

## TWO EXAMPLES OF JUSTIFICATION BY FAITH ALONE Pt. 1 {Romans 4:1-5}

Justification does not mean to make a person righteous {this is practical sanctification}, nor to merely pardon or forgive a guilty sinner {though justification involves this} but it is a legal or judicial act of God by which He announces as a judge that the believer in Christ is now **DECLARED RIGHTEOUS** before God.

- A. The EXPLANATION of JUSTIFICATION BEFORE GOD by GOD’S GRACE. (3:21-26)**
- B. The CONCLUSIONS regarding JUSTIFICATION BEFORE GOD. (3:27-31)**
- C. The EXAMPLES of JUSTIFICATION BY FAITH APART FROM WORKS. (4:1-8)**

\*\*\*\*\* Opening Observations on Romans 4 \*\*\*\*\*

- 1) Romans 4 continues the theme of justification by faith alone {3:21-26} but **EXPANDS** the previous answers to the objections & questions of 3:27-31. In doing so, the apostle Paul establishes that God’s plan of salvation / justification has always \_\_\_\_\_ boasting in one’s works (3:27, 4:1-2), has always been by faith alone \_\_\_\_\_ the works of the Law (3:28, 4:3-8), and has always been the \_\_\_\_\_ for Gentile & Jew over the ages (3:29-31, 4:9-17).
- 2) The key word in Romans 4 is “\_\_\_\_\_” {Greek - logizomai} which is found 19x in this chapter of its 42x in the NT. It is an accounting term used for keeping records of commercial accounts of debits & credits. It involved placing something to one’s credit or account that they don’t actually have themselves. In this context, it involves crediting, imputing, or transferring the righteousness of God {that we do not naturally have} to the believing sinner’s account as an act of undeserved favor / grace. It is translated by: NET - “credited”; ESV - “counted”; NAS - “reckoned”; NKJ – “accounted”.
- 3) Paul calls to the witness stand 2 extremely significant **OT EXAMPLES** of justification by faith alone.
  - a) A revered \_\_\_\_\_ who became a Jewish patriarch & the father of the Jewish nation, namely \_\_\_\_\_, who was justified \_\_\_\_\_ he was circumcised & the giving of the Law by a simple act of faith in the Lord apart from works as supported by the \_\_\_\_\_.
  - b) A highly esteemed \_\_\_\_\_ king named \_\_\_\_\_ who was justified before God \_\_\_\_\_ the dispensation of the Law by faith in the Lord apart from good works and in spite of his sins as supported by the \_\_\_\_\_.
- 4) The **GENERAL OUTLINE** of Romans 4 is that a sinner has always been justified before God...
  - a) By Faith alone versus Good Works as demonstrated by Abraham’s & David’s Justification (4:1–8)
  - b) By Faith alone versus Rituals like Circumcision as displayed in Abraham’s Justification (4:9–12)
  - c) By Faith alone versus the Law as declared in Abraham’s Justification (4:13–17)
  - d) By Faith alone versus Sight to God’s Glory as detailed in the Experience of Abraham (4:18–25)



### 1. Example #1 of Justification by faith alone apart from works: ABRAHAM. (4:1-5)

- a. The *person* being examined is **ABRAHAM**. (4:1-2) Why is Abraham chosen as the example of justification? It could be ...
  - 1) Because Abraham was a \_\_\_\_\_ yet the forefather of the \_\_\_\_\_ nation & their esteemed forefather also due to the Abrahamic Covenant God made with him. {12:1-3; 15:1ff}
  - 2) Because \_\_\_\_\_ {which will be addressed 4:9-12} came through Abraham {Genesis 17} and was a sign & seal of their covenantal identity with Yahweh {4:11}.
  - 3) Because while Noah was declared to be “just” {Gen. 6:9} & “righteous” {Gen. 7:1} who “found grace in the eyes of the Lord” {6:8} and preceded Abraham in time, yet Abraham is the first person in the Bible where we have explained “\_\_\_\_\_?” a sinner is justified before God {Gen. 15:6}.

4) Because Paul wants to prove that just being a physical descendant of Abraham did \_\_\_\_\_ make a person spiritually a child of God. {Matt. 3:9; Lk. 1:73, 3:8; John 3:1-3, 8:39; Rom. 2:29}

**Romans 4:1-2 What then {therefore} shall we {believers who know God's truth about justification} say that Abraham our {fore} father has \_\_\_\_\_ {found out, discovered, has learned} according to the flesh {according to natural descent or about one's own efforts}? 2 For IF {1<sup>st</sup> class} Abraham was justified {declared righteous before God} by {out from the basis or means of} works {and let's assume this for the sake of argument}, he has something {some ground or basis} to boast about, but \_\_\_\_\_ {emphatic} \_\_\_\_\_ . {Remember Eccl. 7:20; Isaiah 64:6; Jer. 13:23; Rom. 3:27-28; Eph. 2:8-9; Tit. 3:5; 2 Tim. 1:9-10}**

b. **The *proof* of Abraham's justification before God by faith alone is \_\_\_\_\_ alone. {4:3a} For {the reason for his previous rejoinder} what does the SCRIPTURE say? What was the bottom line in Paul's thinking and should be in ours? What would this be in contrast to in 1<sup>st</sup> century & the 21<sup>st</sup>?**

c. **The *passage* being referred to by Paul is \_\_\_\_\_. "Abraham {the subject of believed} \_\_\_\_\_ {the reality of 'believed' – aorist tense, active voice, indicative mood of pisteuo to believe in; to rely on; to trust in} GOD {the object of who was believed in}, and it was \_\_\_\_\_ {aorist tense, passive voice, indicative mood of logizomai – it was credited, reckoned, accounted} to him for {resulting in} righteousness {from God}." What can we learn from Genesis 15:6-7?**

d. **The *principle* of justification by FAITH ALONE is contrasted with WORKS. {4:4-5}**

**Romans 4:4-5 Now {the development of thought from vs. 3 and the logic of grace} to him who \_\_\_\_\_ {such as employed and working on a job}, the \_\_\_\_\_ {the compensation, reward, wage} are not {emphatic} \_\_\_\_\_ {logizomai - credited, reckoned, accounted to them} as {kata – according to or is keeping with} \_\_\_\_\_ {an undeserved fist that is not earned or worked for} but {in strong contrast} as {according to or in keeping with} \_\_\_\_\_ {that which is owed and one is obligated to pay for the work rendered}**

<sup>5</sup> **But {in contrast to the work-merit-debt approach} to him who does \_\_\_\_\_ {who is not working} but \_\_\_\_\_ {present tense, active voice, participle of pisteuo – to believe in, rely on, trust} on {epi – resting upon as his object of faith} Him {the LORD} who justifies {declares righteous} the \_\_\_\_\_ {not the self-righteous but those who are sinful in both character and deed & deserving of God's condemnation}, \_\_\_\_\_ {which comes from his} \_\_\_\_\_ {pistis – simple act of faith} is \_\_\_\_\_ {credited, reckoned, accounted to him – the ungodly sinner who believes} for {resulting in the imputation or receiving of} \_\_\_\_\_ {from God}.**

### Applications to be grasped:

1) Salvation / justification has \_\_\_\_\_ been by God's grace alone through faith alone in the Lord alone apart from good or religious works for both the Gentiles & the Jews. What has changed over time due to progressive revelation is the \_\_\_\_\_ of faith in the LORD alone but **NOT** the **OBJECT** of faith alone. Do you understand this?

2) If you simply \_\_\_\_\_ even one work to salvation by grace through faith alone, it is no longer the message of \_\_\_\_\_ **{Rom. 11:6}**, but it then becomes a meritorious debt or reward God \_\_\_\_\_ you instead of a \_\_\_\_\_ **God gives you. This free gift has been PAID IN FULL by Jesus Christ and adding even one work to His finished work actually makes it \_\_\_\_\_ gospel which is no gospel at all. {Gal. 1:6-9}** Do you take this seriously? Do you preach the Gospel accurately?

3) **Since salvation / justification is non-meritorious {by grace}, it requires a non-meritorious volitional response which is \_\_\_\_\_ since the only response that is \_\_\_\_\_ a work is faith {which is not a gift from God but salvation is}. When good works are added to the Gospel of grace either to obtain it, maintain it, or prove you have it, it confuses the Gospel & robs people of the absolute assurance of eternal life & a right relationship with God. {Rom. 4:5, 5:1, 8:38-39; 1 Tim. 1:12; 1 John 2:1-2, 2:25, 3:1-2, 5:9-13} Do you believe this? Are you 100% assured that you presently & forever possess eternal life?**