.*

Psa 69:13 *But I pray to you, O Lord, in the time of your favour; in your great love, O God, answer me with your sure salvation.*

Psa 95:7 *For he is our God and we are the people of his pasture, the flock under his care. Today, if you hear his voice.*

Isa 49:8 *This is what the Lord says: "In the time of my favour I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances.*

2. The Owner shall rise up and shut the door to salvation. There is a time limit to salvation. The door will not always be opened.
 - a. It is shut at a person's death. No man who is presently living has yet had the door shut; but for some, the door will be shut within the very next minute, the next hour, the next day (Heb. 9:27).
 - b. It is shut when the Lord returns and the great day of judgment takes place. The age of grace and the day of salvation will be closed for the whole world, for every man and woman and child who is of responsible age.
3. Many shall rise up and knock at the closed door and beg to enter. This is the scene painted by Christ: men s rising up and crying for mercy and salvation after it is too late. Once a man dies, it is too late. Once Christ returns, it will be too late.

Mat 25:29-30 *"For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth."*

Mat 25:41-46 *"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.' "Then they will go away to eternal punishment, but the righteous to eternal life."*

Heb 9:27 *Just as man is destined to die once, and after that to face judgment.*

Heb 12:17 *Afterward, as you know, when he wanted to inherit this blessing, he was rejected. He could bring about no change of mind, though he sought the blessing with tears.*

IV. *Luke 13:26 False Profession*

The saved are not the citizens of so-called Christian nations nor members of certain fellowships or churches. Note the exact words of men when they stand before Christ in that day:

1. “We ate and drank with you.” They were...
 - where He was, in His very presence (in church, in the presence of believers).
 - where His Word was taught.
 - where His works were performed.
2. “You taught in our streets.”
 - They were citizens of nations which allowed His teaching.
 - They allowed His teaching in their own streets, neighbourhoods, cities and homes.

However, they are *only professing believers*, they are not genuine believers. They are people who had all the privileges of the gospel; some are even baptised church members and moral persons, but they never dedicated their whole being’s to *make every effort* after salvation (see Jn. 1:12-13; Phil. 3:7-11). They continued to live worldly and unrighteous lives, seeking the comforts and possessions of this world.

Mat 7:21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.”

Mark 7:6 He replied, “Isaiah was right when he prophesied about you hypocrites; as it is written: ‘These people honour me with their lips, but their hearts are far from me.’”

Luke 6:46 “Why do you call me, ‘Lord, Lord,’ and do not do what I say?”

Titus 1:16 They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.

1 John 3:18 Dear children, let us not love with words or tongue but with actions and in truth.

Psa 78:35 They remembered that God was their Rock, that God Most High was their Redeemer.

Ezek 33:31-32 My people come to you [the prophet, the preacher], as they usually do, and sit before you to listen to your words, but they do not put them into practice. With their mouths they express devotion, but their hearts are greedy for unjust gain. Indeed, to them you are nothing more than one who sings love songs with a beautiful voice and plays an instrument well, for they hear your words but do not put them into practice.

V. *Luke 13:27–28 Judgment: The Lost are Rejected by God*

The saved shall be separated from the lost, and the lost shall see them enter God's kingdom. (See *Kingdom of God*, Mt. 19:23-24.) Note several tragic facts.

1. The Owner or Master will not know the lost nor from where they came. They had lived in a different life and realm, a different world of thought and behaviour than He had. They will have come from a different background entirely than the Owner or Master. Therefore, He will not know them nor from where they came.

Mat 5:20 "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

Mat 18:3 And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven." (see Mk.10:15)

1 Cor 6:9 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders (see Gal.5:19-21; see v.22-23)

1 Cor 15:50 I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Rev 21:27 Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

2. The Owner or Master will have to reject the lost, because they have been "doing evil" (see Psa. 6:8).

Mat 7:22-23 "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles? Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"

Mat 13:30 "Let both grow together until the harvest. At that time I will tell the harvesters: 'First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.'"

Mat 13:49 "This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous."

Mat 24:40-41 "Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left." (see Lk.17:34-36)

Mat 25:11-12 "Later the others also came. 'Sir! Sir!' they said. 'Open the door for us!' But he replied, 'I tell you the truth, I don't know you.'"

Mat 25:46 "Then they will go away to eternal punishment, but the righteous to eternal life."

Luke 16:26 “*And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.*”

3. The lost will weep and gnash their teeth (see *Weeping, Gnashing*, Lk. 13:28). Note the reason: they will actually see their fathers, godly men from whose roots they came, enter God’s kingdom; but they themselves shall be thrust out. Note: the lost are able to see believers in heaven, in God’s kingdom.

In the parable of the rich man and Lazarus (Lk. 16:23-31), the rich man only saw glory: Lazarus was sharing in and experiencing glory. The rich man was able to see Paradise, but it was far, far off and way out of reach. The rich man was able to see into Paradise, able to see both Abraham and Lazarus there. He saw all the glory and comfort, perfection and joy of Paradise. He saw the man Lazarus whom he had neglected and treated so lowly. He saw Lazarus in all the glory and perfection of heaven, and he envied and regretted what he saw. Note that Lazarus seemed to be totally unaware hell. He lived only in Paradise, only in the glory and perfection of God.

Thought 1. How many will see godly parents, children, friends, neighbours, and acquaintances enter God’s kingdom and find themselves shut out? There will be weeping and gnashing of teeth in that tragic day. Why? Simply because they (the lost) would neither “struggle nor make every effort” to enter salvation. They would not deny themselves (See *Cross and Discipleship*, Lk. 9:23).

LUKE 13:28 WEEPING

Loud grief, mourning, groaning, wailing, floods and floods of tears. □

LUKE 13:28 GNASHING (BRUGMOS)

Grinding; biting in hostility and bitterness and indignation; spitefully snapping the teeth; rage, fury, and despair because nothing can be done. A person’s state is permanently determined (see Isa. 51:20). □

VI. *Luke 13:29–30 Universal Salvation*

The saved will come from all nations and classes of society. This is a prediction of the great Gentile revival and conversion to take place. We are, of course, in the midst of this great revival today. Note three facts.

1. The saved will come from the four comers of the world. Salvation is not from one corner nor from one nation of the earth. It is of God, who rules over all the earth, and it is by faith, by *struggling and making every effort* to enter God’s kingdom (See *Abraham, Father of All Believers*, Rom. 4:11-12; *Jews, the seed of Abraham*, Rom. 4:1-25.)

Mat 22:9 “Go to the street corners and invite to the banquet anyone you find.”

Mat 28:19-20 “Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

John 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, “If anyone is thirsty, let him come to me and drink.”

Rom 10:12 For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him.

Rev 22:17 The Spirit and the bride say, “Come!” And let him who hears say, “Come!” Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

Isa 45:22 “Turn to me and be saved, all you ends of the earth; for I am God, and there is no other.”

Isa 55:1 “Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost.”

2. The saved will sit down in the Kingdom of God. The picture is that of the great marriage supper of the Messiah. (See Lk. 14:15-24; Mt. 22:1-14.)

Rev 3:21 To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.

3. The saved come from all classes, even from those who are classified as “last” by men. Classes do not matter to God. He is no respecter of persons. He saves any man who struggles and makes every effort to enter salvation. Thus, many who are first (safe and secure) in the minds of themselves and others will be last (lost), and many considered as last will be first.

Acts 10:34-35 Then Peter began to speak: “I now realize how true it is that God does not show favouritism but accepts men from every nation who fear him and do what is right.”

Rom 2:10-11 But glory, honour and peace for everyone who does good: first for the Jew, then for the Gentile. For God does not show favouritism.

Rom 10:12 For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him.

Gal 2:6 As for those who seemed to be important — whatever they were makes no difference to me; God does not judge by external appearance — those men added nothing to my message.

Luke 1:52 *He has brought down rulers from their thrones but has lifted up the humble.*

Luke 6:25 *“Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep.” ■*

ROMANS 04: 11–12 ABRAHAM, FATHER OF ALL BELIEVERS

*And he [Abraham] received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. **Romans 4:11-12***

Abraham was chosen by God for a twofold purpose. Before looking at the purposes, note that Abraham is said to have a unique relationship to the world. He is seen not as a mere private individual, but as a public man, a representative man of the human race, a pivotal figure in human history. He is seen as the “father” of all who believe God, as the head of the household of faith. God chose Abraham for two specific purposes.

1. Abraham was chosen that he might be the “father” of all believers regardless of ritual and ordinance. Abraham was chosen by God to be the father of faith to all — all the ungodly and heathen of the world — who repent and believe Jesus Christ to be their Lord and Saviour. No matter how uncircumcised, unbaptised, irreligious, immoral and unclean a person is, he has a father in the faith, a father to follow. Abraham is...

- the pattern
- the father
- the standard
- the example
- the picture

... of faith to all the lost of the world. A person...

- does not have to begin to go to church before God will save him.
- does not have to get religious before God will accept him.
- does not have to be baptised or *ritualized* before God will forgive his sins.

What he *has to do* is believe God and believe God’s promises. When he bows in humble faith and believes, two things happen:

=> immediately God counts his faith as righteousness.

=> immediately he arises and is baptised and begins to keep all the commandments and rituals and ordinances of God.

Luke 5:31-32 *Jesus answered them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.”*

Luke 19:10 *“For the Son of Man came to seek and to save what was lost.”*

Rom 3:23-24 *For all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.*

2. Abraham was chosen that he might be the “father” of the circumcised, of the religious who “follow in the footsteps of Abraham’s faith.” Note: it is not being...

- circumcised
- ritualized
- baptised
- religious
- moral
- good and virtuous

... that justifies a religious person. It is “walking in the footsteps” of Abraham’s faith that causes God to accept the religious person.

The religionist cannot earn, merit, or work his way into God’s presence and righteousness. He can only trust God for the righteousness of Jesus Christ (See Redemption, Rom. 3:24; Justification — Faith vs. Righteousness, Rom. 4:22; 5:1).

Mat 7:22-23 *“Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’”*

Rom 3:20 *Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.*

Rom 10:2-4 *For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God’s righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes.*

Rom 10:10 *For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.*

Gal 2:16 *Know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.*

Eph 2:8-9 *For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast. □*

ROMANS 04:01–25 JEWES, THE SEED OR OFFSPRING OF ABRAHAM

Abraham held a unique position in the Jewish nation, for he was the founder of the nation. He was the man whom God had challenged to be a witness to the other nations of the world — a witness to the only living and true God. God had appeared to Abraham and challenged him to leave his home, his friends, his employment, and his country. God made two great promises if Abraham would follow God unquestionably: Abraham would become the father of a new nation, and all nations of the earth would be blessed by his seed or offspring (Gen. 12:1-5; 13:14-17; 15:1-7; 17:1-8, 15-19; 22:15-18; 26:2-5, 24; 28:13-15; 35:9-12).

Scripture says Abraham did as God requested. He went out not knowing where he went (Heb. 11:8). He completely and unquestionably trusted God and took God at His word.

Now note: it was not Abraham's keeping of the law that pleased God. In fact, the law had not yet been given (Gal. 3:17). What pleased God and what caused God to justify Abraham was Abraham doing as God had said. Abraham simply *believed* the promise of God that God would give him a new life — *in* a new nation — *with* a new people.

Note several things.

1. Abraham and his “seed” or “offspring” were the only ones to whom God gave the promises. This is emphatically stated (Rom. 4:13-25; Gal. 3:6-16, 26, 29).
2. Only a promise was given to Abraham (Rom. 4:13-21; Gal. 3:14, 18-21, 29). No other information whatsoever was given. God did not identify the country nor tell Abraham where he was to go. Neither did God tell Abraham when his wife (Sarah) would bear the seed (the male child) from whom the promised nation would be born. God made a simple promise, and all Abraham had to go on was that simple promise, that is, the sheer Word of God.
3. Only one condition was attached to the promise. Abraham had to believe God. No works whatsoever were involved.
4. Abraham did believe God (Gen. 12:4-5; Rom. 4:3, 11-22; Gal. 3:6; Heb. 11:8f).
5. Abraham was *counted righteous* because he believed God (Rom. 4:3-5, 9-13, 19-22; Gal. 3:6; see Gen. 15:6). God did not count him righteous because of who he was or what he had done. He simply believed God. Therefore, God took his faith and *counted* his faith as righteousness (Rom. 4:1-3).
6. The proof that Abraham really believed God was that he did what God had said. His faith *preceded* his obedience. He believed God and then he obeyed God. If he had not believed God, he would not have left his home or his employment.

He would not have left his familiar surroundings and meaningful relationships and personal attachments. The fact that he did as God asked was evidence that he believed the promise of God.

7. The man who believes God is the man who receives the promises of God (Rom. 4:5-12, 16-17, 23-25; Gal. 3:7-9, 14, 22, 26, 29). Paul argues that neither heritage nor nationality, neither merit nor works, neither the law nor the rules of the law have anything to do with the promises of God (Gal.3:6-7). The true children of Abraham are those who believe God — any person of any nation. In fact, God’s promise that a nation would be born to Abraham and “his seed (offspring)” was the promise of an eternal nation. This eternal nation is to be of another world, of another dimension of being: the spiritual dimension, a dimension just as real as the physical dimension. But it is to have one distinction: every citizen is to be a believer — one who has believed God and His Word. This is exactly what this passage is saying: “They who believe are the children of Abraham, the children of God’s promise. They are to be blessed along with faithful Abraham. They are to be the citizens of God’s Kingdom, of ‘the new heavens and the new earth.’ (See Heb. 11:8-18; 2 Pet. 3:10-14.) □

ROMANS 04:22 JUSTIFICATION: FAITH, RIGHTEOUSNESS

This is why “it is credited to him as righteousness.” Romans 04:22

In simple terms *justification* means that God takes the believer’s faith and counts it as righteousness (Rom. 4:3; see Gen. 15:6)

When a person *really believes* that Jesus Christ is *his Saviour*, God takes that person’s faith and counts it for righteousness (Rom. 4:3, 5, 9, 11, 22, 24). The person is not righteous; he has no righteousness of his own. He is still imperfect, still sinful, still corruptible, still short of God’s glory as a sinful human being. But he does believe that Jesus Christ *is his Saviour*. Such belief honours God’s Son (whom God loves very much), and because it honours God’s Son, God accepts that person’s faith for righteousness. God counts that person’s faith as righteousness. Therefore, that person becomes acceptable to God. A person’s belief — the right kind of belief — is critical.

Gen 15:6 *Abram believed the Lord, and he credited it to him as righteousness.*

Rom 5:1 *Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.*

Gal 3:6 *Consider Abraham: “He believed God, and it was credited to him as righteousness.”*

1 Cor 6:11 *And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*

Phil 3:9 *And be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God and is by faith. □*

ROMANS 03:24 REDEMPTION (APOLUTROSEOS)

*And are justified freely by his grace through the redemption that came by Christ Jesus. **Romans 03:24***

Redemption means to redeem, to deliver by paying a price. (See note, *Redemption*, Eph. 1:7.) The word is used three ways in the New Testament.

1. It means to redeem (agorazo): to deliver; to set free from the slave market of sin, death, and hell.

1 Cor 6:20 *You were bought at a price. Therefore honour God with your body.*

1 Cor 7:23 *You were bought at a price; do not become slaves of men.*

2 Pet 2:1 *But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them — bringing swift destruction on themselves.*

2. It means to redeem *out of* (exagorazo): to deliver *out of* the enslavement to sin, death, and hell. It means to be delivered *out of* and never returned.

Gal 3:13 *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.”*

Gal 4:5 *To redeem those under law, that we might receive the full rights of sons.*

3. It means to redeem (lutroo): to deliver by paying a price; to buy.

Titus 2:14 *Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.*

1 Pet 1:18 *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers.*

Redemption is “in Christ Jesus” (en Christou lesou), wrought through His death and sufferings. Of this there can be no doubt; the fact is critical to a person’s destiny.

Redemption is *not* brought about...

- by the life of Christ
- by the power of Christ
- by the example of Christ

Scripture is abundantly clear about this. His cross and His sacrifice in death are what brought about redemption. Redemption is...

- accomplished
- fulfilled
- wrought
- a fact
- produced
- a reality
- effected
- a truth

...because of the shed blood of Jesus Christ, God's very own Son.

Lev 17:11 *For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.*

Mat 20:28 *“Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”*

Rom 3:24 *And are justified freely by his grace through the redemption that came by Christ Jesus.*

1 Cor 6:20 *You were bought at a price. Therefore honour God with your body.*

1 Cor 7:23 *You were bought at a price; do not become slaves of men.*

Eph 1:7 *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.*

Col 1:14 *In whom we have redemption, the forgiveness of sins.*

1 Tim 2:5-6 *For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men — the testimony given in its proper time.*

Heb 9:15 *For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first covenant.*

1 Pet 1:18-19 *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.*

2 Pet 2:1 *But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies,*

even denying the sovereign Lord who bought them — bringing swift destruction on themselves.

Rev 5:9 *And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.”*

Rev 14:3-4 *And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth. These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as first fruits to God and the Lamb. □*