

CHAPTER 3

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil,

that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER 4

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 was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

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

8 Blessed *is* the man to whom the Lord will not impute sin.

9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

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

not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

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.

22 And therefore it was imputed to him for righteousness.

23. Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAPTER 5

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the

Holy Ghost which is given unto us.

6. For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,

who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

DEVOTIONAL COMMENTS

Chapter 3:21-31 defines "justification." It means to be declared righteous in the eyes of God; not through the merits of self, but through the merits of Christ. It could be explained as, "Just as if I had never sinned." Justification is God's righteousness imputed to man's account. We must remember that justification comes freely by God's grace; not by works, good intentions, gifts, or prayers—but freely, by the grace of God, through our Lord and Saviour, Jesus Christ.

Chapter 4 is one that should be mastered by all. It illustrates how God justifies ungodly people through the death, burial, and resurrection of Jesus Christ. We see again in verses 1-8 that justification is not by works; and in verses 9-17 that it is not by law—but by grace. Paul very wisely uses the illustration of Abraham in describing justification. Abraham's justification was not by works, but because he believed God (see Genesis 15:1-6).

Today, just as in years gone by, mankind is seeking peace. Chapter 5:1 tells us how we can have the

peace the world is seeking. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." In this chapter we also read of how sin entered into the world. Read verse 12 very carefully. It tells us that by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. In chapter 3:23 we read that all have sinned and come short of the glory of God. And chapter 6:23 notes that the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Chapter 5:8 tells us, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." When He died on the cross, the wages of sin were paid. When man, by faith, believes and receives the atonement of Jesus, sin is no longer imputed to him, but he is born-again by the grace of God. What a blessed truth we, as Christians, can share with a lost and dying world! Christ came into the world, lived a perfect and sinless life, and then died on the cross that all who believe in Him might have everlasting life.

PROVERB FOR TODAY

“He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again” (Proverbs 19:17).

TREASURE PATH TO SOUL WINNING

ASSIGNMENT 38: For today’s memory verses, follow instructions on page 8.

BIRTHDAY TODAY

CARLA HENDERSON

ON THIS DATE IN HISTORY

1784

ZACHARY TAYLOR WAS BORN.

1909

THE BIRTHDAY OF DR. LEE ROBERSON.

Every generation has its great preachers. The generation before ours had its Billy Sunday, Wilbur Chapman, Sam Jones, and Bob Jones, Sr.

Our generation has great preachers. One of these is Dr. Lee Roberson. Dr. Roberson’s ministry has been a miracle from the first. He has pastored for many, many years the large Highland Park Baptist Church of Chattanooga, Tennessee, the South’s largest church. He founded and is now president of the Tennessee Temple College and Seminary. He has influenced

thousands of preachers and Christians around the world. Let us thank God for this dear man and pray for God’s continued hand of blessing upon his ministry. His life is as his preaching—dedicated to God! Pray today for this school, for this man, and for Christian colleges and their presidents across America. May God increase their tribe.

ON THIS DATE IN AFRICAN-AMERICAN HISTORY

1874

Robert B. Elliott elected Speaker of the lower house of the South Carolina legislature.

Stephen A Swails was reelected president pro tem of the senate.

1880

More than 150 delegates from Baptist Churches in eleven states organized the Baptist Foreign Mission Convention of the United States at a meeting in Montgomery, Alabama. Rev. William H. McAlphine was elected president.

Southern University established.

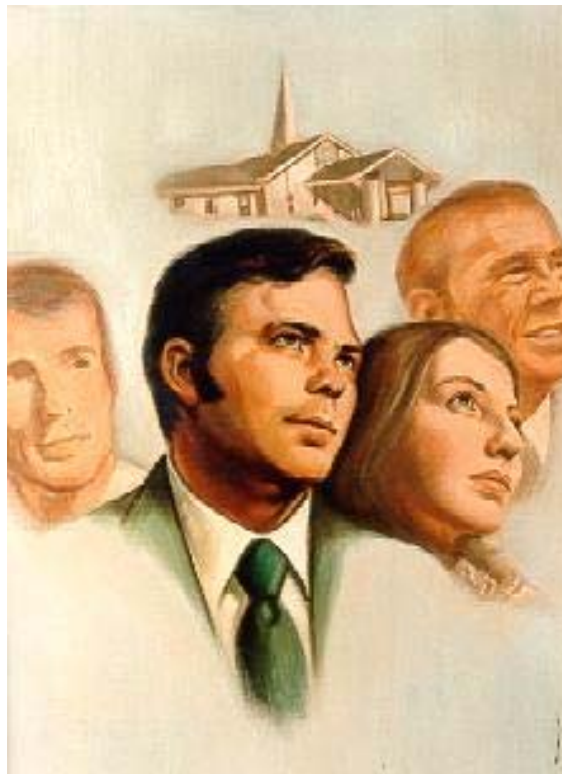
1971

Prison rebellion, Rahway State Prison, New Jersey.

A Christian Life . . .

THE UNKNOWN CHRISTIAN

This Christian's name never made the headlines of this world as a great theologian or a silver-tongued orator. This biographical sketch represents the faithful, consecrated, born-again layman, the foot soldier in the Gospel army. He—or she—is a Sunday School teacher, an usher, a singer, a bus worker, nursery helper, a parking lot attendant, or a prayer warrior. His—or her—service is unheralded but vital in the cause of Christ. His—or her—testimony adorns the Gospel, as he—or she—faithfully witnesses daily in the temple and in every house, by sacrificially giving time, talent, and tithe to the Lord's work. Having faithfully served the Lord in the home, in the church, and in the world, this Christian will one day hear the Master say, "Well done, thou good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many."



Treasure Path to Soul-Winning

MEMORY VERSE TOPIC FOR THIS WEEK:

EVIDENCE OF DIVINE INSPIRATION:

Divine inspiration evident in that the scriptures correct those who are trapped in error.

E. A WARNING TO THOSE INTERESTED IN THIS WORLD ONLY, AND CARE NOT FOR THE WORLD TO COME

(Assignment 38)

Please recite all three components of each of these five verses aloud, five times each morning, and five times each evening, for seven days. The three components of each verse are: Subject, Scripture Reference, and Scripture Text. (For more details, see “The Treasure Path to Soul Winning” link back on the DailyKJV page.)

() Luke 12:15

And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.

() Luke 12:19

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

() Luke 12:20

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

() Luke 12:21

So is he that layeth up treasures for himself, and is not rich toward God.

() Luke 16:25

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.