



## THE THEME OF THE LETTER TO THE ROMANS

The Righteousness of God revealed in the gospel,  
**which is salvation by faith in Christ**

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’”

Romans 1:16-17

## ROMANS 3:27-31

### JUSTIFIED BY FAITH APART FROM THE DEEDS OF THE LAW

“Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

{28} Therefore we conclude that a man is justified by faith apart from the deeds of the law.

{29} Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,

{30} since there is one God who will justify the circumcised by faith and the uncircumcised through faith.

{31} Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.”

## ROMANS 4:1-4

### ABRAHAM – AN EXAMPLE OF JUSTIFICATION BY FAITH

“What then shall we say that Abraham our father has found according to the flesh?

{2} For if Abraham was justified by works, he has something to boast about, but not before God.

{3} For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.”

{4} Now to him who works, the wages are not counted as grace but as debt.”

## ROMANS 4:5-8

### THE MAN TO WHOM GOD IMPUTES RIGHTEOUSNESS

“But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

{6 }just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

{7} ‘Blessed are those whose lawless deeds are forgiven, And whose sins are covered;

{8} Blessed is the man to whom the Lord shall not impute sin.’”

## ROMANS 4:9-12

THIS KEY SHOULD HELP THE JEW:

WHEN WAS ABRAHAM'S FAITH RECKONED FOR RIGHTEOUSNESS?

“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.

{10} How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

{11} 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,

{12} 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.”