

## TWO EXAMPLES OF JUSTIFICATION BY FAITH ALONE Pt. 2 {Romans 4:4-8}

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.

### 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)

- a. The *person* being examined is ABRAHAM. (4:1-2)
- b. The *proof* of Abraham's justification before God by faith alone is THE SCRIPTURES alone. {4:3a} For {the reason for his previous rejoinder} what does the SCRIPTURE say?
- c. The *passage* being referred to by Paul is GENESIS 15:6. "Abraham {the subject of believed} 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 ACCOUNTED {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 WAGES {the compensation, reward, wage} are not {emphatic} \_\_\_\_\_ {logizomai - credited, reckoned, accounted to them} as {kata – according to or is keeping with} \_\_\_\_\_ an undeserved gift 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} 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}.

### Principles & 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 \_\_\_\_\_ of faith alone. Do you understand this?
- 2) If you simply ADD 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 \_\_\_\_\_ 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 NOT 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?

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

- a. **The person being examined is King \_\_\_\_\_**. What do we know about David? What did Jewish law require & continues in the NT? {Deut. 17:6; 19:5; 2 Cor. 13:1; 1 Timothy 5:19}
- b. **The proclamation of David's justification before God is in \_\_\_\_\_ with Abraham's justification. {4:6a} "just as** {exactly as an example or illustration; in total agreement with Abraham is} **David describes** {proclaims, announces, speaks of} **the blessedness** {describing a state of being blessed by God} **of the man to whom** \_\_\_\_\_ {imputes, credits, puts to one's account – what?} \_\_\_\_\_ {the righteousness of God / Christ} \_\_\_\_\_ {choris - absolutely apart from; independently from; a word for separation from – 3:21,28, 4:6, 7}} \_\_\_\_\_ {religious, moral works or efforts - meaning justification cannot be a reward for works but a gift of God's grace}}
- c. **The passage referenced by Paul is \_\_\_\_\_ which is a Psalm of David {4:7-8}**  
" \_\_\_\_\_ {the joyful state of one who has received blessing by God} **are those** {as not everyone possesses this blessing but every believer in Christ does} **whose lawless deeds** {ho anomia – violations, iniquities, transgressions, or breaking of various laws that come from a rebellious mind} \_\_\_\_\_  
\_\_\_\_\_ {literally – to be sent away; to be forgiven – aorist tense; by God – passive voice; and that's a fact – indicative mood; 1 John 2:12} **And whose sins** {hamartias – 3:23; primary word for sins in NT; it refers to what offends God} \_\_\_\_\_ {literally to be covered or atoned for; for David it was a reality he was blessed with - aorist tense; this God did for him - passive voice; and that's a fact – indicative mood; remember 3:25-26; compare with Hebrews 9:26; reminds us of the Day of Atonement – Lev. 16:6, 10, 15, 21}; **8 \_\_\_\_\_ is the man** {individual adult male referring to David} **to whom** {namely, David} **the** \_\_\_\_\_ {Kurios in Greek; Yahweh in Hebrew – used in refer to Jesus Christ in 10:9} **shall** \_\_\_\_\_ {ou- no; me – no; never} \_\_\_\_\_ {logizomai – to impute; to account; to credit; to put to one's account – what?} \_\_\_\_\_ {hamartia – sin, whether it be in mind, word, deed, or motive}."

### Observations from Psalm 32:1ff

#### Principles & Applications to be grasped:

- 1) This passage shows us again the \_\_\_\_\_ as the sole determiner of God's truth.
- 2) This passage clearly sets forth that justification before God involves \_\_\_\_\_ from God, not imparted or infused righteousness, as well as \_\_\_\_\_ to the believer.
- 3) This passage teaches us that the \_\_\_\_\_ is an important part of justification before God, though it involves more.
- 4) This passage reveals that Paul carefully stops his quote of Psalm 32:2 halfway through in order to keep \_\_\_\_\_ truths clearly separate as justification is a one-time, non-repeatable judicial declaration from the Supreme Judge of the Universe regarding your relationship with Him.
- 5) This passage affirms that OT believers \_\_\_\_\_ the giving of the Law or \_\_\_\_\_ the giving of the Law were justified before God by \_\_\_\_\_ in the Lord alone \_\_\_\_\_ and in \_\_\_\_\_

**spite of their sins before or after initial faith in the Lord as God justified the \_\_\_\_\_. That is being truly blessed by God's grace!**