

## **Romans 4** New King James Version (NKJV)

What then shall we say that Abraham our father has found according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup>For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." <sup>4</sup>Now to him who works, the wages are not counted as grace but as debt.

<sup>5</sup>But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, <sup>6</sup>just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

<sup>7</sup>"Blessed are those whose lawless deeds are forgiven,  
And whose sins are covered;

<sup>8</sup>Blessed is the man to whom the LORD shall not impute sin."

<sup>9</sup>Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. <sup>10</sup>How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. <sup>11</sup>And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father 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 walk in the steps of the faith which our father Abraham had while still uncircumcised.

<sup>13</sup>For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. <sup>14</sup>For if those who are of the law are heirs, faith is made void and the promise made of no effect, <sup>15</sup>because the law brings about wrath; for where there is no law there is no transgression.

<sup>16</sup>Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all<sup>17</sup>(as it is written, "I have made you a father of many nations") in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did; <sup>18</sup>who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." <sup>19</sup>And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. <sup>20</sup>He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, <sup>21</sup>and being fully convinced that what He had promised He was also able to perform. <sup>22</sup>And therefore "it was accounted to him for righteousness."

<sup>23</sup>Now it was not written for his sake alone that it was imputed to him, <sup>24</sup>but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, <sup>25</sup>who was delivered up because of our offenses, and was raised because of our justification.

### **Galatians 3** New King James Version (NKJV)

<sup>5</sup>Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith?— <sup>6</sup>just as Abraham “believed God, and it was accounted to him for righteousness.” <sup>7</sup>Therefore know that *only* those who are of faith are sons of Abraham. <sup>8</sup>And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, “In you all the nations shall be blessed.” <sup>9</sup>So then those who *are* of faith are blessed with believing Abraham.

<sup>10</sup>For as many as are of the works of the law are under the curse; for it is written, “Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them.” <sup>11</sup>But that no one is justified by the law in the sight of God *is* evident, for “the just shall live by faith.” <sup>12</sup>Yet the law is not of faith, but “the man who does them shall live by them.”

<sup>13</sup>Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed *is* everyone who hangs on a tree”), <sup>14</sup>that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

<sup>15</sup>Brethren, I speak in the manner of men: Though *it is* only a man’s covenant, yet *if it is* confirmed, no one annuls or adds to it. <sup>16</sup>Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ. <sup>17</sup>And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. <sup>18</sup>For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

<sup>19</sup>What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. <sup>20</sup>Now a mediator does not *mediate* for one *only*, but God is one.

<sup>21</sup>*Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. <sup>22</sup>But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup>But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. <sup>24</sup>Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith. <sup>25</sup>But after faith has come, we are no longer under a tutor.

<sup>26</sup>For you are all sons of God through faith in Christ Jesus. <sup>27</sup>For as many of you as were baptized into Christ have put on Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup>And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to the promise.