

STUDYING THE PRECEDENTS (3:27-4:25)

3:27-31 Some questions answered (b)

- A ²⁷ Where, then, is boasting?
 B It is excluded.
 C Because of what law? The law that requires works?
 D No, because of the “law” that requires faith.
 ALL ²⁸ For we maintain that a person is justified by faith apart from observing the law.
 B ²⁹ Is God the God of Jews only? Is he not the God of Gentiles too?
 D Yes, of Gentiles too, ³⁰ since there is only one God,
 C who will justify the circumcised by faith and the uncircumcised through that same faith.
 A ³¹ Do we, then, nullify the law by this faith?
 ALL Not at all! Rather, we uphold the law.

4:1-8 Abraham and David: righteousness by faith (a)

- A ¹ What then shall we say that Abraham, the forefather of us Jews, discovered in this matter?
 B ² If, in fact, Abraham was justified by works, he had something to boast about—
 C but not before God.
 D ³ What does Scripture say?
 ALL “Abraham believed God, and it was credited to him as righteousness.”
 B ⁴ Now to anyone who works, their wages are not credited to them as a gift, but as an obligation.
 A ⁵ However, to anyone who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.
 D ⁶ David says the same thing when he speaks of the blessedness of those to whom God credits righteousness apart from works:
 C ⁷ “Blessed are those whose transgressions are forgiven, whose sins are covered.
 ALL ⁸ Blessed are those whose sin the Lord will never count against them.”

4:9-15 A technical point about Abraham’s status (c)

⁹ Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham’s faith was credited to him as righteousness. ¹⁰ Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! ¹¹ And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who

believe but have not been circumcised, in order that righteousness might be credited to them. ¹² And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised. ¹³ It was not through the law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. ¹⁴ For if those who depend on the law are heirs, faith means nothing and the promise is worthless, ¹⁵ because the law brings wrath. And where there is no law there is no transgression.

4:16-17 Abraham the faith-father of all (a)

- A ¹⁶ Therefore, the promise comes by faith, so that it may be by grace
 B and may be guaranteed to all Abraham’s offspring—
 C not only to those who are of the law
 D but also to those who have the faith of Abraham.
 ALL He is the father of us all.
 C ¹⁷ As it is written: “I have made you a father of many nations.”
 B He is our father in the sight of God, in whom he believed—
 A the God who gives life to the dead
 D and calls into being things that were not.

4:18-22 The quality of Abraham’s faith (b)

- A ¹⁸ Against all hope, Abraham in hope believed
 B and so became the father of many nations,
 C just as it had been said to him, “So shall your offspring be.”
 D ¹⁹ Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—
 A and that Sarah’s womb was also dead.
 C ²⁰ Yet he did not waver through unbelief regarding the promise of God,
 B but was strengthened in his faith and gave glory to God,
 D ²¹ being fully persuaded that God had power to do what he had promised.
 ALL ²² This is why “it was credited to him as righteousness.”

4:23-25 What this means for us today (a)

- A ²³ The words “it was credited to him” were written not for him alone,
 ALL ²⁴ but also for us,
 B to whom God will credit righteousness—
 ALL for us who believe in him who raised Jesus our Lord from the dead.
 C ²⁵ He was delivered over to death for our sins
 D and was raised to life for our justification.

APPRECIATING THE PRIVILEGES (5:1-21)

5:1-5 The benefits Christ has won for us (a)

- A ¹ Therefore, since we have been justified through faith,
 ALL we have peace with God through our Lord Jesus Christ,
 B ² through whom we have gained access by faith
 C into this grace in which we now stand.
 D And we boast in the hope of the glory of God.
 A ³ Not only so, but we also glory in our sufferings,
 B because we know that suffering produces perseverance,
 C ⁴ perseverance, character;
 D and character, hope.
 A ⁵ And hope does not put us to shame,
 ALL because God's love has been poured out into our hearts
 B through the Holy Spirit, who has been given to us.
- 5:6-11 Christ's amazing love in dying for us (a)
- C ⁶ You see, at just the right time,
 ALL when we were still powerless,
 D Christ died for the ungodly.
 B ⁷ Very rarely will anyone die for a righteous person,
 A though for a good person someone might possibly dare to die.
 D ⁸ But God demonstrates his own love for us in this:
 ALL While we were still sinners,
 C Christ died for us.
 A ⁹ Since we have now been justified by his blood,
 D how much more shall we be saved from God's wrath through
 him!
 B ¹⁰ For if,
 ALL while we were God's enemies,
 B we were reconciled to him through the death of his Son,
 C how much more, having been reconciled, shall we be saved
 through his life!
 D ¹¹ Not only is this so, but we also boast in God through our Lord
 Jesus Christ,
 ALL through whom we have now received reconciliation.

5:12-21 Christ and Adam: the triumph of grace (b)

- C ¹² Therefore, just as sin entered the world through one man,
 D and death through sin,
 B and in this way death came to all people,
 ALL because all sinned—
 C ¹³ To be sure, sin was in the world before the law was given,
 B but sin is not charged against anyone's account where there is no law.
 A ¹⁴ Nevertheless, death reigned from the time of Adam to the time of
 Moses,
 B even over those who did not sin by breaking a command, as did Adam,
 C who is a pattern of the one to come.
 D ¹⁵ But the gift is not like the trespass.
 ALL For if the many died by the trespass of the one man,
 A how much more did God's grace
 B and the gift that came by the grace of the one man, Jesus Christ,
 ALL overflow to the many!
 C ¹⁶ Nor can the gift of God be compared with the result of one man's sin:
 D The judgment followed one sin and brought condemnation,
 B but the gift followed many trespasses and brought justification.
 A ¹⁷ For if, by the trespass of the one man, death reigned through that
 one man,
 D how much more will those who receive God's abundant provision of
 grace
 C and of the gift of righteousness
 A reign in life through the one man, Jesus Christ!
 B ¹⁸ Consequently, just as one trespass resulted
 ALL in condemnation for all people,
 B so also one righteous act resulted
 ALL in justification and life for all.
 C ¹⁹ For just as through the disobedience of the one man
 ALL the many were made sinners,
 C so also through the obedience of the one man
 ALL the many will be made righteous.
 D ²⁰ The law was brought in so that the trespass might increase.
 A But where sin increased, grace increased all the more,
 B ²¹ so that, just as sin reigned in death,
 C so also grace might reign
 D through righteousness
 ALL to bring eternal life through Jesus Christ our Lord.