

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 4
f35

ROMANS 4
NLET

PAUL EXPLAINS HOW GOD RECKONED ABRAHAM'S BELIEVING
TO HIM AS A RIGHTEOUS

¹ Τί οὖν ἐροῦμεν Ἀβραάμ τὸν πατέρα ἡμῶν εὐρηκέναι¹ κατὰ σάρκα; ² Εἰ γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. Ἀλλ' οὐ πρὸς τὸν² Θεόν. ³ Τί γὰρ ἡ Γραφή λέγει; Ἐπίστευσεν δὲ Ἀβραάμ τῷ Θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

⁴ Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα.

⁵ Τῷ δὲ μὴ ἐργαζομένῳ³ πιστεύοντι δὲ ἐπὶ τὸν δικαιῶντα τὸν ἀσεβῆ, λογίζεται ἡ Πίστις αὐτοῦ εἰς δικαιοσύνην, ⁶ καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. ⁷ Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι.

⁸ Μακάριος ἀνὴρ ᾧ⁴ οὐ μὴ λογίσηται Κύριος ἀμαρτίαν.

⁹ Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γὰρ ὅτι⁵ · Ἐλογίσθη τῷ Ἀβραάμ ἡ Πίστις εἰς δικαιοσύνην.

1 So then, what shall we say *that* Abraham, the father *that is* ours, has lasting lastingly found⁶ in relation to flesh? 2 For, if Abraham was pronounced and treated as righteous from works, he has a boast. But, not before the⁷ God! 3 For, what does the Writing say?: **“Now Abraham believed the God, and it was reckoned to him as righteousness.”**⁸

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 whom⁹ YaHWeH¹⁰ shall by no means reckon a moral failure!”**¹¹

9 So then, this pronouncement of blessing, is it toward the Circumcision; or, also toward the Uncircumcision? For, we say that¹² the Believing was reckoned to Abraham as righteousness.

¹ 96% of the Greek manuscripts, including the best line of transmission, have Ἀβραάμ τὸν πατέρα ἡμῶν εὐρηκέναι here. On the basis of 3.5% the NU has εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν.

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

³ This translator reckons that it was an editorial error in Dr. Pickering's Greek New Testament to omit the Greek participle ἐργαζομένῳ here.

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

⁵ 98.5% of the Greek manuscripts, including the best line of transmission, include ὅτι here.

⁶ 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'.

⁷ 98% of the Greek manuscripts, including the best line of transmission, include the definite article 'the' here.

⁸ A reference to Genesis 15:6

⁹ 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).

¹⁰ '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 can be transliterated as 'YaHWeH'. Indeed, this is the name for God in Psalm 32:2!

¹¹ A reference to Psalm 32:1,2

¹² 98.6% of the Greek manuscripts, including the best line of transmission, include the word 'that'.

PAUL EMPHASIZES THAT ABRAHAM WAS PRONOUNCED
AND TREATED AS RIGHTEOUS WHILE UNCIRCUMCISED
AND NOT IN CONSEQUENCE OF A LAW

¹⁰ Πῶς οὖν ἐλογίσθη; Ἐν περιτομῇ ὄντι;
Ἦ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ. Ἀλλ’
ἐν ἀκροβυστίᾳ. ¹¹ Καὶ σημεῖον ἔλαβεν
περιτομῆς, σφραγίδα τῆς Δικαιοσύνης τῆς
Πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι
αὐτὸν

πατέρα πάντων τῶν πιστευόντων δι’
ἀκροβυστίας, εἰς τὸ λογισθῆναι **καὶ**¹³ αὐτοῖς
τὴν δικαιοσύνην, ¹² καὶ
πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς
μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἔχουσιν
τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ¹⁴ τοῦ
πατρὸς ἡμῶν Ἀβραάμ.

¹³ Οὐ γὰρ διὰ νόμου ἡ Ἐπαγγελία τῷ Ἀβραάμ
ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν
ᾤξειναι **τοῦ**¹⁵ Κόσμου, ἀλλὰ διὰ δικαιοσύνης
πίστεως.

¹⁴ Εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται
ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία.

¹⁵ Ὁ γὰρ Νόμος ὀργὴν κατεργάζεται.
Οὐ **γὰρ**¹⁶ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.

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
also¹⁷ 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 Uncircumcision¹⁸ – 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 the¹⁹ *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.

¹⁵ For, the Law works up wrath.

For²⁰, where law is not, neither is *there* a going aside *to a wrong*
way.

¹³ 95% of the Greek manuscripts, including the best line of transmission, include καὶ here.

¹⁴ 54% of the Greek manuscripts, including the best line of transmission (f35), have τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ here. On the basis of 3% the NU has τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως.

¹⁵ 97% of the Greek manuscripts, including the best line of transmission, include the definite article τοῦ here.

¹⁶ 97% of the Greek manuscripts, including the best line of transmission, have γὰρ here instead of δὲ.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission, include the word translated as ‘also’ here.

¹⁸ 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’.

¹⁹ 97% of the Greek manuscripts, including the best line of transmission, include the definite article ‘the’ here.

²⁰ 97% of the Greek manuscripts, including the best line of transmission, have ‘For,’ here instead of ‘But,’ or ‘Now,’.

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

¹⁶ Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν Ἐπαγγελίαν παντὶ τῷ Σπέρματι, οὐ τῷ ἐκ ²¹ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ ὃς ἐστὶν πατὴρ πάντων ἡμῶν, ¹⁷ καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν: Θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. ¹⁸ ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον. Οὕτως ἔσται τὸ σπέρμα σου.

¹⁹ Καὶ μὴ ἀσθενήσας τῇ Πίστει οὐ²² κατενόησεν τὸ ἑαυτοῦ ὡσῶμα ἤδη²³ νεκρωμένον, ἑκατονταετῆς πού ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας. ²⁰ Εἰς δὲ τὴν Ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ Ἀπιστίᾳ. Ἀλλ' ²⁴ ἐνεδυναμώθη τῇ Πίστει, δοὺς δόξαν τῷ Θεῷ ²¹ καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατός ἐστὶν καὶ ποιῆσαι. ²² Διὸ καὶ²⁵ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

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* ²⁶ 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,**”²⁷ *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.**”²⁸

PAUL DESCRIBES ABRAHAM'S REMARKABLE BELIEVING IN THE FAITH

¹⁹ And, not having been weak with respect to the Faith, he did not²⁹ consider the body *that* was his own as already³⁰ 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 glory³¹ 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 even³² reckoned to him as righteousness.

²¹ 20% of the Greek manuscripts, including the best line of transmission, do not include the definite article τοῦ here.

²² 97% of the Greek manuscripts, including the best line of transmission, include οὐ here.

²³ 99% of the Greek manuscripts, including the best line of transmission, include the word ἤδη here.

²⁴ 97% of the Greek manuscripts, including the best line of transmission, have the contraction Ἀλλ' here instead of Ἀλλὰ.

²⁵ 99% of the Greek manuscripts, including the best line of transmission, include the word 'even.'

²⁶ 20% of the Greek manuscripts, including the best line of transmission, do not include the definite article 'the' here.

²⁷ A reference to Genesis 17:5

²⁸ A reference to Genesis 15:5

²⁹ 97% of the Greek manuscripts, including the best line of transmission, include the word 'not' here.

³⁰ 99% of the Greek manuscripts, including the best line of transmission, include the word 'already' here.

³¹ 'glory' – here meaning 'recognition of the attributes which raise a person high in the estimation of another'

³² 99% of the Greek manuscripts, including the best line of transmission, include the Greek word translated here as 'even'

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

²³ Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι
ἐλογίσθη αὐτῷ. ²⁴ Ἀλλὰ καὶ δι' ἡμᾶς οἷς
μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν
ἐγείραντα
Ἰησοῦν
τὸν Κύριον ἡμῶν ἐκ νεκρῶν,
²⁵ ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ
ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

23 Now, it was NOT written for the sake of him only that **“it was reckoned to him.”** ³³ 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.

³³ A reference to Genesis 15:6