

251130-1 Ro 4, 4-25, Both Jew & Gentile Are Justified by Faith—CThurman

Previously, there were three points we brought concerning the doctrine of justification by faith. First, that justification *is an ETERNAL, immanent act of God.*

Immanent – An immanent act: an act which is performed entirely within the mind of the subject (God), and produces no external affect.

Justification begins with the mind of God in eternity, and is by Him alone. The transaction of God with God to justify the elect was an eternal act. Justification was transacted by God before the foundation of the world.

The *Golden Chain of Salvation* text of Romans 8:29, 30 (foreknowledge, predestination, calling, justification, and glorification), is an example of immanent acts of God. While we understand these as successive and divisible acts, they are at once and complete in the mind of God.

Second, that justification *was EFFECTED* by the obedience and death of the Lord Jesus Christ. (Ro.5.9, ... *being now justified by his blood* ...) The elect were all justified at the cross. Christ as the Son of man, by His faith during his earthly ministry worked a righteousness that was imputed to all the elect by the Heavenly Father.

And third, that *the EVIDENCE* of justification is manifested to the sinner when he comes to faith in Christ. This faith is not a cause of his justification (righteous standing) before God; it is an evidence of his just standing with God.

Read this statement which John Gill wrote at the text of Ro.5.1. He summarizes best what justification by faith is.

‘Ver. 1. Therefore being justified by faith, &c.] **Not** that faith is at the first of our justification; for **that is a sentence which passed in the mind of God** from all eternity, and which passed on Christ, and on all the elect considered in him, when he rose from the dead; see Ro 4:25; nor is it [faith] the chief, or has it the chief place in justification; it is not the efficient cause of it, **it is God that justifies**, and not faith; it is not the moving cause of it, **that is the free grace of God**; it is not the matter of it, **that is the**

righteousness of Christ: we are not justified by faith, either as God's work in us, for, as such, it is a part of sanctification; nor as our work or act, as exercised by us, for then we should be justified by works, by something of our own, and have whereof to glory; but *we are justified by faith objectively and relatively, as that relates to the object Christ, and his righteousness; or as it is a means of our knowledge, and perception of our justification by Christ's righteousness,* and of our enjoying the comfort of it ...' (bolding, brackets, and italics added, CAT) *An Exposition of the Old & New Testaments*, John Gill, vol. 8, p.449, The Baptist Standard Bearer Reprint 1989

Can a believer not know that he is justified by the objective righteousness of Jesus Christ? The order of events as they were in the life of Abraham would incline me to say, that, yes, it is possible for a believer to be somewhat ignorant of the imputation of Christ's righteous works to him, as he shall learn of it better later. For example:

At the time of the text of Ge.15.6, Abraham believed in the LORD and his faith was counted to him for righteousness. However, Abraham's faith in God preceded his knowledge of imputation. In He.11.6, we read that Abraham believed in the LORD when he was called to come out of Ur of the Chaldees.

Heb 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Abraham believed in the LORD *before* he knew that his faith was counted for righteousness. Now, begin reading at Ro.4.1, of what Abraham found out concerning justification by faith in the objective work of Christ.

Ro.4.1 ¶ What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it (the fact that Abraham believed) was counted unto him for righteousness.

Seven times in this chapter, it is said that faith (it) is counted for righteousness. (Ro.4.3, 5, 9, 10, 22, 23, 24)

– indirect object – (verb ...) (subject)
4 Now to him that worketh is the reward not
wage, hire

that worketh, ἐργαζομένω, dat. sing. masc. part. pres. of the verb ἐργάζομαι, tss. to work 22, wrought 7, do 3, minister about 1, labour for 1, labour 1, commit 1, trade by 1, trade 1, etc.

reward, μισθός, noun, tss. reward 24, hire 3, wages 2; 29.

(... verb) κατὰ κατὰ
reckoned **of** **grace, but of debt.**
imputed, counted after after
numbered, concluded

grace, χάρις, noun, tss. grace 130, favour 6, thanks 4, thank 4, pleasure 2, misc 7, etc.

debt, ὀφείλημα, noun, tss. *debt* 2; and could be tss. also indebtedness, necessity, duty, due.

to him – is defined with the words **that worketh**, meaning ‘the working one;’ so, to the working one ... THE REWARD IS NOT IMPUTED of grace, but debt.

4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ τὸ ὀφείλημα

In contrast to that ...

– this entire clause constitutes the indirect object –
5 But to him that worketh not, but believeth on him that justifieth the ungodly,

believeth, πιστεύοντι, dat. sing. masc. part. pres. of the verb πιστεύω, tss. to believe 239, commit unto 4, commit to (one’s) trust

1, be committed unto 1, be put in trust with 1, be commit to one's trust 1, believer 1; 248.

his faith	is	counted	for	righteousness.
(the reward, gift of)		imputed, reckoned, numbered, concluded	εἰς unto (the)	(of Christ)

Now, to the working one ... THE REWARD IS NOT COUNTED of grace, but debt. But [the gift] of his faith is counted unto the righteousness of Jesus Christ, to the one believing on the justifier of the ungodly.

If there not at the foundation of faith the objective righteousness of Jesus Christ, that faith is nothing more than mere human faith. True faith will at some point be proved by acknowledging Christ alone as His righteousness.

5 τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην·

6 Even as David also describeth the blessedness of the man, unto whom God speaks

imputeth	righteousness without works,
reckons, counts	
concludes, accounts	

6 καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων

7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.

Saying, **They are blessed!** They, who? The ones whose sins are forgiven and whose sins are covered are blessed.

7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι·

8 Blessed is the man to whom the Lord will not impute sin.
count, reckon, conclude, account

The man is blessed. Which man is blessed? The one that the Lord does not impute sin. He is blessed!

8 μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται κύριος ἁμαρτίαν

9 ¶ [Cometh] this blessedness then upon the circumcision only,
(Jews)

or upon the uncircumcision also?
(Gentiles, Heathen)

Then [is] this blessedness only upon the circumcision (Jews), or is it also upon the uncircumcision (Gentiles, Heathen)?

for we say that faith was reckoned
(the reward of) imputed, counted, concluded, accounted

to Abraham for righteousness.
εἰς
unto (the) (of Christ)

9 ὁ μακαρισμὸς οὗν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν λέγομεν γάρ ὅτι ἔλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην

10 How was it then reckoned? when he was in
imputed, counted (to him) (a state of)
concluded, accounted

circumcision, or in uncircumcision?
(being a Jew) (when he was) (a state of) (being a Gentile)

Not in circumcision, but in
(when he was) (in a state of) (as a Jew) (when he was)

uncircumcision.

(a state of) (as a Gentile)

10 πῶς οὖν ἐλογίσθη ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστία οὐκ ἐν περιτομῇ
ἀλλ' ἐν ἀκροβυστία·

11 And he received the sign of circumcision,
(Abraham) mark, token (the sign which is)

a seal of the righteousness of the faith which [he had yet] being
an impress – at (his) –

εἰς τὸ εἶναι αὐτὸν

uncircumcised: that he might be the father of ALL them that believe,
uncircumcision (purpose) (CAPS added) (the believing ones)

When Abraham received the mark of circumcision in his flesh he was already accounted righteous before the Lord. (see the order given in Scripture being *faith counted for righteousness*, then circumcision being received: Ge.15.6 & Ge.17.24.

δι'
though they be not circumcised; that righteousness
through (being in a state of) uncircumcision

might be imputed unto them also:
counted, reckoned (the uncircumcision)
accounted, concluded

11 καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως
τῆς ἐν τῇ ἀκροβυστία εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων
δι' ἀκροβυστίας εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην

12 And the father of circumcision to them who are not of the circumcision only,
– not of circumcision –
(the Jews)

but who also walk in the steps of THAT FAITH of our father
are also walking (which includes the Gentiles)

who walk, στοιχοῦσιν, dat. pl. masc. part. pres. of the verb στοιχέω,
tss. *to walk 4, to walk orderly 1*. The idea ... walk in conformity.

steps, ἵχνεσιν, dat. pl. of the noun ἵχνος, tss. *steps 3*.

Abraham, which [he had] being [yet] uncircumcised.

(faith)

(All of the way back to the time when he was in Ur of the Chaldeans. (cf. He.11.8)

12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς
στοιχοῦσιν τοῖς ἵχνεσιν τῆς ἐν τῇ ἀκροβυστία πίστεως τοῦ πατρὸς ἡμῶν
Ἀβραάμ

εἶναι, pres. infin.(purpose)

13 For the promise, that he should be the heir of the world,

– to be –

was not to Abraham, or to his seed, through the law,
(succeeding generations)

ἀλλὰ διὰ δικαιοσύνης πίστεως
but through the righteousness of faith.

Positively stated: The promise was to Abraham and his seed through the righteousness of faith.

The first point to bring forward concerns the promise. Those which are of the faith of Abraham shall, with him, inherit the earth (the world), that now is, and that which shall come after it (the new earth).

Ps.25.12 What man is he that feareth the LORD? him shall he (the LORD) teach in the way that he shall choose.

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the LORD is with them that fear him; and he will shew them his covenant.

Ps 37:3 Trust in the LORD, and do good; so shalt thou dwell in the land (אָרֶץ, earth, v.9, 11, 22), and verily thou shalt be fed.

...

9 ... those that wait upon the LORD, they shall inherit the earth (אָרֶץ, earth).

...

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

...

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

...

22 For such as be blessed of him shall inherit the earth (אָרֶץ, earth) ...

...

29 The righteous shall inherit the land, and dwell therein for ever.

...

34 ¶ Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: WHEN the wicked are cut off, thou shalt see it.

Mt 5:5 Blessed are the meek: for they shall inherit the earth.

At the judgment of the nations (Gentiles); when the righteous, living at the end of the tribulation period are granted to enter into Christ's millennial kingdom in their natural bodies.

Mt 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ...

These of the faith of Abraham receive this promise under Christ.

The Son of God reveals what His Father said to Him and of Him::

Ps.2.7 ¶ I (Christ speaking) will declare the decree: the LORD (The Heavenly Father) hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

The Lord Jesus speaking to the saints of the churches:

Re.2.26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he (the overcomer) shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: EVEN AS I RECEIVED OF MY FATHER.

The second point is, that the eternal purpose of God to promise to Abraham that he be heir of the world, was not to him and his successive generations made through the law covenant. This promise was before the giving of the law covenant at Sinai. The promise is not conditioned upon whether Abraham and his descendants could personally and perfectly obey God's law. Rather, the promise was founded upon the righteousness of faith. The promise is founded upon the merits of the object of Abraham and his seeds' faith, which is Christ. That is, God based the promise upon the righteousness which the Lord Jesus vicariously worked in behalf of His elect.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου ἀλλὰ διὰ δικαιοσύνης πίστεως

14 For if they which are of the law be heirs, faith is made void,
empty

and the promise made of none effect:

(is) abolished, destroyed

is made void, κεκένωται, 3s. perf. pass. of the verb κενόω, tss. to make void 2, make of none effect 1, make of no reputation 1, be in vain 1; 5.

of none effect, κατήργηται, 3s. perf. pass. of the verb καταργέω, tss. to destroy 5, do away 3, abolish 3, cumber 1, loose 1, cease 1, fall 1, deliver 1, misc 11; 27.

Faith is meaningless and the promise destroyed if it was conditioned on man's ability to perfectly obey the law of God.

On the other hand, faith simply takes God at His word, that what He has said, He is able also to perform.

*Ro.4.20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
21 And being fully persuaded that, what he had promised, he was able also to perform.*

14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία·

The difference between the promise by the righteousness of faith vs obedience to the law ...

15 Because the law worketh wrath:

worketh, κατεργάζεται, 3s. pres. of the verb κατεργάζομαι, κατά as, down, after, according to, against + ἐργάζομαι to labour, work, minister, commit; κατεργάζομαι is tss. *to work* (Ro.1.27; 4.15; 5.3; 7.8, 13; 15.18), *do* (Ro.2.9; 7.15, 17, 20), *perform* (Ro.7.18), *cause, work out*.

The best that man by the obedience of the law can hope for is to suffer the wrath of God for sin. On the other hand,

for where no law is, there is no transgression.

(and if no transgression, there is no wrath)

If the penalty for sin has been satisfied, then the condemnation for sin is past.

15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἔστιν νόμος οὐδὲ παράβασις

acc. pl. masc.
him whom he believed, [even] God, who quickeneth the dead,
(God) (Abraham) makes alive

before, κατέναντι, κατά after, according to, down + ἔναντι before;
κατέναντι, adv. tss. over against 4, before 1; 5.

quickeneth, ζωοποιούντος, gen. sing. masc. part. pres. of the verb
ζωοποιέω, ζάω to live + ποιέω to make; ζωοποιέω, tss. to quicken 9,
give life 2, make alive 1; 12.

and calleth those things which be not as though they were.

– not being as being –

which be, they were, ὄντα, nom. & acc. neut. pl. part. pres. of the
verb ὄν, tss. being 36, when ... was 8, which is 17, that is 8, not tr
10, misc 81; 161.

By grace through faith God made the promise of force to Abraham and all of the elect in him, even though Abraham was dead to any ability to produce any seed ... which is explained by the following verses. God made a promise to Abraham and his seed, though, humanly speaking there was no earthly way for Abraham to have children. But God calls those things *which be not as though they were*. But God said it, and ... and Abraham believed Him, though everything appeared to be to the contrary.

17 καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε κατέναντι οὗ
ἐπίστευσεν θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ
ὄντα ὡς ὄντα·

παρ' ἐπ' εἰς
18 Who against hope believed in hope, that he might become the father
(Abraham) upon

“Hope against hope,” can be accurately interpreted as “hoping in a situation so unbelievably difficult as to defy all odds in favor of an acceptable outcome!” *Romans*, Harold Hunter, p.82

κατὰ
of many nations, according to that which was spoken, So
(in this case Jew after After this manner
& Gentile)

shall thy seed be.

18 ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα
πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου

19 And being not weak in faith, he considered not his own body ἤδη, adv.
now
thought of, already,
after by this time

being ... weak, ἀσθενήσας, nom. sing. masc. part. aor. of the verb
ἀσθενέω, to be weak 12, be sick 10, sick 7, weak 3, impotent man 1,
be diseased 1, be made weak 1; 36

he considered, κατενόησεν, 1s. aor. of the verb κατανοέω, κατὰ after,
as, down, according to + νοέω, to think, understand, consider;
κατανοέω, tss. consider 7, behold 4, perceive 2, discover 1; 14.

dead, when he was about an hundred years old, neither yet the deadness
having died

dead, part. perf. pass. of the verb νεκρόω, tss. to be dead 2, mortify
1; 3.

of Sara's womb:

19 καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα ἤδη
νεκρωμένον ἑκατονταετής που ὑπάρχων καὶ τὴν νέκρωσιν τῆς μήτρας
Σάρρας·

aor. pass.

20 He staggered not at the promise of God through unbelief;
wavered, doubted

but was strong in faith, giving glory to God;

was strong, ἐνεδυναμώθη, 3s. aor. pass. of the verb ἐνδυναμώω, ἐν with, in, by, at + δυναμώω to be strong; ἐνδυναμώω, tss. to be strong 3, strengthen 2, increase in strength 1, enable 1, be made strong 1; 8.

was strong in faith – Abraham was undeterred by the seeming insurmountable, natural evidence that contradicted the promise of the LORD.

Mt 19:26 But Jesus beheld them, and said unto them, With men this (that rich men could enter into the kingdom) is impossible; but with God all things are possible.

Abraham's faith was an imperfect faith. After some time, Sarai, his wife, thought to take matters into her own hands and suggested that perhaps the LORD meant he could have a son, not so much by her as through her handmaid. So, Abraham acted after the flesh and took Sarah's handmaid to wife and fathered a child named Ishmael. But the LORD's promise remained unchanged, and he did father that son which was promised through his wife Sarai. But before that child was born, for several years, Abraham lived with a view of receiving that part of the promise which the LORD made to him. He very likely made preparations for the coming of a baby to their household. He very likely talked much about the promise of the LORD between him and his wife, and with those he came into contact. And so he *gave God the glory*.

Abraham was
70 (about) when he left Ur.
75 when he left Haran. (Ge.12.4)
86 when Ishmael was born.
99 when circumcised; Ishmael was 13. (Ge.17.1, 24)
100 when Isaac was born. (Ge.25.1)

20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει δούς δόξαν τῷ θεῷ

21 And being fully persuaded that, what he had promised,
(so)

being fully persuaded, πληροφορηθεῖς, nom. sing. masc. part. aor. pass. of the verb πληροφορέω, πλήρης full + φορέω to bear, wear; πληροφορέω, tss. to be fully persuaded 2, be most surely believed 1, be fully known 1, make full proof of 1; 5.

he was able also to perform.
do, accomplish

21 καὶ πληροφορηθεῖς ὅτι ὁ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι

22 And therefore it was imputed to him for righteousness.
for which cause (his faith) counted, reckoned, unto
accounted, concluded

22 διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην

23 ¶ Now it was not written for his sake alone, that it was imputed to him;
because of him only (so)

23 Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ
δι'

24 But for us also, to whom it shall be imputed,
on account of us faith (for righteousness)

shall be, μέλλει, 3s. pres. of the verb μέλλω, tss. shall, should, would, to come, will, things to come, which was for, ready; 16 times this is in the 3s. pres. tense, meaning *is about*.

And by Christ's resurrection all the elect of God are accepted.

Ro.5.18 Therefore as by the offence of one (Adam's) judgment came upon all men to condemnation; even so by the righteousness of one the free gift (of pardon or faith) came upon all men unto justification (δικαίωσις) of life.

'The sentence of justification was conceived in the mind of God from eternity, when his elect were ordained unto eternal life, on the foot of his Son's righteousness; this passed on Christ at his resurrection from the dead, and on all his people as considered in him, when they, in consequence of it, were quickened together with him; and this passes upon the conscience of a sinner at believing, when he may, as he should, reckon himself alive unto God, and is what gives him a right and title to everlasting life and glory.' *An Exposition of the Old & New Testaments*, John Gill, vol. 8, p.456, The Baptist Standard Bearer Reprint 1989

The faith of a child of God is a proof that he has been accounted righteous before God by the sufferings and death of the Lord Jesus in his behalf. Christ was punished as if He committed all my sins, and I am justified freely by God's grace as if I had always been righteous. All my sin are forgiven and I stand forever accepted with God by Christ. And that standing can never be altered in any way.

Ro.8.35 Who shall separate us from the love of Christ?

...

*38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

Do you believe that the Lord Jesus came among men, suffered and died the cruel death of the cross, was buried and rose from the dead the third day for you? If so, your faith is proof that God counts you righteous in His only Son. Your faith in the objective work of Christ on the cross is counted for righteousness. Otherwise, your continuance in unbelief is an offense to God. Your unbelief is a indication of your present state of condemnation.

God charges you guilty for sins against Him, and your punishment is coming.

Ps.37.2 For they shall soon be cut down like the grass, and wither as the green herb.

...

9 For evildoers shall be cut off ...

10 For yet a little while, and the wicked shall not be ...

...

13 The Lord shall laugh at him: for he seeth that his day is coming.

...

17 For the arms of the wicked shall be broken ...

...

20 But the wicked shall perish ...

...

22 ... they that be cursed of him shall be cut off.

...

28 ... the seed of the wicked shall be cut off.

...

38 ... the transgressors shall be destroyed together: the end of the wicked shall be cut off.

In the OT, the children of Israel were murmuring against the LORD during the wilderness experience. For that He sent to them fiery serpents that bit everyone, *and much people died*. For a remedy the LORD commanded Moses to erect a brass pole with a serpent on it. The LORD didn't remove the serpents. Rather, He provided a remedy for them to live though bitten. That remedy involved one thing: looking up to that pole.

Nu 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

Jesus is the only remedy for sin. All men have died in Adam for sin, deceived by Satan. But God provides a remedy.

Jn.3.14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Will you look to Christ who hung on the cross for sin? This is God's remedy for sin. It is the only remedy. For the time being, He's not going to remove the Serpent, that great adversary of the Lord and His people, but He can deliver you from the punishment of sin: the wrath of God. He can deliver you from the power of sin that has ruled over your life to this day. And one day He shall deliver you from the very presence of sin. One day sin shall be completely put away from within the hearts of His people. Trust in Christ! You'll find the forgiveness of sins and acceptance with God. He'll NEVER cast you out! You are received as if you had never sinned a sin in your whole life, because the righteousness of Christ is imputed to you. Believe on Him and be saved.

The main point of this chapter is that all men, whether Jew or Gentiles, all of Abraham and His seed, are justified by faith of Jesus Christ alone.

25 ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν