

<b>{45} Romans</b>	
King James Version	King James Paraphrase
<p>(21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;</p> <p>(22) Even the righteousness of God <i>which is</i> by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:</p> <p>(23) For all have sinned, and come short of the glory of God;</p> <p>(24) Being justified freely by his grace through the redemption that is in Christ Jesus:</p> <p>(25) Whom God hath set forth <i>to be</i> a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;</p> <p>(26) To declare, <i>I say</i>, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.</p> <p>(27) Where <i>is</i> boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.</p> <p>(28) Therefore we conclude that a man is justified by faith without the deeds of the law.</p> <p>(29) <i>Is he</i> the God of the Jews only? <i>is he</i> not also of the Gentiles? Yes, of the Gentiles also:</p> <p>(30) Seeing <i>it is</i> one God, which shall justify the circumcision by faith, and uncircumcision through faith.</p> <p>(31) Do we then make void the law through faith? God forbid: yea, we establish the law.</p>	<p>(21) But now the righteousness of God without the law is revealed, being witnessed <i>to</i> by the law and the prophets;</p> <p>(22) Even the righteousness of God <i>which is</i> by faith of Jesus Christ to all and upon all those who believe: because there is no difference:</p> <p>(23) Because all have sinned, and come short of the glory of God;</p> <p>(24) Being justified freely by His grace through the redemption that is in Christ Jesus:</p> <p>(25) Whom God has set forth <i>to be</i> a debt-paying sacrifice through faith in His blood, to declare His righteousness for the forgiveness of sins that are past, through the patient-restraint of God;</p> <p>(26) To declare, <i>I say</i>, at this time His righteousness: that He might be just, and the justifier of the one who believes in Jesus.</p> <p>(27) Where <i>is</i> boasting then? It is excluded. By what law? of works? No: but by the law of faith.</p> <p>(28) Therefore we conclude that a man is justified by faith without the deeds of the law.</p> <p>(29) <i>Is He</i> the God of the Jews only? <i>is He</i> not also <i>God</i> of the Gentiles {non-Jews}? Yes, of the Gentiles {non-Jews} also:</p> <p>(30) Since <i>it is</i> one God, Who will justify the circumcised by faith, and the uncircumcised through faith.</p> <p>(31) Do we then make void the law through faith? God forbid: indeed, we establish the law.</p>
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<p><b>Chapter 4</b></p> <p>(1) What shall we say then that Abraham our father, as pertaining to the flesh, hath found?</p> <p>(2) For if Abraham were justified by works, he hath <i>whereof</i> to glory; but not before God.</p> <p>(3) For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.</p> <p>(4) Now to him that worketh is the reward not reckoned of grace, but of debt.</p> <p>(5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.</p> <p>(6) Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,</p> <p>(7) <i>Saying</i>, Blessed <i>are</i> they whose iniquities are forgiven, and whose sins are covered.</p> <p>(8) Blessed <i>is</i> the man to whom the Lord will not impute sin.</p> <p>(9) <i>Cometh</i> this blessedness then upon the circumcision <i>only</i>, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.</p> <p>(10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.</p>	<p><b>Chapter 4</b></p> <p>(1) What shall we say then that Abraham our forefather, according to the flesh, has found?</p> <p>(2) If Abraham was justified by works, he had <i>reason</i> to boast; but not before God.</p> <p>(3) Because what does the Scripture say? <b>“Abraham believed God, and it was credited to him as righteousness.”<sup>a</sup></b></p> <p>(4) Now to the one who works the reward is not considered as a gift, but payment due.</p> <p>(5) But to the one who does not work, but believes in Him Who justifies the ungodly, his faith is credited as righteousness.</p> <p>(6) Even as David also describes the blessedness of the man, to whom God credits righteousness without works,</p> <p>(7) <i>Saying</i>, <b>“Blessed <i>are</i> those whose sins are forgiven, and whose sins are covered.”<sup>b</sup></b></p> <p>(8) <b>“Blessed <i>is</i> the man to whom the Lord will not count sin.”<sup>c</sup></b></p> <p>(9) Does this blessedness <i>come</i> then upon the circumcised <i>only</i>, or upon the uncircumcised also? We say that <b>“faith was credited to Abraham for righteousness.”<sup>d</sup></b></p> <p>(10) How was it credited? when he was circumcised, or uncircumcised? Not when he was circumcised, but when he was <i>still</i> uncircumcised.<sup>e</sup></p>	
4:3a - Gen. 15:6	4:7b - Ps. 32:1	4:8c - Ps. 32:2
4:9d - Gen. 15:6	4:10e – Gen. 15:1f; 17:10f	
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