

time; when I have a convenient season, I will call for thee. {24:26} He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. {24:27} But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

{25:1} Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. {25:2} Then the high priest and the chief of the Jews informed him against Paul, and besought him, {25:3} And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. {25:4} But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly [thither.] {25:5} Let them therefore, said he, which among you are able, go down with [me,] and accuse this man, if there be any wickedness in him. {25:6} And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. {25:7} And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. {25:8} While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. {25:9} But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? {25:10} Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. {25:11} For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. {25:12} Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

{25:13} And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. {25:14} And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: {25:15} About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed [me,] desiring [to have] judgment against him. {25:16} To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. {25:17} Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. {25:18} Against whom when the accusers stood up, they brought none accusation of such things as I supposed: {25:19} But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. {25:20} And because I doubted of such manner of questions, I asked [him] whether he would go to Jerusalem, and there be judged of these matters. {25:21} But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. {25:22} Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

{25:23} And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men

of the city, at Festus' commandment Paul was brought forth. {25:24} And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and [also] here, crying that he ought not to live any longer. {25:25} But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. {25:26} Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. {25:27} For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes [laid] against him.

{26:1} Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: {26:2} I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: {26:3} Especially [because I know] thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. {26:4} My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; {26:5} Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. {26:6} And now I stand and am judged for the hope of the promise made of God unto our fathers: {26:7} Unto which [promise] our twelve tribes, instantly serving [God] day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. {26:8} Why should it be thought a thing incredible with you, that God should raise the dead? {26:9} I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. {26:10} Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against [them.] {26:11} And I punished them oft in every synagogue, and compelled [them] to blaspheme; and being exceedingly mad against them, I persecuted [them] even unto strange cities. {26:12} Whereupon as I went to Damascus with authority and commission from the chief priests, {26:13} At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. {26:14} And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against the pricks. {26:15} And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. {26:16} But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; {26:17} Delivering thee from the people, and [from] the Gentiles, unto whom now I send thee, {26:18} To open their eyes, [and] to turn [them] from darkness to light, and [from] the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. {26:19} Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: {26:20} But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and [then] to the Gentiles, that they should repent and turn to God, and do works meet for repentance. {26:21} For these causes the Jews caught me in the temple, and went about to kill [me.] {26:22} Having therefore obtained help of God, I continue unto this day, witnessing

both to small and great, saying none other things than those which the prophets and Moses did say should come: {26:23} That Christ should suffer, [and] that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

{26:24} And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. {26:25} But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. {26:26} For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. {26:27} King Agrippa, believest thou the prophets? I know that thou believest. {26:28} Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. {26:29} And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. {26:30} And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: {26:31} And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. {26:32} Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

{27:1} And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto [one] named Julius, a centurion of Augustus' band. {27:2} And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; [one] Aristarchus, a Macedonian of Thessalonica, being with us. {27:3} And the next [day] we touched at Sidon. And Julius courteously entreated Paul, and gave [him] liberty to go unto his friends to refresh himself. {27:4} And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. {27:5} And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, [a city] of Lycia. {27:6} And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. {27:7} And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; {27:8} And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city [of] Lasea.

{27:9} Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished [them,] {27:10} And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. {27:11} Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. {27:12} And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, [and there] to winter; [which is] an haven of Crete, and lieth toward the south west and north west. {27:13} And when the south wind blew softly, supposing that they had obtained [their] purpose, loosing [thence,] they sailed close by Crete. {27:14} But not long after there arose against it a tempestuous wind, called Euroclydon. {27:15} And when the ship was caught, and could not bear up into the wind, we let [her] drive. {27:16} And running under a certain island which is called Claudia, we had much work to come by the boat: {27:17} Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they

should fall into the quicksands, strake sail, and so were driven. {27:18} And we being exceedingly tossed with a tempest, the next [day] they lightened the ship; {27:19} And the third [day] we cast out with our own hands the tackling of the ship. {27:20} And when neither sun nor stars in many days appeared, and no small tempest lay on [us,] all hope that we should be saved was then taken away. {27:21} But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. {27:22} And now I exhort you to be of good cheer: for there shall be no loss of [any man's] life among you, but of the ship. {27:23} For there stood by me this night the angel of God, whose I am, and whom I serve, {27:24} Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. {27:25} Wherefore, sir, be of good cheer: for I believe God, that it shall be even as it was told me. {27:26} Howbeit we must be cast upon a certain island. {27:27} But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; {27:28} And sounded, and found [it] twenty fathoms: and when they had gone a little further, they sounded again, and found [it] fifteen fathoms. {27:29} Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. {27:30} And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, {27:31} Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. {27:32} Then the soldiers cut off the ropes of the boat, and let her fall off. {27:33} And while the day was coming on, Paul besought [them] all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. {27:34} Wherefore I pray you to take [some] meat: for this is for your health: for there shall not an hair fall from the head of any of you. {27:35} And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken [it,] he began to eat. {27:36} Then were they all of good cheer, and they also took [some] meat. {27:37} And we were in all in the ship two hundred threescore and sixteen souls. {27:38} And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. {27:39} And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. {27:40} And when they had taken up the anchors, they committed [themselves] unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. {27:41} And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. {27:42} And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. {27:43} But the centurion, willing to save Paul, kept them from [their] purpose; and commanded that they which could swim should cast [themselves] first [into the sea,] and get to land: {27:44} And the rest, some on boards, and some on [broken pieces] of the ship. And so it came to pass, that they escaped all safe to land.

{28:1} And when they were escaped, then they knew that the island was called Melita. {28:2} And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. {28:3} And when Paul had gathered a

bundle of sticks, and laid [them] on the fire, there came a viper out of the heat, and fastened on his hand. {28:4} And when the barbarians saw the [venomous] beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. {28:5} And he shook off the beast into the fire, and felt no harm. {28:6} Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

{28:7} In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. {28:8} And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. {28:9} So when this was done, others also, which had diseases in the island, came, and were healed: {28:10} Who also honoured us with many honours; and when we departed, they laded [us] with such things as were necessary.

{28:11} And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. {28:12} And landing at Syracuse, we tarried [there] three days. {28:13} And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: {28:14} Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. {28:15} And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. {28:16} And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

{28:17} And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men [and] brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. {28:18} Who, when they had examined me, would have let [me] go, because there was no cause of death in me. {28:19} But when the Jews spake against [it,] I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. {28:20} For this cause therefore have I called for you, to see [you,] and to speak with [you:] because that for the hope of Israel I am bound with this chain. {28:21} And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. {28:22} But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. {28:23} And when they had appointed him a day, there came many to him into [his] lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening. {28:24} And some believed the things which were spoken, and some believed not. {28:25} And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, {28:26} Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: {28:27} For the heart of this people is

waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with [their] eyes, and hear with [their] ears, and understand with [their] heart, and should be converted, and I should heal them. {28:28} Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and [that] they will hear it. {28:29} And when he had said these words, the Jews departed, and had great reasoning among themselves.

{28:30} And Paul dwelt two whole years in his own hired house, and received all that came in unto him, {28:31} Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ,

The Epistle of Paul the Apostle to the Romans

{1:1} Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God, {1:2} (Which he had promised afore by his prophets in the holy scriptures,) {1:3} Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; {1:4} And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: {1:5} By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: {1:6} Among whom are ye also the called of Jesus Christ: {1:7} To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

{1:8} First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. {1:9} For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; {1:10} Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. {1:11} For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; {1:12} That is, that I may be comforted together with you by the mutual faith both of you and me. {1:13} Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. {1:14} I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. {1:15} So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. {1:16} For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. {1:17} For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

{1:18} For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; {1:19} Because that which may be known of God is manifest in them; for God hath shewed [it] unto them. {1:20} For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: {1:21} Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. {1:22} Professing themselves to be wise, they became fools, {1:23} And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

{1:24} Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: {1:25} Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. {1:26} For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: {1:27} And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that

recompence of their error which was meet. {1:28} And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; {1:29} Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, {1:30} Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, {1:31} Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: {1:32} Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

{2:1} Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. {2:2} But we are sure that the judgment of God is according to truth against them which commit such things. {2:3} And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? {2:4} Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? {2:5} But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; {2:6} Who will render to every man according to his deeds: {2:7} To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: {2:8} But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, {2:9} Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; {2:10} But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: {2:11} For there is no respect of persons with God. {2:12} For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; {2:13} (For not the hearers of the law [are] just before God, but the doers of the law shall be justified. {2:14} For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: {2:15} Which shew the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;) {2:16} In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

{2:17} Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, {2:18} And knowest [his] will, and approvest the things that are more excellent, being instructed out of the law; {2:19} And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, {2:20} An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. {2:21} Thou therefore which teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal? {2:22} Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? {2:23} Thou that makest thy boast of the law, through breaking the law dishonourest thou God? {2:24} For the name of God is blasphemed among the Gentiles through you, as it is written. {2:25} For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. {2:26} Therefore if the uncircumcision keep the righteousness of

the law, shall not his uncircumcision be counted for circumcision? {2:27} And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? {2:28} For he is not a Jew, which is one outwardly; neither [is that] circumcision, which is outward in the flesh: {2:29} But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.

{3:1} What advantage then hath the Jew? or what profit [is there] of circumcision? {3:2} Much every way: chiefly, because that unto them were committed the oracles of God. {3:3} For what if some did not believe? shall their unbelief make the faith of God without effect? {3:4} 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. {3:5} But if our unrighteousness commend the righteousness of God, what shall we say? [Is] God unrighteous who taketh vengeance? (I speak as a man) {3:6} God forbid: for then how shall God judge the world? {3:7} For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? {3:8} 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.

{3:9} 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; {3:10} As it is written, There is none righteous, no, not one: {3:11} There is none that understandeth, there is none that seeketh after God. {3:12} They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. {3:13} Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips: {3:14} Whose mouth [is] full of cursing and bitterness: {3:15} Their feet [are] swift to shed blood: {3:16} Destruction and misery [are] in their ways: {3:17} And the way of peace have they not known: {3:18} There is no fear of God before their eyes.

{3:19} 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. {3:20} 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.

{3:21} But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; {3:22} 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: {3:23} For all have sinned, and come short of the glory of God; {3:24} Being justified freely by his grace through the redemption that is in Christ Jesus: {3:25} 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; {3:26} To declare, [I say,] at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. {3:27} Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. {3:28} Therefore we conclude that a man is justified by faith without the deeds of the law. {3:29} [Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also: {3:30} Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith. {3:31} Do we then make void

the law through faith? God forbid: yea, we establish the law.

{4:1} What shall we say then that Abraham our father, as pertaining to the flesh, hath found? {4:2} For if Abraham were justified by works, he hath [whereof] to glory; but not before God. {4:3} For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. {4:4} Now to him that worketh is the reward not reckoned of grace, but of debt. {4:5} But to him that worketh not, but believeth on him that justificieth the ungodly, his faith is counted for righteousness. {4:6} Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, {4:7} [Saying,] Blessed [are] they whose iniquities are forgiven, and whose sins are covered. {4:8} Blessed [is] the man to whom the Lord will not impute sin. {4:9} [Cometh] this blessedness then upon the circumcision [only,] or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. {4:10} How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. {4:11} 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: {4:12} 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. {4:13} 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. {4:14} For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect: {4:15} Because the law worketh wrath: for where no law is, [there is] no transgression. {4:16} 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, {4:17} (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. {4:18} 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. {4:19} 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 Sarah's womb: {4:20} He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; {4:21} And being fully persuaded that, what he had promised, he was able also to perform. {4:22} And therefore it was imputed to him for righteousness. {4:23} Now it was not written for his sake alone, that it was imputed to him; {4:24} But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; {4:25} Who was delivered for our offences, and was raised again for our justification.

{5:1} Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: {5:2} By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. {5:3} And not only [so,] but we glory in tribulations also: knowing that tribulation worketh patience; {5:4} And patience, experience; and experience, hope: {5:5} 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. {5:6} For when we were yet without strength, in due time Christ died

for the ungodly. {5:7} For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. {5:8} But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. {5:9} Much more then, being now justified by his blood, we shall be saved from wrath through him. {5:10} 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. {5:11} And not only [so,] but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

{5:12} 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: {5:13} (For until the law sin was in the world: but sin is not imputed when there is no law. {5:14} 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. {5:15} 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. {5:16} 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. {5:17} 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.) {5:18} 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. {5:19} For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. {5:20} Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: {5:21} That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

{6:1} What shall we say then? Shall we continue in sin, that grace may abound? {6:2} God forbid. How shall we, that are dead to sin, live any longer therein? {6:3} Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? {6:4} Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. {6:5} For if we have been planted together in the likeness of his death, we shall be also [in the likeness of his] resurrection: {6:6} Knowing this, that our old man is crucified with [him,] that the body of sin might be destroyed, that henceforth we should not serve sin. {6:7} For he that is dead is freed from sin. {6:8} Now if we be dead with Christ, we believe that we shall also live with him: {6:9} Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. {6:10} For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. {6:11} Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. {6:12} Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. {6:13} Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members [as] instruments of righteousness unto God. {6:14} For sin shall not have dominion over you: for ye are not under the law, but under grace. {6:15} What then? shall we sin, because we are not under the law, but under grace? God forbid.

{6:16} Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? {6:17} But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. {6:18} Being then made free from sin, ye became the servants of righteousness. {6:19} I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. {6:20} For when ye were the servants of sin, ye were free from righteousness. {6:21} What fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death. {6:22} But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. {6:23} For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord.

{7:1} Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? {7:2} For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband. {7:3} So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. {7:4} Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead, that we should bring forth fruit unto God. {7:5} For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. {7:6} But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not [in] the oldness of the letter.

{7:7} What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. {7:8} But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] dead. {7:9} For I was alive without the law once: but when the commandment came, sin revived, and I died. {7:10} And the commandment, which [was ordained] to life, I found [to be] unto death. {7:11} For sin, taking occasion by the commandment, deceived me, and by it slew [me.] {7:12} Wherefore the law [is] holy, and the commandment holy, and just, and good. {7:13} Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. {7:14} For we know that the law is spiritual: but I am carnal, sold under sin. {7:15} For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. {7:16} If then I do that which I would not, I consent unto the law that [it is] good. {7:17} Now then it is no more I that do it, but sin that dwelleth in me. {7:18} For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. {7:19} For the good that I would I do not: but the evil which I would not, that I do. {7:20} Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. {7:21} I find then a law, that, when I would do good, evil is present with me. {7:22} For I delight in the law of God after the inward man: {7:23}