- 10 But glory, and honour, and peace to every one that worketh good, to the Jew first, and also to the Greek.
 - 11 For there is no respect of persons with God.
- 12 For whosoever have sinned without the law, shall perish without the law; and whosoever have sinned in the law, shall be judged by the law.
- 13 For not the hearers of the law are just before God, but the doers of the law shall be justified.
- 14 For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves:
- 15 Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another,
- 16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.
- 17 But if thou art called a Jew and restest in the law, and makest thy boast of God,
- 18 And knowest his will, and approvest the more profitable things, being instructed by the law,
- 19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,
- 20 An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.
- 21 Thou therefore that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest:
- 22 Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege:
- 23 Thou that makest thy boast of the law, by transgression of the law dishonourest God.
- **24** (For the name of God through you is blasphemed among the Gentiles, as it is written.)

- 25 Circumcision profiteth indeed, if thou keep the law; but if thou be a transgressor of the law, thy circumcision is made uncircumcision.
- 26 If, then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision?
- 27 And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?
- 28 For it is not he is a Jew, who is so outwardly; nor is that circumcision which is outwardly in the flesh:
- 29 But he is a Jew, that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

Chapter 3

What advantage then hath the Jew, or what is the profit of circumcision?

- **2** Much every way. First indeed, because the words of God were committed to them.
- **3** For what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid.
- 4 But God is true; and every man a liar, as it is written, That thou mayest be justified in thy words, and mayest overcome when thou art judged.
- **5** But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?
- **6** (I speak according to man.) God forbid: otherwise how shall God judge this world?
- 7 For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner?

- **8** And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just.
- **9** What then? Do we excel them? No, not so. For we have charged both Jews, and Greeks, that they are all under sin.
 - 10 As it is written: There is not any man just.
- 11 There is none that understandeth, there is none that seeketh after God.
- 12 All have turned out of the way; they are become unprofitable together: there is none that doth good, there is not so much as one.
- 13 Their throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is under their lips.
- **14** Whose mouth is full of cursing and bitterness:
 - 15 Their feet swift to shed blood:
 - 16 Destruction and misery in their ways:
 - 17 And the way of peace they have not known:
 - 18 There is no fear of God before their eyes.
- 19 Now we know, that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God.
- 20 Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.
- 21 But now without the law the justice of God is made manifest, being witnessed by the law and the prophets.
- 22 Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction:
- 23 For all have sinned, and do need the glory of God.
- 24 Being justified freely by his grace, through the redemption, that is in Christ Jesus,
- 25 Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing

- of his justice, for the remission of former sins,
- 26 Through the forbearance of God, for the shewing of his justice in this time; that he himself may be just, and the justifier of him, who is of the faith of Jesus Christ.
- 27 Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.
- 28 For we account a man to be justified by faith, without the works 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** For it is one God, that justifieth circumcision by faith, and uncircumcision through faith.
- **31** Do we, then, destroy the law through faith? God forbid: but we establish the law.

Chapter 4

What shall we say then that Abraham hath found, who is our father according to the flesh.

- **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 reputed to him unto justice.
- 4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.
- **5** But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.
- **6** As David also termeth the blessedness of a man, to whom God reputeth justice without works:
- **7** Blessed are they whose iniquities are forgiven, and whose sins are covered.

- **8** Blessed is the man to whom the Lord hath not imputed sin.
- **9** This blessedness then, doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.
- 10 How then was it reputed? 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 justice of the faith, which he had, being uncircumcised; that he might be the father of all them that believe, being uncircumcised, that unto them also it may be reputed to justice:
- 12 And might be the father of circumcision; not to them only, that are of the circumcision, but to them also that follow the steps of the faithful, that is in the uncircumcision of our father Abraham.
- 13 For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith.
- 14 For if they who are of the law be heirs, faith is made void, the promise is made of no effect.
- 15 For the law worketh wrath. For where there is no law, neither is there transgression.
- 16 Therefore is it of faith, that according to grace the promise might be firm 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 God, whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are.
- 18 Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.
 - 19 And he was not weak in faith; neither did

- he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara.
- 20 In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God:
- **21** Most fully knowing, that whatsoever he has promised, he is able also to perform.
- **22** And therefore it was reputed to him unto justice.
- 23 Now it is not written only for him, that it was reputed to him unto justice,
- 24 But also for us, to whom it shall be reputed, if we believe in him, that raised up Jesus Christ, our Lord, from the dead,
- 25 Who was delivered up for our sins, and rose again for our justification.

Chapter 5

Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ:

- **2** By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.
- **3** And not only so; but we glory also in tribulations, knowing that tribulation worketh patience;
 - 4 And patience trial; and trial hope;
- **5** And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us.
- **6** For why did Christ, when as yet we were weak, according to the time, die for the ungodly?
- 7 For scarce for a just man will one die; yet perhaps for a good man some one would dare to die.
- 8 But God commendeth his charity towards us; because when as yet we were sinners, accord-