

ROMANS 4

NLET

PAUL EXPLAINS HOW GOD RECKONED ABRAHAM'S

BELIEVING

TO HIM AS A RIGHTEOUS

1 So then, what shall we say *that* Abraham, the father *that is* ours, has lasting lastingly found¹ in relation to flesh? 2 For, if Abraham was pronounced and treated as righteous from works, he has a boast. But, not before the² God! 3 For, what does the Writing say?: **"Now Abraham believed the God, and it was reckoned to him as righteousness."**³

4 Now, for the one who keeps on working the wage is not reckoned in accord with grace; rather, in accord with what is owed.

5 Now, for the one who does not keep on working but keeps on believing, resting on the One Who pronounces and treats the ungodly as righteous, the Believing *that is* his is being reckoned as a righteousness, 6 exactly as also David says *concerning* the blessing on the person to whom the God reckons a righteousness apart from works: 7 **"Blessed are those, the lawlessnesses of whom have been ejected and the moral failures of whom have been covered over! 8 Blessed is a man to whom⁴ YaHWeH⁵ shall by no means reckon a moral failure!"**⁶

¹ 96% of the Greek manuscripts, including the best line of transmission, have 'Abraham, the Father *that is* ours, has lasting lastingly found' here. On the basis of 3.5% the NU has 'has lasting lastingly found Abraham, the forefather *that is* ours'.

² 98% of the Greek manuscripts, including the best line of transmission, include the definite article 'the' here.

³ A reference to Genesis 15:6

⁴ 97% of the Greek manuscripts, including the best line of transmission, have 'to whom' (a dative relative pronoun) here instead of 'of whom' (a genitive, relative pronoun).

⁵ 'YaHWeH' – The Greek word here (Κύριος) is usually translated as 'Lord'. However, here it is not preceded by a definite article. This translator has noted that the New Testament use this unarticulated noun to refer to the great Old Testament name for God which which can be transliterated as 'YaHWeH'. Indeed, this is the name for God in Psalm 32:2!

⁶ A reference to Psalm 32:1,2

9 So then, this pronouncement of blessing, is it toward the Circumcision; or, also toward the Uncircumcision? For, we say that⁷ the Believing was reckoned to Abraham as righteousness.

PAUL EMPHASIZES THAT ABRAHAM WAS PRONOUNCED
AND TREATED AS RIGHTEOUS WHILE UNCIRCUMCISED

AND NOT IN CONSEQUENCE OF A LAW

10 So then, how was it reckoned? While being in a condition of circumcision? Or, in a condition of uncircumcision? Not in a condition of circumcision! Rather, in a condition of uncircumcision. 11 And, he received a sign *which* was circumcision, a seal from the Righteousness of the Believing – *namely*, the *Believing* in the condition of the uncircumcision. in order that he be –

- a father of all the ones who are believing in a state of uncircumcision, in order that the Righteousness be reckoned also⁸ to them, 12 and
- a father of circumcision to the ones not in consequence of circumcision only; rather, also to the ones drawn up in line in the footsteps of the Believing – *namely*, the *Believing* in a condition of the Uncircumcision⁹ – of the father *who is* ours, of Abraham.

13 For, the Announcement to Abraham and to the seed *that is* his was NOT by means of a law *that* he be heir of the¹⁰ *Created* Order; rather, by means of a righteousness from a believing.

PAUL DESCRIBES THE LIMITATIONS

AND FUNCTIONS OF LAW

14 For, if the ones in consequence of a law *are* heirs, the believing has been lastingly made empty, and the Announcement has been lastingly rendered ineffective.

⁷ 98.6% of the Greek manuscripts, including the best line of transmission, include the word 'that'.

⁸ 95% of the Greek manuscripts, including the best line of transmission, include the word translated as 'also' here.

⁹ 54% of the Greek manuscripts, including the best line of transmission (f35), have 'the Believing – *namely*, the *Believing* in a condition of the Uncircumcision' here. On the basis of 3% the NU 'the in the condition of uncircumcision Believing'.

¹⁰ 97% of the Greek manuscripts, including the best line of transmission, include the definite article 'the' here.

15 For, the Law works up wrath.

For¹¹, where law is not, neither is *there* a going aside to a wrong way.

PAUL EXPLAINS HOW ABRAHAM IS THE FATHER
OF BOTH JEWS AND PEOPLE FROM OTHER ETHNICITIES

16 For this reason, *this righteousness must be* from a believing, in order that *it* might accord with grace, so that the Announcement be firm for all the Seed – NOT to the *one coming from a background of* ¹² law only; rather, also to *the one coming from a background of* Abraham-like believing – which *Abraham* is father of us all – 17 just as it has been lastingly written: **“I have lastingly assigned you to be a father of many ethnicities,”**¹³ *spoken when Abraham was face to face with Him Whom he believed – God, the Who gives life to the dead ones and the One Who summons the things that are not as things that are –* 18 *the Abraham* who, contrary to hope, in a condition of hope believed, with the result that he became a father of many ethnicities in accord with the thing which had been lastingly said: **“In this way the Seed that is yours shall be.”**¹⁴

PAUL DESCRIBES ABRAHAM'S REMARKABLE BELIEVING
IN THE FAITH

19 And, not having been weak with respect to the Faith, he did not¹⁵ consider the body *that was* his own as already¹⁶ been lastingly mortified – being about a hundred years *old!* – and the mortification of the womb of Sarah.

20 Now, in regard to the Announcement from the God he was not separated from *it* by the Disbelief. Rather, he was empowered by means of the Faith, giving

glory¹⁷ to the God 21 and having been completely satisfied that what He had lastingly announced He was powerful *enough* to do. 22 On which account, *this reaction to the Faith* was even¹⁸ reckoned to him as righteousness.

PAUL HIGHLIGHTS THE FAR-REACHING REASON
THAT THESE THINGS WERE WRITTEN ABOUT ABRAHAM

23 Now, it was NOT written for the sake of him only that **“it was reckoned to him.”**¹⁹ 24 Rather, also for the sake of us, to whom it was destined to be reckoned – *that is*, to the ones who are believing the One who raised –

- Jesus,
- the Lord *Who is* ours from among dead ones,
- 25 Who was handed over because of the steps in the wrong direction *that are* ours and was raised on account of the justification *that is* ours.

¹¹ 97% of the Greek manuscripts, including the best line of transmission, have 'For,' here instead of 'But,' or 'Now,'.

¹² 20% of the Greek manuscripts, including the best line of transmission, do not include the definite article 'the' here.

¹³ A reference to Genesis 17:5

¹⁴ A reference to Genesis 15:5

¹⁵ 97% of the Greek manuscripts, including the best line of transmission, include the word 'not' here.

¹⁶ 99% of the Greek manuscripts, including the best line of transmission, include the word 'already' here.

¹⁷ 'glory' – here meaning 'recognition of the attributes which raise a person high in the estimation of another'

¹⁸ 99% of the Greek manuscripts, including the best line of transmission, include the Greek word translated here as 'even'

¹⁹ A reference to Genesis 15:6