

## **Romans 4** (NKJV)

**4** 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.