

## Romans 4 Fill in the Blank

### Abraham Justified by Faith

<sup>1</sup> What then shall we say that A b r a h a m our father has found according to the flesh? <sup>2</sup> For if Abraham was justified by w o r k s, he has *something* to b o a s t about, but not before God. <sup>3</sup> For what does the S c r i p t u r e say? "Abraham believed g o d, and it was <sup>4</sup> accounted to him for righteousness." <sup>4</sup> Now to him who works, the w a g e s are not counted <sup>5</sup> as grace but as d e b t.

### David Celebrates the Same Truth

<sup>5</sup> But to him who does not work but b e l i e v e s on Him who justifies the ungodly, his f a i t h is accounted for righteousness, <sup>6</sup> just as D a v i d also describes the blessedness of the m a n to whom God imputes righteousness apart from works:

<sup>7</sup> "Blessed *are those* whose lawless d e e d s are forgiven,  
And whose s i n s are covered;

<sup>8</sup> Blessed *is the* man to whom the LORD shall not impute s i n."

### Abraham Justified Before Circumcision

<sup>9</sup> Does this b l e s s e d n e s s then *come* upon the circumcised o n l y, or upon the uncircumcised also? For we say that f a i t h was accounted to Abraham for c i r c u m c i s i o n. <sup>10</sup> How then was it a c c o u n t e d? While he was circumcised, or uncircumcised? Not while c i r c u m c i s e d, but while uncircumcised. <sup>11</sup> And he received the s i g n of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the f a t h e r of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also, <sup>12</sup> and the father of circumcision to those who not only *are* of the circumcision, but who also w a l k in the s t e p s of the faith which our father A b r a h a m *had while still* uncircumcised.

## The Promise Granted Through Faith

<sup>13</sup> For the promise that he would be the h e i r of the w o r l d was not to Abraham or to his s e e d through the l a w, but through the righteousness of faith. <sup>14</sup> For if those who are of the l a w are heirs, faith is made v o i d and the p r o m i s e made of no effect, <sup>15</sup> because the law brings about w r a t h; for where there is no law *there is no t r a n s g r e s s i o n*.

<sup>16</sup> Therefore *it is* of faith that *it might be* according to g r a c e, so that the promise might be <sup>16</sup>sure to all the s e e d, not only to those who are of the law, but also to those who are of the f a i t h of Abraham, who is the father of us all <sup>17</sup> (as it is written, “I have made you a father of many n a t i o n s”) in the presence of Him whom he believed—God, who gives l i f e to the dead and calls those things which do not e x i s t as though they did; <sup>18</sup> who, contrary to h o p e, in hope believed, so that he became the father of many nations, according to what was s p o k e n, “So shall your d e s c e n d a n t s be.” <sup>19</sup> And not being w e a k in faith, he did not consider his own b o d y, already dead (since he was about a hundred years old), and the deadness of Sarah’s w o m b. <sup>20</sup> He did not w a v e r at the promise of God through unbelief, but was strengthened in faith, giving g l o r y to God, <sup>21</sup> and being fully convinced that what He had promised He was also able to p e r f o r m. <sup>22</sup> And therefore “it was accounted to him for righteousness.”

<sup>23</sup> Now it was not written for his s a k e alone that it was imputed to him, <sup>24</sup> but also for u s. It shall be imputed to us who believe in Him who raised up J e s u s our Lord from the dead, <sup>25</sup> who was delivered up because of our o f f e n s e s, and was raised because of our j u s t i f i c a t i o n.