

**4**[1] What then shall we say Abraham our father found according to flesh? [2] For if Abraham was justified by works, he has a boast, but not before the God. [3] For what does the writing say? “And Abraham believed the God, and it was accounted to him for righteousness.”<sup>1</sup>

[4] And to the one who works, the wage is not accounted according to grace, but according to debt. [5] And to the one who does not work, but believes upon the one who justifies the ungodly, his faith is accounted for righteousness. [6] Just as David also speaks of the blessedness of the man to whom the God accounts righteousness apart from works, [7] “Blessed are those whose lawless deeds were forgiven and whose sins are covered. [8] Blessed is a man to whom the Lord will not account sin.”

[9] The blessedness, then, this is upon the circumcision, or also upon the uncircumcision? For we say that the faith was accounted to Abraham for righteousness. [10] How then was it accounted? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.<sup>2</sup> [11] And he received a sign of circumcision, a seal of the righteousness of the faith while in the uncircumcision. For him being father of all those who believe through uncircumcision, for the righteousness to be accounted also to them, [12] and father of circumcision, not to those from circumcision only, but also to those who follow the steps of the faith of our father Abraham while in the uncircumcision.

[13] For the promise, him to be heir of the world,<sup>3</sup> is not through law to Abraham, or to his seed, but through righteousness of faith. [14] For if the heirs are out of law, the faith has been made void and the promise nullified. [15] For the law produces anger.<sup>4</sup> For where there is no law, neither is there transgression. [16] Because of this, it is out of faith, so that it is according to grace, for the promise to be sure to all the seed, not only to those out of the law, but also to those out of faith of Abraham, who is father of us all. [17] Just as it is written that, “A father of many nations I have set you” before whom he believed, God, who makes the dead alive, and calls things not existing as existing.

[18] Who, against hope, upon hope he believed, unto him becoming a father of many nations, according to what was spoken, “So, your seed will be.” [19] And not being weak in the faith, he did not consider his own body already dead (being about a hundred years old) and the deadness of Sarah's womb. [20] And unto the promise of the God he did not judge through the unbelief, but being strengthened in the faith, giving glory to the God, [21] and being fully convinced that the one who promised is able also to do. [22] Therefore, it was accounted to him for righteousness.

[23] And it was not written for him alone, that it was accounted to him, [24] but also for us to whom it shall be accounted, to those who believe upon him who raised up Joshua our lord from the dead, [25] who was delivered up for our trespasses, and raised up for our justification.

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1 Genesis 15:6

2 Abraham was declared righteous in Genesis 15 while uncircumcised. Circumcision isn't commanded until Genesis 17.

3 Psalm 25:12-14; 37:9-11, 22; Matthew 5:5.

4 Why does it produce anger? Because, men don't obey it.