

Ro 3:24 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**.

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 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.