

## **JUSTIFICATION BEFORE GOD IS NOT BY RITUALS** {Romans 4:9-12}

**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 \_\_\_\_\_ before God.**

### **C. The EXAMPLES of JUSTIFICATION BY FAITH APART FROM WORKS. (4:1-8)**

- 1. Example #1 of Justification by faith alone apart from works: ABRAHAM. (4:1-5)**
- 2. Example #2 of Justification by faith alone apart from works: DAVID. (4:6-8)**

### **D. The EXPANDED CLARIFICATION of JUSTIFICATION BY FAITH ALONE. (4:9-25)**

#### **1. The introductory observations on Romans 4:9-12:**

- a. This passage continues Paul's clarification of justification by God's grace alone through faith alone in Christ alone and further addresses the questions of Romans 3:30-31 as it relates to justification before God of the \_\_\_\_\_ and the \_\_\_\_\_. Observe the word "then" in vs. 9.**
- b. The key words are CIRCUMCISION, UNCIRCUMCISION, FAITH, RIGHTEOUSNESS and ACCOUNTED.**

#### **2. Abraham was justified by faith apart from the RITUAL of CIRCUMCISION. (4:9-112)**

- a. The word "*blessedness*" refers back to the state of being blessed with the divine assurance of God \_\_\_\_\_ to you apart from works, God \_\_\_\_\_ the lawless – which we all are, as well as God \_\_\_\_\_ of those who trust in Jesus Christ alone as presented in the Gospel. {4:6-8}**
- b. The Jew is distinguished as being called the \_\_\_\_\_ while the Gentile is described as the \_\_\_\_\_. {4:9a}**
- c. The ritual of circumcision was a God-ordained \_\_\_\_\_ which was commanded by God for Jewish males beginning in \_\_\_\_\_.**
- d. Abraham was justified before God \_\_\_\_\_ the ritual of circumcision was commanded by God. {Rom. 4:9b; Genesis 15:6; 17:10-11}**
- e. Thus, Abraham was justified by faith alone in the Lord alone apart from this \_\_\_\_\_. {4:10}**
- f. The ritual of circumcision acted as an external \_\_\_\_\_ of God's covenantal promises to Israel {like the rainbow of God's Noahic Covenant} as the people of God and a \_\_\_\_\_ of Abraham's IMPUTED RIGHTEOUSNESS by faith alone. {4:11a}**
- g. Abraham's justification by faith alone stands as an example for justification for \_\_\_\_\_ believers over time, whether they be Jew or Gentile. There is no difference in how either receive God's gift of imputed righteousness so as to be justified before God. {4:11b-12}**

## What are Some of the WRONG RESPONSES to the Gospel Today?

### Faith in Christ PLUS ...

#### 1. Be WATER BAPTIZED.

- a. Water Baptism is NOT part of the \_\_\_\_\_ of salvation. {1 Corinthians 1:17-21}
- b. Water Baptism is a God directed \_\_\_\_\_ & \_\_\_\_\_, like CIRCUMCISION, which \_\_\_\_\_ save, justify, regenerate, wash away sin, etc. a sinner. {Rom. 4:1-12; Eph. 2:8-9; Titus 3:3-8}
- c. Water Baptism must be \_\_\_\_\_ by faith in Christ alone to be biblical. {Acts 8:35-39; 10:43-48; 16:30-34} When one believes that water baptism is necessary for salvation, what 3 three fatal errors result?
- d. Water Baptism acts as a symbolic means of \_\_\_\_\_ of one's faith in Jesus Christ & spiritual identification with Jesus Christ. {Acts 18:8; Rom. 6:3-5}
- e. Water Baptism is designed to be practiced \_\_\_\_\_ the Church Age by Jewish {Acts 2:47}, Samaritan believers {Acts 8:12-13} & Gentile believers. {Acts 10:43-48; 18:8; 19:5; Matt. 28:18-20}

**Clarification:** Water baptism is a public means or external ritual for those who already have been saved by God's grace to publicly proclaim their faith & identification with Jesus Christ.

- What is Acts 2:38 teaching & not teaching?
  - a. Let's examine the historical & immediate CONTEXTS of Acts 2:38.
    - What did Jesus Christ tell His disciples in Luke 24:46-49?
    - What did Jesus Christ tell His disciples in Matthew 28:18-20?
    - What did Peter preach in Acts 2:14-36?
    - What are these Jews asking Peter in Acts 2:37, and how does this differ from Acts 16:31?
  - b. Let's observe the CONTENT of Acts 2:38: *Then Peter said to them*, {Command #1} **"Repent** {metanoeo, aorist tense, active voice, imperative mood- all of you change your mind – about what or who?} **and** {#2} **let every one of you** {who have changed your minds then} **be** {water} **baptized** {baptizo - aorist, passive, imperative, 3<sup>rd</sup> person singular – public identification – but WHY?} **in** {epi – upon, on, resting upon – 2:3, 17-19, 30, 9:42, 11:17, 16:31, 22:19} **the name** {4:12, 10:43} **of Jesus Christ** {His person & finished work} {Result #1} **for** {eis} **the remission of sins; and** {Result #2} **you shall receive the gift of the Holy Spirit.**
  - c. Let's COMPARE Scripture with Scripture: Consider Acts 2:41, 2:44, 10:43, 48, 11:17-18
  - d. Let's CONCLUDE: Acts 2:38 is Peter's \_\_\_\_\_ to these Jewish unbelievers' question as to what they should now \_\_\_\_\_ in light of them having murdered their Messiah which God the Father then raised Jesus Christ from the dead {2:36-37}. The command & invitation which is given to all would begin with \_\_\_\_\_ {from unbelief to belief; from rejection to receiving Him by faith as their Savior}, **resulting in the forgiveness of their sins & the receiving of the Holy Spirit, which was then to followed by going from the public rejection to the public identification with Jesus as the Christ via \_\_\_\_\_ of which some 3000 individuals responded {2:41}.**