

## SALVATION BY GRACE

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Jesus many times used parables, which were stories that illustrated spiritual truths. Luke 18:9-14 begins, “And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.” Jesus was targeting a certain audience: those who trusted that they were righteous and automatically despised and looked down on everyone else. He told this parable to these people who trusted in the things they did. We would call them self-righteous, which is what Jesus was speaking about when He said they looked down on everyone else saying, “I am better than you!”

In verse 10 He says, “Two men went up into the temple to pray; the one a Pharisee, and the other a publican.” We would say in modern language that they went to the church to pray, and one was a Pharisee. A Pharisee was a very religious person. The word actually means “separated one,” someone who was so religious that in a sense he would say, “Don’t defile me! Don’t get close to me. I’m not like other men! I am better than everyone else!” The other man Jesus mentioned was a publican. Publicans were tax collectors and were known to be very evil, sinful people who cheated and defrauded. They collected taxes by any means they could, stuck a lot of the money in their pockets, and gave some of it to the Roman government so they were not looked upon favorably by their peers.

The story continues in verse 11, “The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not like other men are, extortioners, unjust, adulterers, or even as this publican .” I want you to notice that. Who was he praying to? He was actually praying to himself even though he was saying, “God,” and using the right words. God was not acknowledging his prayer, and we’ll see later why that was so. Notice that he prayed, “God, I thank you I am not like other men are.” This Pharisee, this religious man, said, “I am not like other men. I am not sinful. I am not an extortioner, not unjust, not an adulterer, and I am not like this publican right here who came to pray.” You see, he despised and looked down on others because he thought he was better.

In verse 12 the Pharisee said, “I fast twice in the week, I give tithes of all that I possess.” He was saying, “Notice what I do!” Do you know what it means to fast? It actually means to go without food. He also gave money to the church. He was one of those people who say, “Don’t bother me! I live a good life! I give to charity! I give money down at the church!”

Then we come to the tax collector in verse 13. “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.” Notice his body language: “standing afar off.” He didn’t even go all the way to the church. He was so ashamed of his life and the things that he had done that he stood afar off and wouldn’t even look up, wouldn’t lift his eyes to heaven, but smote his breast. When the Bible talks of smiting their breasts in the Old Testament, many times they also tore their garments, which was a way of saying, “I am sorry, God, for what I have done!” It was a sign of repentance, a contrite heart and a broken spirit which God would not despise. This tax collector, sinful man that he was, cried out to God and prayed, “God be merciful to me, I am a sinner!”

Verse 14 says, “I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” The publican went home justified, declared righteous before God, in right-standing with God, forgiven by God. Why was he forgiven? Why did he go to his home in right-standing before God and not the religious Pharisee? It was because the Pharisee exalted himself saying, “I am better than other people! I am not sinful! I am not like other men,” while the tax collector knew he had no standing before God, nothing he could offer Him. He was a sinful person. The Bible says Jesus didn’t come to save righteous people but sinners, and we have all sinned and come short of the glory of God. This tax collector humbled himself and found forgiveness and pardon.

We’re talking about salvation by grace. Grace is a wonderful word, and I am going to give you an accepted definition of what it means, but grace means much more. In the Greek language in which the New Testament was written, grace is the word *charis*. An accepted definition is this: grace is the free, unmerited favor of God toward people who don’t deserve it. This tax collector didn’t deserve anything from God, but he found God’s favor because he humbled himself. There is another word in the Greek, *charisma*, which is *charis* with the suffix *ma* on the end. It means a specific manifestation or form of God’s grace, and this tax collector found justification, right-standing, before God as a gift.

Romans 5:17 says, “they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” God offers you and me right-standing before Him as a gift and, according to our passage, the tax collector found that gift of justification, that gift of righteousness that only comes through Jesus Christ. The Bible says in John 1:17, “For the law was given by Moses, but grace and truth came by Jesus Christ.” This grace is only offered to one kind of person—those who humble themselves and know they have no standing before God, who cry for God’s mercy. These people will find God’s mercy and pardon.

James 4:6 and 1 Peter 5:5 quote Proverbs 3:34: “Surely he scorneth the scorners; but he giveth grace unto the lowly.” God resisted the man who was self-righteous and thought that he was better than everyone else, but He gives grace to people who will humble themselves and say, “I need a saviour. I need the forgiveness, the pardon, the righteousness, the right-standing that God offers.”

In his book, *The Grace Awakening*, Charles Swindoll says this about being justified: “Justification is the sovereign act of God, whereby God declares righteous the believing sinner, even though he is in a sinning state.” God is willing to declare a sinful person in right-standing with Himself when that person puts his faith in the shed blood of Jesus Christ for the forgiveness of his sins.

Donald Barnhouse said this about justification: “God credits a man perfect even at the moment when he is ungodly in himself. This is justification.” Friend, today the Gospel means “good news.” When you received your newspaper this morning, you didn’t get a prophecy. The paper isn’t reporting things that are going to happen, but things that have already taken place. The Gospel means “good news.” God has reported something that has already taken place in Jesus Christ, who died for our personal sins. He was buried and He rose again, and for anyone who will humble himself, reach out, and cry from his heart like the tax collector did, “God be merciful to me, I’m a sinner,” God will meet them there. Pardon is available. Forgiveness is available. Justification is available—just as if you had never sinned.

May God bless you as you consider these truths we’ve brought you today from God’s Word.

## SALVATION BY GRACE (Outline)

Luke 18:9-14: “And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: <sup>10</sup>Two men went up into the temple to pray; the one a Pharisee, and the other a publican. <sup>11</sup>The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, <sup>12</sup>I fast twice in the week, I give tithes of all that I possess. <sup>13</sup>And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. <sup>14</sup>I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

GRACE is the Greek word “Charis” and means “the free, unmerited, undeserved favor of God” given to those who actually deserve the opposite.

“Charisma” is translated by the word “gift” or “free gift” especially emphasizing that it is of grace. “Charisma” is “a specific form or manifestation of God’s grace.”

The tax collector found righteousness (right-standing with God) offered to him as a manifestation of God’s grace.

Grace is offered only through the person of Jesus Christ (John 1:17).

Grace is received only by the humble. James 4:6 and 1 Peter 5:5 both quote Proverbs 3:34 saying, “God resisteth the proud, but giveth grace unto the humble.”

Charles Swindoll states in his book, *The Grace Awakening*: “Justification is the sovereign act of God whereby He declares righteous the believing sinner—while he is still in a sinning state.”

Donald Barnhouse once stated: “God credits [Abraham] a man to be perfect even at a moment when he is ungodly in himself. This is justification.”

The word “Gospel” means “good news.” When you get your newspaper in the morning you are not getting the early morning prophecy. It is reporting the news—something that has already happened.

The Gospel is the good news that Christ has already taken care of the sin problem. We will find the same mercy and grace as the tax collector did in Jesus’ day if we will humble ourselves and trust Jesus Christ for our forgiveness (the price for our forgiveness has already been paid).

## SALVATION BY GRACE (Teacher's Guide)

1. Turn to Romans 5:17, and please read the verse out loud.  
  
What kind of righteousness does God offer you and me according to this verse?  
  
The gift of righteousness. (Right-standing with God)
2. What does the word "gift" mean?  
  
It is free, unmerited, and cannot be earned.
3. If I bought you some groceries as a gift and then asked you to give me \$23.50, would that be a gift?  
  
NO!
4. Read out loud Luke 18:9-14 (pausing and explaining each verse).  
  
A. Which of these two men was justified, declared righteous before God?  
  
The tax collector.  
  
B. Why?  
  
He humbled himself and cried for God's mercy.
5. If you right now got on your knees and cried out to God from your heart, "God be merciful to me, a sinner," would God treat you the same way He treated the tax collector?  
  
YES!

NOTE: If the person answers "YES" the lesson has been understood correctly. If the person answers in any other way, the lesson needs to be given again until the person understands.

## SALVATION BY GRACE (Detailed Teacher's Guide)

Note: The following information may be read out loud (a numbered section at a time) with the person(s) being disciplined. After each numbered section is read, pause and ask the question(s) that correspond to the paragraph(s), and then discuss them.

<sup>1</sup> “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Romans 5:17).

Although this is a long and somewhat elaborate verse, we will only try to deal with one aspect of this verse, that is, righteousness, a right relationship, a right-standing with God that is offered to us as a gift.

The dictionary defines a “gift” as “something that is bestowed voluntarily and without compensation” (NAHD).

If you bought your wife some flowers and then asked her to pay you \$19.95, would that be a gift?

If you bought your children bicycles for Christmas and then asked them to begin making payments in January, would that be a gift? Of course not!

A gift is free to those receiving it, although it does cost the person who purchased it. The gift of righteousness is free to those who will receive it, but it did cost God the death of His Son to offer it.

<sup>2</sup> In Luke, chapter 18, Jesus spoke a parable to a group of self-righteous people. This is what He said, “And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others” (Luke 18:9).

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<sup>1</sup> (a) According to Romans 5:17, what kind of righteousness does God offer us?

(b) What does the word “gift” mean?

<sup>2</sup> (a) What is a parable?

(b) Who did Jesus direct this parable to? (Luke 18:9).

(c) People who are self-righteous always reveal an attitude towards others. According to Luke 18:9, what is that attitude?

<sup>3</sup> “Two men went up into the temple to pray; the one a Pharisee, and the other a publican” (Luke 18:10).

In Jesus’ day the publican (tax collector) was considered a very ungodly and evil person. The tax collectors worked for the Roman government and were usually considered traitors by their own countrymen. The taxes that they collected were by means of pressure, scheming, and cheating. They were considered by others as wicked, evil people.

<sup>4</sup> “The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican” (Luke 18:11).

<sup>5</sup> “I fast twice in the week, I give tithes of all that I possess” (Luke 18:12).

<sup>6</sup> Notice the body language of this publican. “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner” (Luke 18:13).

<sup>7</sup> “I tell you, this man went down to his house justified [declared right before God, just as if he had never sinned, acquitted of his sins, declared innocent before God] rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 18:14).

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<sup>3</sup> (a) According to Luke 18:10 two people went to pray, in modern language where did they go to pray?

(b) Who were these people? (v.10).

(c) What is a Pharisee?

(d) What is a publican?

<sup>4</sup> (a) According to the King James version, who did the Pharisee pray with?

(b) What was the Pharisee’s prayer?

<sup>5</sup> (a) Do you know what fasting means?

(b) Do you know what it means to give tithes?

(c) Who was he giving his tithes to?

<sup>6</sup> (a) Where was the publican standing? Why?

(b) What was his facial expression?

(c) Why was he hitting himself?

(d) What was this tax collector’s prayer?

<sup>7</sup> (a) According to verse 14, which one of these men was declared righteous before God when he went to his home?

(b) Why? Because he humbled himself.

(c) Did God forgive this tax collector?

(d) If you got down on your knees right now and cried out to God from your heart, “God be merciful to me a sinner,” would God treat you the same way He treated the tax collector?

## SALVATION BY GRACE (Discipleship Questions)

Read Ephesians 2:8-9.

1. “By \_\_\_\_\_ you have been saved through \_\_\_\_\_.”
2. Was this something you achieved on your own? \_\_\_\_\_
3. “It is the \_\_\_\_\_ of God, NOT of \_\_\_\_\_.”
4. Why did God make grace a gift and not of works (verse 9)?
5. What is a gift?
6. If you bought your kids a bicycle for Christmas and then asked them to begin making payments after the New Year, would it still be a gift?
7. Do we have to do anything to “earn” a gift?
8. Do we have to do anything to keep a gift?
9. Did it cost the person giving the gift anything?

Read John 3:16.

10. What did it cost God in order to give us this free gift of salvation (everlasting life)?

11. Read Ephesians 2:4-5.

Why would God go through such extremes to see us come to everlasting life?

Do you realize that God loves you so much that He sacrificed His Only Begotten Son for you so that you might live? \_\_\_\_\_ Does that make you feel extremely special? Amen!

Definitions:

Righteousness: right-standing with God

Gift: free and unmerited, something that cannot be earned by works.

Grace: Greek word “charis” = free, unmerited, undeserved favor of God.

Faith: rightly appropriating what God has given to us by grace; trusting what God has said is true and walking forward in His promises.

Salvation (saved, eternal life): victory, prosperity, deliverance, health, peace, all is well, perfect rest.

Exercise: Look up every scripture on the following pages and let the Word of God lead and guide you into a scriptural understanding of God’s salvation by grace.

## SALVATION BY GRACE (Discipleship Answer Key)

1. Grace - faith
2. No
3. Gift - works
4. So that we would not boast
5. Something given to you by another
6. No
7. No
8. No
9. Yes
10. His Son, Jesus
11. Because of His rich mercy and great love with which He loves us.



SALVATION BY GRACE  
(Additional Information)

SALVATION:

Part I

1. Is of God ..... Psalms 3:8, 37:39; Jeremiah 3:23
2. Is of the purpose of God ..... 2 Timothy 1:9
3. Is of the appointment of God ..... 1 Thessalonians 5:9
4. God is willing to give ..... 1 Timothy 2:4
5. Is by Christ ..... Isaiah 63:9; Ephesians 5:23
6. Is by Christ alone ..... Isaiah 45:21-22, 59:16; Acts 4:12
7. Announced after the fall ..... Genesis 3:15
8. Of Israel, predicted ..... Isaiah 35:4, 45:17; Zechariah 9:16, Romans 11:26
9. Of the Gentiles, predicted ..... Isaiah 45:22, 49:6, 52:10
10. Revealed in the Gospel ..... Ephesians 1:13, 2 Timothy 1:10
11. Came to the Gentiles through the fall of the Jews ... Romans 11:11
12. Christ .....
  - A. The Captain of - Hebrews 2:10
  - B. The Author of - Hebrews 5:9
  - C. Appointed for - Isaiah 49:6
  - D. Raised up for - Luke 1:69
  - E. Has - Zechariah 9:9
  - F. Brings, with him - Isaiah 62:11, Luke 19:9
  - G. Mighty to effect - Isaiah 63:1, Hebrews 7:25
  - H. Came to effect - Matthew 18:11, 1 Timothy 1:15
  - I. Died to effect - John 3:14-15, Galatians 1:4
  - J. Exalted to give - Acts 5:31

## Part II

1. Is not by works . . . . . Romans 11:6; Ephesians 2:9; 2 Timothy 1:9; Titus 3:5
2. Is of grace . . . . . Ephesians 2:5,8; 2 Timothy 1:9; Titus 2:11
3. Is of Love . . . . . Romans 5:8; 1 John 4:9-10
4. Is of mercy . . . . . Psalms 6:4; Titus 3:5
5. Is of the long-suffering of God . . . . . 2 Peter 3:15
6. Is through faith in Christ . . . . . Mark 16:16; Acts 16:31; Romans 10:9; Ephesians 2:8; 1 Peter 1:5
7. Reconciliation to God, a pledge of . . . . . Romans 5:10
8. Is Deliverance from . . . . .
  - A. Sin - Matthew 1:21; 1 John 3:5
  - B. Uncleaness - Ezekiel 36:29
  - C. The devil - Colossians 2:15; Hebrews 2:14-15
  - D. Wrath - Romans 5:9; 1 Thessalonians 1:10
  - E. This present evil world - Galatians 1:4
  - F. Enemies - Luke 1:71, 74
  - G. Eternal death - John 3:16-17

## Part III

1. Confession of Christ necessary to . . . . . Romans 10:10
2. Regeneration necessary to . . . . . John 3:3
3. Final perseverance necessary to . . . . . Matthew 10:22
4. Described as . . . . .
  - A. Great - Hebrews 2:3
  - B. Glorious - 2 Timothy 2:10
  - C. Common - Jude 1:3
  - D. From generation to generation - Isaiah 51:8
  - E. To the uttermost - Hebrews 7:25
  - F. Eternal - Isaiah 45:17, 51:5; Hebrews 5:9

## Part IV

1. Searched into and exhibited by the prophets 2 Peter 1:10
2. The Gospel is the power of God to . . . . . Romans 1:16; 1 Corinthians 1:18

3. Preaching the Word is the appointed means of 1 Corinthians 1:21
4. The Scriptures are able to make wise to . . . . 2 Timothy 3:15; James 1:21
5. Now is the day of . . . . . Isaiah 49:8; 2 Corinthians 6:2
6. From sin, worked out with fear and trembling Philippians 2:12
7. Saints . . . . .
  - A. Chosen to - 2 Thessalonians 2:13,  
2 Timothy 1:9
  - B. Appointed to obtain - 1 Thessalonians 5:9
  - C. Are heirs of - Hebrews 1:1
  - D. Have, through grace - Acts. 15:11
  - E. Have a token of, in their patient suffering  
for Christ - Philippians 1:28-29
  - F. Kept by the power of God to - 1 Peter 1:5
  - G. Beautified with - Psalms 149:4
  - H. Clothed with - Isaiah 61:10
  - I. Satisfied by - Luke 2:30
  - J. Love - Psalms 40:16
  - K. Hope for - Lamentations 3:26; Romans 8:24
  - L. Wait for - Genesis 49:18; Lamentations 3:26
  - M. Long for - Psalms 119:81, 174
  - N. Earnestly look for - Psalms 119:123
  - O. Daily approach nearer to - Romans 13:11
  - P. Receive, as the end of their faith - 1 Peter 1:9
  - Q. Welcome the tidings of - Isaiah 52:7,  
Romans 10:15
  - R. Pray to be visited with - Psalms 85:7,  
106:4, 119:41
  - S. Pray for the assurance of - Psalms 35:3
  - T. Pray for a joyful sense of - Psalms 51:12
  - U. Evidence, by works - Hebrews 6:9-10
  - V. Ascribe, to God - Psalms 25:5; Isaiah 12:2
  - W. Praise God for - 1 Chronicles 16:23;  
Psalms 96:2
  - X. Commemorate, with thanks - Psalms 116:12
  - Y. Rejoice in - Psalms 9:14, 21:1; Isaiah 25:9
  - Z. Glory in - 1 Corinthians 1:31; Galatians 6:14
  - AA. Declare - Psalms 40:10, 71:15

Part V

1. Godly sorrow works repentance to . . . . . 2 Corinthians 7:10
2. All the earth shall see . . . . . Isaiah 52:10; Luke 3:6

3. Ministers . . . . .
- A. Give the knowledge of - Luke 1:77
  - B. Show the way of - Acts. 16:17
  - C. Should exhort to - Ezekiel 3:18-19; Acts. 2:40
  - D. Should labor to lead others to - Romans 11:14
  - E. Should be clothed in - 2 Chronicles 6:41; Psalms 132:16
  - F. Should use self-denial to lead others to -  
1 Corinthians 9:22
  - G. Should endure suffering that the elect may obtain -  
2 Timothy 2:10
  - H. Are a sweet Saviour of Christ to God, in those  
who obtain - 2 Corinthians 2:15

Part VI

1. The heavenly host ascribe to God . . . . . Rev. 7:10, 19:1
2. Sought in Vain From . . . . .
- A. Idols - Isaiah 45:20; Jeremiah 2:28
  - B. Earthly power - Jeremiah 3:23

Part VII

1. No escape for those who neglect . . . . . Hebrews 2:3
2. Is far off from the wicked . . . . . Psalms 119:155; Isaiah 59:11
3. Illustrated by . . . . .
- A. A rock - Deuteronomy 32:15; 2 Samuel 22:47;  
Psalms 95:1
  - B. A horn - Psalms 18:2; Luke 1:69
  - C. A tower - 2 Samuel 22:51
  - D. A helmet - Isaiah 59:17; Ephesians 6:17
  - E. A shield - 2 Samuel 22:36
  - F. A lamp - Isaiah 62:1
  - G. A cup - Psalms 116:13
  - H. Clothing - 2 Chronicles 6:41; Psalms 132:16,  
149:4; Isaiah 61:10
  - I. Wells - Isaiah 12:3
  - J. Walls and bulwarks - Isaiah 26:1, 60:18
  - K. Chariots - Hebrews 3:8
  - L. A victory - 1 Corinthians 15:57

Part VIII

1. Typified . . . . . Numbers 21:4-9; John 3:14-15

Adapted from The New Topical Text Book.