

7. Romans 3:27 – Justification by faith removes all \_\_\_\_\_ .
  - a. Romans 3:27a – *Where is boasting? It is excluded.* Since Christ did all the work for our justification, we have nothing to \_\_\_\_\_ about. Galatians 6:14, Ephesians 2:9
  - b. Romans 3:27b – *By what kind of law? Of works?* No. A principle of \_\_\_\_\_ would only encourage arrogance. Our works do not justify us.
  - c. Romans 3:27c – *No, but by a law of faith.* All boasting is removed by a principle of faith. Since faith is the ultimate non-work issue, no one can \_\_\_\_\_ that he or she made any contribution to his or her justification. Romans 4:5
8. Romans 3:28 – Justification by faith is independent of the \_\_\_\_\_. Justification by faith cancels out justification by means of the Law.
  - a. Romans 3:28a – Paul said, “*For we \_\_\_\_\_ that a man is justified by faith.*” Do you likewise uphold the truth that justification is by faith alone in Christ alone?
  - b. Romans 3:28b – Paul added, “*For we maintain that a man is justified ...apart from works of the Law.*” Paul firmly held the position that a person is justified independently of, and distinctly apart from, \_\_\_\_\_ the good deeds found in observing the Law. Do you likewise firmly hold this truth? Galatians 2:16
9. Romans 3:29-30 – Justification by faith is the \_\_\_\_\_ for all people. God plays no favorites. Jews and non-Jews alike are all declared right with God in the same way.
  - a. Romans 3:29 – *Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also...* Since humans, Jew and Gentile alike, all have the one same true \_\_\_\_\_, we must all declared right with Him in the very same way.
  - b. Romans 3:30 – *...since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.* If either a Jew or a Gentile \_\_\_\_\_ in Christ, he or she is instantly declared righteous by the same true God.
10. Romans 3:31 – Justification by faith does not undermine the \_\_\_\_\_.
  - a. Romans 3:31b – *Do we then nullify the Law through faith?* In other words, if we are made right with God by faith, it sounds like we are saying the Law is useless. But Paul said, “*May it \_\_\_\_\_ be!*” Justification by faith does not invalidate the Law.
  - b. Romans 3:31c – *On the contrary, we establish the Law.* When we teach justification by faith in Christ’s substitutionary death, we actually confirm the authority of the Law since we agree with the Law that the wages for sin is \_\_\_\_\_. Romans 6:23

## **B. Romans 4:1-25 – Old Testament examples of justification by faith**

1. Romans 4:1-5 – Abraham was declared righteous \_\_\_\_\_ God by faith, without works.
  - a. Romans 4:1 – *What then shall we say that Abraham, our forefather according to the flesh, has found?* Paul will show that Abraham discovered that a man is declared right with God by faith, apart from any kind of good \_\_\_\_\_.

- 1) In order to explain this, Paul first showed the difference between Abraham's justification before \_\_\_\_\_ and his justification before God.
    - a) Justification before men has no saving \_\_\_\_\_, and actually opens the door to boasting.
    - b) Justification before God has nothing to do with works, and therefore closes the door to all \_\_\_\_\_.
  - 2) In verse two, Paul \_\_\_\_\_ the difference between being justified by works and being justified by faith.
- b. Romans 4:2a – *For if Abraham was justified by works, he has something to boast about...* Since this “if” statement is a first class condition in biblical Greek, it could be translated, “Since Abraham was justified by works, and let’s assume he was, he had something to \_\_\_\_\_ about.”
- 1) \_\_\_\_\_ agreed that Abraham was indeed justified by works. *Was not Abraham our father justified by works when he offered up Isaac his son on the altar?* James 2:21
  - 2) How can we understand this statement that seems to contradict what Paul just taught in Romans 3:21-31, where he clearly communicated we are justified by \_\_\_\_\_ through grace and not by any kind of works?
  - 3) We need to understand the major difference between being justified by works, before men, and being justified by faith, before God. In Romans 4:2a and James 2:21, Abraham is shown as being justified before \_\_\_\_\_, not God. His works did not help him to be declared righteous before God.
  - 4) Abraham’s willingness to sacrifice Isaac, as recorded in Genesis 22:1-18, was seen as proof to humanity that he was a righteous man. Because of that righteous act, Abraham was *justified by works* before people. Therefore, from a \_\_\_\_\_ standpoint, he could have legitimately boasted.
- c. Romans 4:2b – *For if Abraham was justified by works, he has something to boast about but not before God...* Based on his works, Abraham could have boasted before men, but never before \_\_\_\_\_. Why?
- 1) Because Abraham was not justified by works *before God*. As we observe in the Old Testament (Gen. 15:6; Rom. 4:3, 9, 20, 22; Gal. 3:6), Abraham was justified before God by faith many years before the \_\_\_\_\_ and sacrifice of Isaac.
  - 2) Since Abraham was declared righteous before God by faith apart from any kind of work, he had nothing to \_\_\_\_\_ about before God. Faith nullifies boasting. Romans 3:27-28, Ephesians 2:8-9
- d. Romans 4:3 – *For what does the Scripture say? “Abraham believed God, and it was credited to \_\_\_\_\_ as righteousness.”*
- 1) Scripture confirms that at the moment Abraham believed God, God’s righteousness was credited to him as a \_\_\_\_\_ gift.

- 2) Since Abraham was declared righteous as a free \_\_\_\_\_ and not on the basis of any works he had done, he had nothing to brag about before God.
- e. Romans 4:4 – *Now to the one who works, his wage is not credited as a favor, but as what is due.* \_\_\_\_\_ are paid to a person who earns them through work. Wages are never considered a gift or a favor; wages are a deserved payment.
- f. Romans 4:5a – Abraham found that God does not \_\_\_\_\_ faith as a work. *But to the one who does not work but believes...* To God, faith is the direct opposite of work.
- 1) \_\_\_\_\_ is not some sort of effort or contribution given to God in exchange for salvation. Romans 3:27
  - 2) In fact, biblical faith is the cessation of all human \_\_\_\_\_; therefore, since faith is not work or effort of any kind, a person cannot get paid or rewarded for it. Romans 4:16a, 11:6
  - 3) It is important to note that biblical faith is not an aura of good will or a \_\_\_\_\_ feeling about God, as some people suggest.
- g. Romans 4:5b – *...but believes in the \_\_\_\_\_...* In the case of Abraham, his faith was in God. Abraham believed in our gracious God who freely declares unworthy people righteous in His sight.
- 1) Biblical faith always has an object, as seen in the phrase “*but believes in the One.*” The worthy \_\_\_\_\_ of Abraham’s faith was the coming Messiah. Abraham believed the coming Messiah was totally capable of saving him. Hebrews 11:13
  - 2) Although Abraham did not know the Messiah’s name or the precise work He would do for our salvation, he trusted in Him nonetheless. In John 8:56 Jesus said, “*Your father Abraham rejoiced to see \_\_\_\_\_ day, and he saw it and was glad.*”
  - 3) Today the object of our faith is still the Messiah, Jesus Christ, who came and died for our sins and rose again. God \_\_\_\_\_ righteousness to every person who believes in Him. John 6:29, Romans 4:23-25, 2 Timothy 1:2
- h. Romans 4:5c – *...who justifies the ungodly.* Abraham rejoiced to know that God declares the sinner right with Him through faith, not as a reward for being a \_\_\_\_\_ person.
2. Romans 4:6-8 – Likewise, King \_\_\_\_\_ was justified by grace before God.
- a. Romans 4:6 – *Just as David also speaks of the blessing on the man to whom God credits righteousness apart from works.* In Psalm 32, David proclaimed justification by grace when he wrote how wonderful it was that God declared him righteous apart from his \_\_\_\_\_.
  - b. Romans 4:7-8 – David, a murderer and an adulterer, was extremely thankful that God declared him righteous based on \_\_\_\_\_. David rejoiced in three aspects of justification.
    - 1) Romans 4:7a – *blessed are those whose lawless deeds have been forgiven...* David rejoiced that God \_\_\_\_\_ his sins, especially because he did not deserve forgiveness for the things he had done. Psalm 32:1a

- 2) Romans 4:7b – *blessed are those ... whose sins have been covered*. David rejoiced because God removed his sins out of His \_\_\_\_\_. Psalm 32:1b, Psalm 103:12
- 3) Romans 4:8 – *Blessed is the man whose sin the Lord will not take into account*. David rejoiced that God did not \_\_\_\_\_ his sin against him but instead counted him as righteous. 2 Corinthians 5:19, Hebrews 9:26
3. Romans 4:9 – Abraham’s justification by grace through faith proves that justification has nothing to do with being a part of \_\_\_\_\_.
- a. Romans 4:9a – *Is this blessing then on the circumcised, or on the uncircumcised also?* Is justification by faith through grace for the Jewish nation only? No, it is for all \_\_\_\_\_. How do we know this with certainty?
- b. Romans 4:9b – *For we say, “faith was credited to Abraham as righteousness.”* Was Abraham a Jew when God justified him? No! In Genesis 15:6 when God declared him righteous by faith, Abraham was still an uncircumcised Gentile. This means Jews and Gentiles \_\_\_\_\_ can all be justified by faith.
4. Romans 4:10-12 – Abraham’s justification by faith proves that justification is apart from any type of \_\_\_\_\_. Genesis 17:9-14, 23-27
- a. Romans 4:10 – *How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.* Abraham’s justification occurred \_\_\_\_\_ to the establishment of the ritual of circumcision, which proves circumcision is not necessary for justification.
- b. Romans 4:11a – *And he received the sign of circumcision, a \_\_\_\_\_ of the righteousness of the faith which he had while uncircumcised...*
- 1) Since the ritual of circumcision was performed on Abraham \_\_\_\_\_ he was already justified before God, it proves the ritual played no part in his justification.
- 2) Abraham was circumcised to \_\_\_\_\_ he believed in God.
- c. Romans 4:11b – *...so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them.* Anyone in the world, Jewish or non-Jewish, circumcised or uncircumcised, can be \_\_\_\_\_ without any rituals.
- 1) Religious rituals like \_\_\_\_\_, communion, confirmation, infant baptism, circumcision, going to church, praying a prayer, lighting a candle, walking an aisle, etc., do not affect our justification in any way.
- 2) Religious rituals do not save people. A person is justified before God by believing in God’s Son who \_\_\_\_\_ as a sacrifice for his or her sins and rose again on the third day.
- d. Romans 4:12 – Many Israelites trusted in their circumcision for salvation. Paul pointed out their error when he referred to Abraham as *the \_\_\_\_\_ of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.*

- 1) Abraham is the father of circumcised Jews \_\_\_\_\_ if they believe in the Messiah as he did while he was still uncircumcised. Otherwise, if they do not believe in Christ, they are not Abraham's true descendants, even though they are circumcised Jews. Romans 9:6
  - 2) As with Abraham, believing God guarantees a person's justification, not trusting in some performed ritual. God says whoever believes in His Son will not perish but have everlasting \_\_\_\_\_. John 3:16
5. Romans 4:13-15 – Abraham's justification by faith (Gen. 15:6) demonstrates that salvation comes apart from \_\_\_\_\_ the Ten Commandments. Galatians 3:15-18
- a. Romans 4:13 – *For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.* God did not fulfill His promises to Abraham and his descendants because Abraham obeyed the \_\_\_\_\_ but rather because he believed God.
  - b. Romans 4:14 – *For if those who are of the Law are heirs, faith is made void and the promise is nullified.* If righteousness, or salvation, could come through obeying the Ten Commandments \_\_\_\_\_ things would be true. Galatians 5:2
    - 1) Romans 4:14a – *...faith is made \_\_\_\_\_*... If salvation came through obedience to the Law, faith in Christ's death on the cross and resurrection would be unnecessary. Galatians 3:5-6, Titus 3:5-6
    - 2) Romans 4:14b – *...the promise nullified...* If salvation came through obedience to the Law, there would be no need for the promise of eternal \_\_\_\_\_ and forgiveness of sins. Romans 3:23
  - c. Romans 4:15 – *...for the Law brings about wrath, but where there is no law, there also is no violation.* Beware, you who believe people are saved by obeying the Law.
    - 1) The Law does not bring salvation; rather, it brings the \_\_\_\_\_ of God! Romans 3:19-20, 1 Corinthians 15:56, 2 Corinthians 3:7-9
    - 2) Remember: Abraham was declared right with God 430 years before the Law existed, verifying that people can be declared \_\_\_\_\_ with God totally apart from the Law. Romans 3:28
6. Romans 4:16-17a – Abraham's justification by grace through faith illustrates that faith fits perfectly with \_\_\_\_\_.
- a. Romans 4:16a – *For this reason it is by faith, in order that it may be in accordance with grace.* Faith goes hand in hand with grace; the two complement each other \_\_\_\_\_. Ephesians 2:8-9
    - 1) Grace and works do not fit together. Romans 4:4 says, *"Now to the one who works, his wage is not credited as a favor, but as what is due."* If you work for it, it is \_\_\_\_\_. When it comes to justification, grace and works are mutually exclusive.