

<sup>1</sup>What advantage then hath the Jew? or what profit is there of circumcision?<sup>2</sup>Much every way: chiefly, because that unto them were committed the oracles of God.<sup>3</sup>For what if some did not believe? shall their unbelief make the faith of God without effect?<sup>4</sup>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.<sup>5</sup>But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)<sup>6</sup>God forbid: for then how shall God judge the world?<sup>7</sup>For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?<sup>8</sup>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.<sup>9</sup>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;<sup>10</sup>As it is written, There is none righteous, no, not one:<sup>11</sup>There is none that understandeth, there is none that seeketh after God.<sup>12</sup>They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.<sup>13</sup>Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:<sup>14</sup>Whose mouth is full of cursing and bitterness:<sup>15</sup>Their feet are swift to shed blood:<sup>16</sup>Destruction and misery are in their ways:<sup>17</sup>And the way of peace have they not known:<sup>18</sup>There is no

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fear of God before their eyes.<sup>19</sup> 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.<sup>20</sup> 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.<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;<sup>22</sup> 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.<sup>23</sup> For all have sinned, and come short of the glory of God;<sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus:<sup>25</sup> 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;<sup>26</sup> To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.<sup>27</sup> Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.<sup>28</sup> Therefore we conclude that a man is justified by faith without the deeds of the law.<sup>29</sup> Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:<sup>30</sup> Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.<sup>31</sup> Do we then make void the law through faith? God forbid: yea, we establish the law.

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