

Romans 4

written and compiled by Gary Kukis

Romans 4:1–25

Abraham, Faith, Circumcision and the Law

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 4 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Paul uses the example of Abraham to show that we are saved by faith and not through the Law and not through circumcision.

Bible Summary: Abraham was counted righteous by faith before he was circumcised. He is the father of all who believe. The promise depends on faith.¹

This should be the most extensive examination of Romans 4 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 rd Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Romans.			

Quotations:

Outline of Chapter 4:

Preface
Introduction

v. 1–
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface Preface
Preface Brief Overview
Preface Quotations

¹ From <https://biblesummary.info/romans> accessed March 21, 2024.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

[Genesis 15](#)

[Genesis 17](#)

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

Definition of Terms

Rebound
(Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Romans 4

Introduction: Romans 4 is written around A.D. 57–58. Now, I hold to the concept that Paul did not know everything all at once when it came to Bible doctrine, and that he was writing letters to churches before he knew all that he knew (Paul was constantly learning). In this chapter, as in the previous one, Paul is dealing with believing Jews, who had the Law, and with gentiles who had believed in Jesus Christ.

Based upon my understanding of Romans, Paul did not yet know about dispensations. He was moving in that direction and he would, not too far into the future, begin to understand dispensational theology. So how does Paul explain the natural friction which might occur between Jews and gentiles at a church, where the Jews have been brought up with the Law of Moses; and the gentiles had not. How does one explain that apart from dispensations?

Let me pose a question and then explain the answer. Why didn't God have Paul write to the church at Rome four or five years later when Paul began to understand dispensations? Would not that have allowed Paul to give a cleaner explanation for things being as they were? Maybe, but here is one of the reasons that we have the book

of Romans. I have found that believers in the Church Age are confused about several things: the relationship between God, the Jews and the New Testament believers in this era; they are confused about the Law of God and what we ought to do with it; and they are confused about the hypostatic union (the confusion about this last doctrine has led to a number of prominent cults, like the Mormons and the Jehovah's Witnesses).

Now, when I run into someone confused the Jews, gentiles and the Law, it is my habit to try to explain dispensations to them. Well, for some people, as soon as they hear the word dispensations, they have turned off their brain. They either do not understand it at all or they have some idea about what the word means and they have completely rejected it. So when I say, "Listen, all of this can be explained by dispensations;" many people have turned me off at that point, for one of those two reasons.

Large portions of the book of Romans provide a stepping stone from not understanding anything about the Law, the Jews and the gentiles; to dispensationalism. A person may not want to hear the words *dispensations*, *epochs*, etc., but Paul shows us that you can reason and explain these things without ever using the *D word*.

Once a person understands the relationship of faith, the Law, the Jews and the gentiles, as based upon the book of Romans, from there, it is a very short hop to dispensationalism. They could not have made this jump before, as it was too far. But, when Romans is explained to them from Paul's logic and point of view (without the mention of dispensations), they can accept this information without believing in or understanding dispensations.

Do I keep this here? Do I put this back into Romans 3?

The Apostle Paul did not begin his ministry knowing everything. In fact, there were still very important pieces of the puzzle missing to him even as late as A.D. 58 when he wrote Romans.

At this point in Paul's growth, he did not yet fully understand the concept of dispensations. The book of Romans was a stepping stone to reach that concept.

So, in Romans, without every referencing the church age or the age of Israel, reasoned with both the Jews and gentiles in the Roman church, about what the Law was, what grace was, and who were the true children of Abraham. There are portions of this book where Paul's logic and arguments are amazing.

I am connected to many people who, even at this time, do not understand their relationship to the Law. Several have remarked, "If this is found in the Law, should be not try to follow it? It is the Law of God, is it not?"

Romans is exactly the right book for a person like this, where Paul explains the relationship of the Jewish believers to God's written Law, without every using the "D" word (dispensations).

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[Charts, Graphics and Short Doctrines](#)

A title or one or two sentences which describe Romans 4.

Titles and/or Brief Descriptions of Romans 4 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Romans 4 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Romans 4

Some of these questions may not make sense unless you have read Romans 4. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Romans 4

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We need to know who the people are who populate this chapter.

The Principals of Romans 4

Characters

Biographical Material

[Chapter Outline](#)

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Romans 4

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Romans 4

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

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Outlines and Summaries of Romans 4 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Romans 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 4 (edited).

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[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

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Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*³ I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

What therefore will we say [concerning] Abraham the father of us according to flesh? For if Abraham out from works is declared righteous, he keeps on having a boasting (but not face to face with God). For what does the Scripture keep on saying? And believed Abraham in the God and it was counted to him toward righteousness. (Genesis 15:6)

Kukis paraphrase

Romans
4:1-3

Kukis mostly literal translation:

What, therefore, will we say [concerning] Abraham, our father in the flesh? For if Abraham is declared righteous out from works, he keeps on having [something] boastful [to say] (but not before God). For what does the Scripture keep on saying? And Abraham believed in the God and it was accounted to him for righteousness. (Genesis 15:6)

³ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Let's consider Abraham, our rather in the flesh. How was he justified? Now, if Abraham is declared righteous on the basis of his works, then he can certainly have something to glory about (but not before God). Let's see what the Scriptures say: Abraham bled in the God and this was credited to him for righteousness. (Genesis 15:6)

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	What therefore will we say [concerning] Abraham the father of us according to flesh? For if Abraham out from works is declared righteous, he keeps on having a boasting (but not face to face with God). For what does the Scripture keep on saying? <u>And believed Abraham in the God and it was counted to him toward righteousness.</u> (Genesis 15:6)
Complete Apostles' Bible	What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has grounds for boasting, but not before God. For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."
Douay-Rheims 1899 (Amer.)	What shall we say then that Abraham hath found, who is our father according to the flesh? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the scripture? Abraham believed God: and it was reputed to him unto justice.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Holy Aramaic Scriptures⁵
Original Aramaic NT⁶

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What therefore do we say about Abraham, the chief of our forefathers,* that he found in the flesh?
For if Abraham were declared righteous by works, he would have had pride; but not in the presence of God.
For what do the Scriptures say? "Abraham believed God, and it was accounted to him for righteousness."

Lamsa Peshitta (Syriac)

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Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English

What, then, may we say that Abraham, our father after the flesh, has got?
For if Abraham got righteousness by works, he has reason for pride; but not before God.
But what does it say in the holy Writings? And Abraham had faith in God, and it was put to his account as righteousness.

Bible in Worldwide English

So what shall we say about Abraham? He is the father of our family on earth. If Abraham was put right with God, because of what he did, he has something to be proud of. But he has nothing to be proud of when he stands before God. What do the holy writings say? It says, Abraham believed God. And God said that he was a good man.

Easy English

Easy-to-Read Version—2008

.
So what can we say about Abraham, the father of our people? What did he learn about faith?
If Abraham was made right by the things he did, he had a reason to boast about himself. But God knew different.
That's why the Scriptures say, "Abraham believed God, and because of this he was accepted as one who is right with God."

God's Word™

What can we say that we have discovered about our ancestor Abraham?
If Abraham had God's approval because of something he did, he would have had a reason to brag. But he could not brag to God about it.
What does Scripture say? "Abraham believed God, and that faith was regarded by God to be his approval of Abraham."

Good News Bible (TEV)

What shall we say, then, of Abraham, the father of our race? What was his experience?
If he was put right with God by the things he did, he would have something to boast about---but not in God's sight.
The scripture says, "Abraham believed God, and because of his faith God accepted him as righteous."

J. B. Phillips

The Message

NIRV

New Life Version

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⁵ From <https://theholycaramaicscriptures.weebly.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Radiant New Testament .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁷ .
Contemporary English V. Well then, what can we say about our ancestor Abraham?
If he became acceptable to God because of what he did, then he would have something to brag about. But he would never be able to brag about it to God.
The Scriptures say, "God accepted Abraham because Abraham had faith in him."

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation Let me use Abraham as an example. It is clear that humanly speaking, he was the founder of Judaism. What was his experience of being made right with God? Was it by his good works of keeping the law? No. For if it was by the things he did, he would have something to boast about, but no one boasts before God. Listen to what the Scriptures say: Because Abraham believed God's words, his faith transferred God's righteousness into his account.

Plain English Version⁸ .
UnfoldingWord Simplified T. Abraham is the revered ancestor of us Jews. So think about what we can learn from what happened to Abraham. If it was because of Abraham's doing good things that God put him right with himself, Abraham would then have had reason to boast about that to people,(but, even so, he would not have had any reason to boast to God about it). Remember that in the scriptures it is written that Abraham believed what God promised to do for him, and that for this reason, God considered Abraham to be right with himself.

Williams' New Testament⁹ Then what are we to say about our forefather Abraham? For if he was considered in right standing with God on the condition of what he did, he has something to boast of, but not before God. For what does the Scripture say? "Abraham put his faith in God, and it was credited to him as right standing with God."

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version So what will we state for Abraham, our forefather, to have found regarding the physical body? You see, if Abraham was shown to be right from actions, he has something to brag about, but not to God. You see, what does the *Old Testament* writing say in *Genesis 15:6*? "Abraham trusted God, and it was considered to him as the right way."

Common English Bible .
A. Campbell's Living Oracles What do we then say that Abraham our father obtained by the flesh? for if Abraham were justified by works, he might boast; but not before God. For what says the scripture? "And Abraham believed God, and it was counted to him for righteousness."

New Advent (Knox) Bible .
NT for Everyone .

⁷ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁸ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

⁹ William's New Testament - 1937 by Charles B. Williams.

20th Century New Testament What then, it may be asked, are we to say about Abraham, the ancestor of our nation? If he was pronounced righteous as the result of obedience, then he has something to boast of. Yes, but not before God. For what are the words of Scripture? 'Abraham had faith in God, and his faith was regarded by God as righteousness.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton ¹⁰	.
Free Bible Version ¹¹	Let's take Abraham as an example. From a human viewpoint he is the father of our nation. Let's ask, "What was his experience?" For if Abraham was set right by what he did, he would have had something to boast about—but not in God's eyes. However what does Scripture say? "Abraham trusted God, and so he was considered as being right."
International Standard V	The Example of Abraham What, then, are we to say about Abraham, our human ancestor? For if Abraham was justified by actions, he would have had something to boast about—though not before God. For what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." [Gen 15:6]
Lexham Bible Montgomery NT	. What then shall we say of Abraham, our ancestor in the flesh? For if Abraham was justified by works, he has something to be proud of, but not before God. For what does Scripture say? And Abraham believed God, and it was set down to his account as righteousness.
NIV, ©2011 Riverside New Testament	. WHAT then shall we say that Abraham, our forefather according to the flesh, experienced? For if Abraham was pronounced righteous because of works, he had something to boast of. But he had nothing before God; for what says the Scripture? "Abraham believed God, and it was credited to him for righteousness."
Leicester A. Sawyer's NT The Spoken English NT ¹²	. Occasion
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	What then shall we say that Abraham, our earthly forefather, has gained? For if he was held to be righteous on the ground of his actions, he has something to boast of; but not in the presence of God. For what says the Scripture? "AND ABRAHAM BELIEVED GOD, AND THIS WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS."
Wikipedia Bible Project	Let us turn to Abraham, from a human viewpoint the father of our nation, and ask, what was his experience? Because if Abraham was set right by what he did, then he would have something to boast about—but not in God's eyes. But what does scripture say? "Abraham trusted God, and so he was considered as right."
Worsley's New Testament	.

¹⁰ From <https://bazinta.com/index.php?t=RF>

¹¹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹² The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Catholic Bibles (those having the imprimatur):¹³

Christian Community (1988)¹⁴ .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible¹⁵ What then shall we say our father Abraham to have found according to flesh? For if Abraham was justified by works, he had reason to be proud, but not with YAHWEH. For what does the Scripture say? "And Abraham believed YAHWEH, and it was counted to him for righteousness." (Gen. 15:6)
 Holy New Covenant Trans. "Then what should we say about Abraham, our ancestor? What did he gain from his human experiences? If Abraham was made right by human effort, then he would have something to boast about." — but not with God! What does the Scripture say? "Abraham believed God and, therefore, God declared him an upright man."
 The Scriptures 2009 What, then, shall we say Abraham our father, to have found, according to the flesh?
 For if Abraham was declared right by works, he has ground for boasting, but not before Elohim.
 For what does the Scripture say? "**Abraham believed Elohim, and it was reckoned to him for righteousness.**"^a Genesis 15:6
^aSee also Galatians 3:6.
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹⁶ ...what? so [We] will say to have found abraham the father [of] us in flesh if for abraham from works is justified [He] has boasting but not {He has it} to god what? for The Writing says believes but abraham the god and [She] is accounted [to] him to right..
 Alpha & Omega Bible WHAT THEN SHALL WE SAY THAT ABRAHAM, OUR FOREFATHER ACCORDING TO THE FLESH, HAS FOUND?
 FOR IF ABRAHAM WAS ACQUITTED BY WORKS, HE HAS SOMETHING TO BOAST ABOUT, BUT NOT BEFORE THEOS (*The Alpha & Omega*).
 FOR WHAT DOES THE SCRIPTURE SAY? "ABRAHAM BELIEVED THEOS (*The Alpha & Omega*), AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."
 †(*Genesis 15:6*)
 Awful Scroll Bible What will we say then, Abraham our father, accordingly to the flesh, is to have come upon? For, if Abraham was made righteous by works, he holds boasting, however not with respects to God. For what instructs the Writings? "And Abraham confides on God, and it is being reckoned to him for virtuousness."

¹³ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁴ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁵ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

¹⁶ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Concordant Literal Version	<p>What, then, shall we declare that Abraham, our forefather, according to flesh, has found? For if Abraham was justified by acts, he has something to boast in, but not toward God." For what is the scripture saying? Now "Abraham believes God, and it is reckoned to him for righteousness."</p>
exeGeses companion Bible	<p><u>THE JUSTNESS OF ABRAHAM</u> So what say we? That Abraham our father found, as to flesh? For if Abraham were justified by works he has whereof to boast; but not toward Elohim. For what words the scripture? Abraham trusted Elohim and it reckoned to him to justness. Genesis 15:6</p>
God's Truth (Tyndale)	.
Orthodox Jewish Bible	<p>What then shall we say about the one who according to the basar (flesh) is Avraham Avinu? What did he find to be the case? For if Avraham Avinu was accounted to be YITZDAK IM HASHEM and acquitted before Hashem on the basis of ma'asim tovim (Works), he has something to boast about. But not before Hashem! For what does the Torah say? Avraham Avinu had emunah (faith) in Hashem V'YACHSHEVEH-HA LO TZEDAKAH ("and it was accounted, credited, reckoned imputed to him for righteousness" Gen 15:6.)</p>
Rotherham's Emphasized B.	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	<p>What should we say then [<i>about what</i>] our forefather Abraham discovered? For if Abraham had been made right with God by doing good deeds he would have had something to boast about, but not in God's presence. For what does the Scripture say? [<i>Gen. 15:6 says</i>], "And Abraham believed God, so God considered him righteous."</p>
Benjamin Brodie's trans. ¹⁷	<p>Therefore, what should we conclude, that Abraham, our forefather, obtained justification on the basis of the flesh? For if Abraham had been justified by means of works, then he would have reason to boast [before men], but not before God. For what does the Scripture [Genesis 15:6] say? Abraham believed God and it was credited to him because of [the imputation of Christ's] righteousness .</p>
The Expanded Bible Jonathan Mitchell NT	<p>.</p> <p>What then shall we declare Abraham – our forefather according to the flesh (or: the first founder of our family, in line with natural descent) – to have found? (or: What, consequently, will we say? Is Abraham found [as] our preferred father on the level or sphere of flesh?) You see, if Abraham was rightwised, placed in right relationship, and declared just and in accord with the Way, from out of [his] works (or: made right, turned in the right direction and justified by actions; = included in covenant from [his] deeds), he yet holds something to boast about (a ground or right for boasting), but not toward (or: face to face with) God. For what is the Scripture saying? "Now Abraham believed by, trusted in and was loyal to, God and it was considered for (reasonably concluded in; an account was</p>

¹⁷ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

put to) him [to have entered] into a right relationship with behavior in accord with the Way pointed out (or: unto fairness and equity from being turned in the right direction; for properly-ordered living)." (or: "So Abraham has faith by God, and he is counted into Righteousness and Rightwisdom [= covenant participation] by Him.") [Gen. 15:6]

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Abraham's Faith Counted as Righteousness

What then shall we say that Abraham, our ancestor according to the flesh, has found? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? "And Abraham believed God, and it was credited to him for righteousness." [A quotation from Gen 15:6]

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. What then shall we say—|as touching Abraham our forefather|^a?
 For <if Abraham |by works| was declared righteous> he hath whereof to boast;—
 Nevertheless, not towards God,—
 For what doth |the Scripture| say?
*And Abraham believed in God,
 And it was reckoned unto him as righteousness.^b*

^a Or (WH): "affirm Abraham our father to have found."

^b Gen. xv. 6; Gal. iii. 6; Ja. ii. 23.

The Spoken English NT¹⁸

The Principle of Faith is Older Than the Jewish Law

So, what can we say about the experience of Abraham,^a our physical ancestor? Surely, if Abraham was found innocent on the basis of things he did, he had something to brag about—but not in front of God.

After all, what does scripture say?

Abraham believed God, and it was credited to him as being in the right.^b

a. Lit. "What then shall we say that Abraham discovered?"

b. Traditionally: "it was credited to him as righteousness" (Genesis 15:6; see also Galatians 3:6, James 2:23).

Wilbur Pickering's New T.

Abraham

What then shall we say that our father Abraham discovered, as a man? If Abraham was really justified by works, he has a boast—but not before God. So what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."¹

(1) See Gen_15:6.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation What then will we say [that] Abraham our father to have found according to [the] flesh? For if Abraham was justified [or, declared righteous] by works, he has [grounds for] boasting—but not before God. For what does the Scripture say? "**But Abraham believed God, and it was accounted to him for righteousness.**" [Gen 15:6]

¹⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Berean Literal Bible
Bill Puryear translation¹⁹

.
Therefore, what shall we say that Abraham, our human forefather, has attained? For if [assuming that] Abraham has been justified by means of works, he has something to be proud of, but not in relationship to God. For what does the Scripture say? 'Now Abraham had believed in God [Jesus Christ], and so it was credited to him as righteousness.'

C. Thomson updated NT
Charles Thomson NT
Context Group Version

. Matter
. What then shall we say that Abraham, our forefather, has found according to the flesh? For if Abraham was vindicated by works, he has from which to boast; but not toward God. For what does the scripture say? And Abraham trusted God, and it was counted to him for vindication.

English Standard Version
Far Above All Translation²⁰
Green's Literal Translation
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

.
. Therefore what will we say, that Abraham, our father, according-to the flesh, to have found?

For* if Abraham was made righteous out-of works, he has grounds for boasting, but not toward God.

For* what does the Scripture say? 'And Abraham believed God and it was counted to him *for righteousness.' {Gen 15:6}

New American Standard B.
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible

.
. Abraham (Was) Justified by Faith What shall we say then that Abraham our father has found pertaining to the flesh? For if Abraham were justified by works, he has reason to glory, but not before God . For what says the Scripture? "Abraham believed God, and it was counted unto him for righteousness." Now to him that works, his reward is reckoned not according to grace, but according to debt. V. 4 is included for context.

R. B. Thieme, Jr. translation

Therefore to what conclusion are we forced, that Abraham our human forefather has obtained?" or "Therefore what do we conclude that Abraham our forefather has obtained?

Assuming that Abraham has justified by means of works, he has a basis for boasting, but not before God.

For what does the scripture say? Now Abraham had believed in the God [the Lord Jesus Christ], and it [faith in Christ] was credited to him [Abraham] for righteousness [= ½ of divine integrity]. (Genesis 15:6)

R. B. Thieme, Jr. trans²¹

Therefore to what conclusion are we forced, that Abraham, our human mutual ancestor or forefather has discovered or attained? For supposing or assuming that Abraham has been justified or vindicated by means of works of every action of keeping the law (it is not true), he has grounds or a basis for boasting around people but not face to face or before or in the presence of God. For what does the

¹⁹ From <http://www.amadorbiblestudies.org/Translations/index.html>

²⁰ Online: <http://www.faraboveall.com/> by Graham Thomason.

²¹ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

Old Testament Scripture say or communicate or assert? “Now Abraham had believed in the past in Ur in the revealed God, the Jehovah, Jesus of Nazareth, The Christ, (Gen 15:6) and it was credited to him, not deserving or earning it, for personal benefit resulting in imputed Divine Righteousness”

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster’s Translation . Pertain
 World English Bible .
 Worrell New Testament .

The gist of this passage:

1-3

Romans 4:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong’s #5101
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong’s #3767
eréō (ἐρέω) [pronounced <i>eh-REH-oh</i>]	<i>to say, to speak, to utter, to declare</i>	1 st person plural, future active indicative	Strong’s #2046
Abraam (Ἀβραάμ) [pronounced <i>ab-rah- AHM</i>]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong’s #11
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong’s #3962
hêmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong’s #2257 (from Strong’s #1473)
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong’s #2596

Romans 4:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561

Translation: *What, therefore, will we say [concerning] Abraham, our father in the flesh?*

Paul, in the previous chapter, has talking about being justified by faith and not by works of the law. It would be a good idea to justify this notion, particularly to the Jews who read this letter (there would be Jews in Rome who read this letter and when the letter is copied and passed around, Jews who read this elsewhere).

Paul first began writing letters around A.D. 50–51. It is now A.D. 57–58. I don't know if Paul realizes that he is writing Scripture, but he certainly knows by now that his letters are being copied down, word-for-word, and then being passed around to other local churches.

Paul realizes that he has made some strong statements in the previous chapter (there are no actual chapter breaks in the original letters); so he believes that he should justify the things which he said.

Recall that Paul made statements like: *For we hold that one is justified by faith apart from works of the law. Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one—who will justify the circumcised by faith and the uncircumcised through faith.* (Romans 3:28–30; ESV; capitalized)

Paul's choice of Abraham is not arbitrary. (1) Abraham was justified by faith; (2) Abraham was circumcised (but that did not contribute to his being made righteous; and (3) the Law was not in existence when Abraham was walking about in Canaan.

Paul is clearly speaking to the Jewish members of the Roman church.

Romans 4:1 *What, therefore, will we say [concerning] Abraham, our father in the flesh?* (Kukis mostly literal translation)

Romans 4:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Romans 4:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
erga (ἔργα) [pronounced EHR-gah]	works, deeds, acts, things which are done; undertakings; business, enterprise	neuter plural noun, genitive/ablative case	Strong's #2041
dikairoō (δικαιόω) [pronounced dik-ah-YOH-oh]	to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate	3 rd person singular, aorist passive indicative	Strong's #1344
echō (ἔχω) [pronounced EHKH-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	3 rd person singular, present active indicative	Strong's #2192
kaúchēma (καύχημα) [pronounced KOW-khay-mah]	boast, that of which one glories or can glory, matter or ground of glorying; a glorying or boasting (good or bad sense)	neuter singular noun, accusative case	Strong's #2745

Translation: For if Abraham is declared righteous out from works, he keeps on having [something] boastful [to say]...

If Abraham had produced a great number of good works, and God said, "Great job, Abraham;" then Abraham would have something to boast about (recall Romans 3:27 **Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith.** (ESV) So Paul has not lost his place. He knows what he has already said, and he is making reference to it.

Romans 4:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless	adversative particle	Strong's #235
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, accusative case	Strong's #2316

Translation: ...(but not before God).

Now, in any case, Abraham might want to boast, but we know that he cannot boast before God. Jews and gentiles alike in the Roman church should be able to figure out that we have nothing to take before God to boast about.

Romans 4:2 For if Abraham is declared righteous out from works, he keeps on having [something] boastful [to say] (but not before God). (Kukis mostly literal translation)

Romans 4:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
graphê (γραφῆ) [pronounced graf-AY]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine singular noun; nominative case	Strong's #1124
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004

Translation: For what does the Scripture keep on saying?

Paul makes a reference back to Abraham in the Scriptures. He says *Scripture* in the singular because he is just referring back to a single sentence.

Romans 4:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person singular, aorist active indicative	Strong's #4100
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Romans 4:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ah-ee</i>]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, aorist passive indicative	Strong's #3049
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

Translation: *And Abraham believed in the God and it was accounted to him for righteousness.* (Genesis 15:6) (Kukis mostly literal translation)

Very early on in the Scriptures, how Abraham was justified is clearly given to us: *And he believed the LORD, and He counted it to him as righteousness.* (Genesis 15:6; ESV; capitalized) Paul took his translation from the LXX.

Abraham was not justified for keeping the Law, because the Law did not exist. He was not justified by circumcision, because that took place many decades after Genesis 15:6. Abraham was justified—declared righteous—because he believed in God.

Romans 4:3 *For what does the Scripture keep on saying? And Abraham believed in the God and it was accounted to him for righteousness.* (Genesis 15:6) (Kukis mostly literal translation)

Romans 4:1–3 *What, therefore, will we say [concerning] Abraham, our father in the flesh? For if Abraham is declared righteous out from works, he keeps on having [something] boastful [to say] (but not before God). For what does the Scripture keep on saying? And Abraham believed in the God and it was accounted to him for righteousness.* (Genesis 15:6) (Kukis mostly literal translation)

Paul has made some very strong statements back in Romans 3; so he backs these up using Abraham as an example in these first three verses.

Romans 4:1–3 Let's consider Abraham, our rather in the flesh. How was he justified? Now, if Abraham is declared righteous on the basis of his works, then he can certainly have something to glory about (but not before God). Let's see what the Scriptures say: Abraham bled in the God and this was credited to him for righteousness. (Genesis 15:6) (Kukis paraphrase)

Now to the one working, the pay is not counted according to grace but according to obligation. Now to the one not working, to the one believing, now to the One justifying the ungodly, keeps on being counted the faith of him to righteousness; just as even David keeps on speaking to the declaration of blessedness of the man to whom the God keeps on counting righteousness apart from works: Blessings of whom were pardoned the lawless acts and of whom were covered the sins. Blessed [is] a (noble) man, not, no, not even might count a Lord sin. Psalm 32:1–2

Romans
4:4–8

Now, to the one who works, [their] pay is not determined according to grace but according to obligation. But to the one who does not work but keeps on believing on the One who declares as righteous the destitute, his faith is counted for righteousness. Even as even David kept on speaking toward the declaration of happiness of the man to whom the God counts [as being] righteous apart from works: Blessings [to those] whose iniquities were pardoned and whose sins were covered over. [Also] a blessed [is the] (noble) man [whose] sin the Lord will definitely not be imputed [to him]. Psalm 32:1–2

When a person works for a living, his pay is not based upon a grace decision, but simply upon a predetermined obligation. So, let's consider the person who does not work but believes in the One declaring the destitute as righteous. David wrote about the inner peace of the man that God counts as righteous apart from works. Blessings to all those who inequities were pardoned and whose sins were covered over. Even the noble man is bless because his sin will definitely not be imputed to him. Psalm 32:1–2 That is what grace is all about!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) Now to the one working, the pay is not counted according to grace but according to obligation. Now to the one not working, to the one believing, now to the One justifying the ungodly, keeps on being counted the faith of him to righteousness; just as even David keeps on speaking to the declaration of blessedness of the man to whom the God keeps on counting righteousness apart from works: Blessings of whom were pardoned the lawless acts and of whom were covered the sins. Blessed [is] a (noble) man, not, no, not even might count a Lord sin. Psalm 32:1–2

Complete Apostles Bible Now to him who works, the reward is not accounted according to grace but according to debt. But to him who does not work but believes on Him that justifies the ungodly, his faith is accounted for righteousness, just as David also speaks of the blessing of the man to whom God accounts righteousness apart from works:

"Blessed are they whose lawless deeds have been forgiven, and whose sins were covered over;
Blessed is the man to whom the LORD shall by no means impute sin."
Douay-Rheims 1899 (Amer.) But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.
As David also termeth the blessedness of a man to whom God reputeth justice without works:
Blessed are they whose iniquities are forgiven: and whose sins are covered.
Blessed is the man to whom the Lord hath not imputed sin.

Holy Aramaic Scriptures
Original Aramaic NT

.
But the wages of one who labors are not accounted to him as a favor, but as that which is owed to him.
But to the one who does not labor, but believes only in The One who justifies sinners, is his faith accounted for righteousness.
Just as David also said about the blessedness of a man to whom God accounts righteousness without works, as he said:
"Blessed are those whose evils are forgiven them and whose sins are covered."
"And blessed is the man to whom God will not reckon his sins."

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Now, the reward is credited to him who does works, not as of grace but as a debt. But to him who without working has faith in him who gives righteousness to the evil-doer, his faith is put to his account as righteousness.
As David says that there is a blessing on the man to whose account God puts righteousness without works, saying,
Happy are those who have forgiveness for their wrongdoing, and whose sins are covered.

Bible in Worldwide English

Happy is the man against whom no sin is recorded by the Lord.
When a person works, his pay is not a gift to him. His pay belongs to him. But no person can work to put himself right with God. It is God alone who makes a bad person right. The one who believes in him—even a bad person is put right. David also says that God blesses a man. God calls him a good man but not because he has kept the law.
David said, God blesses people who have been forgiven the wrong things they have done. God covers over the wrong things they have done.
The Lord blesses people when he forgets the wrong things they have done.

Easy English

Easy-to-Read Version—2008

.
When people work, their pay is not given to them as a gift. They earn the pay they get. But people cannot do any work that will make them right with God. So they must trust in him. Then he accepts their faith, and that makes them right with him. He is the one who makes even evil people right. David said the same thing when he was talking about the blessing people have when God accepts them as good without looking at what they have done:
"It is a great blessing when people are forgiven for the wrongs they have done, when their sins are erased! It is a great blessing when the Lord accepts people as if they are without sin!"

God's Word™

When people work, their pay is not regarded as a gift but something they have earned. However, when people don't work but believe God, the one who approves ungodly people, their faith is regarded as God's approval. David says the same

thing about those who are blessed: God approves of people without their earning it. David said,

"Blessed are those whose disobedience is forgiven and whose sins are pardoned. Blessed is the person whom the Lord no longer considers sinful."

Good News Bible (TEV)

A person who works is paid wages, but they are not regarded as a gift; they are something that has been earned. But those who depend on faith, not on deeds, and who believe in the God who declares the guilty to be innocent, it is this faith that God takes into account in order to put them right with himself. This is what David meant when he spoke of the happiness of the person whom God accepts as righteous, apart from anything that person does:

"Happy are those whose wrongs are forgiven, whose sins are pardoned! Happy is the person whose sins the Lord will not keep account of!"

J. B. Phillips

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The Message

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NIRV

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New Life Version

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Radiant New Testament

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New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

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Contemporary English V.

Money paid to workers isn't a gift. It is something they earn by working. But you cannot make God accept you because of something you do. God accepts sinners only because they have faith in him. In the Scriptures David talks about the blessings that come to people who are acceptable to God, even though they don't do anything to deserve these blessings. David says,

"God blesses people whose sins are forgiven and whose evil deeds are forgotten. The Lord blesses people whose sins are erased from his book."

Goodspeed New Testament

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The Living Bible

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New Berkeley Version

.

New Living Translation

.

The Passion Translation

When people work, they earn wages. It can't be considered a free gift, because they earned it. But no one earns God's righteousness. It can only be transferred when we no longer rely on our own works, but believe in the one who powerfully declares the ungodly to be righteous in his eyes. It is faith that transfers God's righteousness into your account! Even King David himself speaks to us regarding the complete wholeness that comes inside a person when God's powerful declaration of righteousness is heard over our life. Apart from our works, God's work is enough.

Here's what David says: What happy fulfillment is ahead for those whose rebellion has been forgiven and whose sins are covered by blood. What happy progress comes to them when they hear the Lord speak over them, "I will never hold your sins against you!"

Plain English Version

.

UnfoldingWord Simplified T.

Now if we receive wages for work that we do, those wages are not considered to be a gift. Instead, they are considered to be what we have earned. Similarly, if we could do something to obligate God to be kind to us, then that would not be a gift. But in reality, God makes right with himself people who did not honor him previously. Instead, they now trust in him, and God therefore considers them to be right with himself. Similarly, it is as David wrote in the Psalms about anyone whom God considers to be right with himself without earning it:

"How fortunate are the people whose sins God has forgiven, whose sins he no longer looks at. How fortunate are the people whose sins he no longer keeps a record of.

Williams' New Testament

Now when a workman gets his pay, it is not considered from the point of view of a favor but of an obligation; but the man who does no work, but simply puts his faith in Him who brings the ungodly into right standing with Himself, has his faith credited to him as right standing. So David, too, describes the happiness of the man to whom God credits right standing with Himself, without the things he does having anything to do with it:

"Happy are they whose transgressions have been forgiven, whose sins were covered up; Happy the man whose sin the Lord does not charge against him!"

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

To the *person* working, the pay is not considered in line with generosity, but in line with what is owed. To the *person* not working, but trusting based on the *One* who makes the *person who is* not godly right, his trust is considered as the right way, exactly as David also tells the blessedness of the person to whom God considers *the right way to be* separate from actions in *Psalm 32:1, 2*.

"People whose crimes are forgiven and whose sins are covered up *are* blessed. A man whose master won't in any way consider sin *is* blessed."

Common English Bible .

Len Gane Paraphrase

Now for the one who works, wages are not considered to be a gift but a debt. But for the one who doesn't work but believes on him who justifies the ungodly, his faith is credited as righteousness. Even as David also describes the blessedness of one to whom God considers as righteousness without works.

"Blessed [are] those whose iniquities are forgiven, and whose sins are covered.

"Blessed [is] the man to whom the Lord will not credit sin to his account."

A. Campbell's Living Oracles

Now, to him who works, the reward is not counted as a favor, but as a debt. But to him who does not work, but believes on him who justifies the ungodly, his faith is counted for righteousness. In like manner, also, David describes the blessedness of the man to whom God counts righteousness without works: saying,

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not count sin."

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

Now wages are regarded as due to the man who works, not as a favor, but as a debt; While, as for the man who does not rely upon his obedience, but has faith in him who can pronounce the godless righteous, his faith is regarded by God as righteousness. In precisely the same way David speaks of the blessing pronounced upon the man who is regarded by God as righteous apart from actions--

'Blessed are those whose wrong-doings have been forgiven and over whose sins a veil has been drawn! Blessed the man whom the Lord will never regard as sinful!'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

Free Bible Version

Whoever works gets paid, not as a gift, but because they've earned their wages. But God, who makes sinners right, considers them as right not because they've worked for it but because they trust in him. This is why David speaks of the happiness of those whom God accepts as right, and not because they worked for it:

"How happy are those whose wrongs are forgiven, and whose sins are covered. How happy are those the Lord does not consider sinful."

International Standard V

Now to someone who works, wages are not considered a gift but an obligation. However, to someone who does not work, but simply believes in the one who justifies the ungodly, his faith is credited as righteousness. Likewise, David also speaks of the blessedness of the person whom God regards as righteous apart from actions:

"How blessed are those whose iniquities are forgiven and whose sins are covered!

How blessed is the person whose sins the Lord will never charge against him!" [Ps 32:1-2]

Lexham Bible
Montgomery NT

Now if a man earn his pay by his work, it is not counted to him as a favor, but it is paid him as a debt; but a man who does not "work," but believes in him who justifies the ungodly, has his faith imputed to him for righteousness. Just as David also speaks of the blessedness of the man to whom God imputes righteousness apart from actions.

Blessed he says are they whose iniquities have been forgiven, And whose sins have been covered.

Blessed is the man to whom the Lord will not impute sin.

NIV, ©2011
Riverside New Testament

To him who works, wages are credited not as by grace, but as due; but to him who does not work, but believes in him who calls the unrighteous man righteous, his faith is credited for righteousness. Just so David speaks of the blessedness of the man to whom God credits righteousness apart from works, "Blessed are they whose lawless acts have been forgiven, and whose sins have been covered over.

Blessed is the man whose sin the Lord will not charge up to him."

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text

Now for him who works, what he is paid is not counted as a gift, but as what is owed. But for him who does not work but instead believes in the one who justifies the ungodly, his faith is counted as righteousness. So David also pronounces blessing on the man to whom God counts righteousness without works. He said, "Blessed are those whose lawless deeds are forgiven, and whose sins are covered. Blessed is the man against whom the Lord will not count sin."

Urim-Thummim Version

Now to him that works is the reward not reckoned of Grace, but of debt. But to him that does not work, but believes on him that renders righteous the destitute, his faith is counted for righteousness. Even as David also describes the blessedness of the person, to whom Elohim imputes righteousness without works saying, Blessed are they whose transgressions of the Law are forgiven, and whose sins are covered over. Blessed is the person to whom the LORD will not impute sin.

Weymouth New Testament

But in the case of a man who works, pay is not reckoned a favour but a debt; whereas in the case of a man who pleads no actions of his own, but simply believes in Him who declares the ungodly free from guilt, his faith is placed to his credit as righteousness. In this way David also tells of the blessedness of the man to whose credit God places righteousness, apart from his actions.

"BLESSED," he says, "ARE THOSE WHOSE INIQUITIES HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED OVER.

BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT TAKE ACCOUNT."

Wikipedia Bible Project

For whoever works gets paid, not as a gift, but what they are owed. But God, who makes sinners right, regards them as right not because they have worked for it but because they trust in him. Just as David praised those whom God accepts as right not because they worked for it:

"How blessed are those whose law-breaking is dismissed, and whose sins are forgiven.

How blessed are those the Lord does not consider as sinful."

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

New American Bible (2011)

New Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Hebraic Roots Bible

Now to one working, the reward is not counted according to grace, but according to debt. But to the one not working, but believing on Him justifying sinners, his faith is counted for righteousness. Even as also David says of the blessedness of the man to whom YAHWEH counts righteousness apart from works:

"Blessed are those whose sins are forgiven, and whose sins are covered; blessed is the man to whom YAHWEH will in no way charge sin." (Psa. 32:1)

Holy New Covenant Trans.

Wages do not come to a worker as a favor — he earns it!

But suppose a person doesn't work for it? Instead, he believes in God who makes an ungodly man right. Then his faith is regarded as being made right.

David talks about the happiness of a man whom God makes right (without human effort):

"Sinners who are forgiven are happy. Their sins have been covered.

If the Lord God does not count a man's sin, then that man is blessed."

The Scriptures 2009

And to him who is working, the reward is not reckoned as a favour but as a debt. And to him who is not working but believes on Him who is declaring right the wicked, his belief is reckoned for righteousness, even as Dawid also says of the blessedness of the man to whom Elohim reckons righteousness without works:

"Blessed are those whose lawlessnesses are forgiven, and whose sins are covered, blessed is the man to whom יהוה shall by no means reckon sin."

Psalm 32:1-2.

Tree of Life Version

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[to] the [man] but working The Pay not accounts in favor but {He accounts} in debt [to] the [man] but not working [to] [man] believing but to the [one] justifying the [man] disrespectful accounts The Faith [of] him to right as and david says the blessing [of] the man [to] whom The God accounts right apart [from] works Blessed [Men] {are} [of] whom* are left The Lawlessness* and [of] whom* are covered The Offenses Blessed Man {is} [of] whom not not may account Lord offense...

Alpha & Omega Bible	<p>NOW TO THE ONE WHO WORKS, HIS WAGE IS NOT CREDITED AS A FAVOR, BUT AS WHAT IS DUE. BUT TO THE ONE WHO DOES NOT WORK, BUT BELIEVES IN HIM WHO ACQUITS THE UNGODLY, HIS FAITH IS CREDITED AS RIGHTEOUSNESS, JUST AS DAVID ALSO SPEAKS OF THE BLESSING ON THE MAN TO WHOM THEOS (<i>The Alpha & Omega</i>) CREDITS RIGHTEOUSNESS APART FROM WORKS: "BLESSED ARE THOSE WHOSE LAWLESS WORKS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT." †(Psalm 32:1 to Psalm 32:2)</p>
Awful Scroll Bible	<p>Moreover he working, the reward reckons not according to grace, however according to a debt. And to him not working but is confiding, on He making righteous the impious, his confidence reckons for virtue. Wholly-according-to-whom David also speaks out, of the gladsomeness of the man to whom God reckons virtuous, apart from works. "Happy are they whose lawlessnesses are being sent-away, and whose missing-of-the-mark is being covered-over. (")Happy is a man, to whom the Lord shall in no way reckon his missing-of-the-mark."</p>
Concordant Literal Version	<p>Now to the worker, the wage is not reckoned as a favor, but as a debt." Yet to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness." Even as David also is telling of the happiness of the man to whom God is reckoning righteousness apart from acts: Happy they whose lawlessnesses were pardoned and whose sins were covered over!</p>
exeGeses companion Bible	<p>Happy the man to whom the Lord by no means should be reckoning sin! And to him who works, the reward is not reckoned as to charism, but as to debt: and to him who works not but trusts on him who justifies the irreverent, his trust is reckoned to justness. Exactly as David also words of the blessedness of humanity, to whom Elohim reckons justness apart from works, Blessed - they whose torah violations are forgiven and whose sins are covered. Blessed - the man to whom Adonay no way reckons sin. Psalm 32:1, 2</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>. Now to him who works, the loin (wages, batzalon [remuneration]) is not credited to one's account as a favor or gift of chesed but as a choiv (debt). But to the man who does not "work" but has emunah and bitachon in the One who takes the impious man lacking chasidus and accounts him to be YITZDAK IM HASHEM (justified with G-d), such a man who does not "work " but has emunah (faith), such emunah is credited to him for TZEDAKAH ("righteousness" BERESHIS 15:6). As also Dovid HaMelech speaks of the me'ushar (blessedness) of the person whom Hashem reckons to be YITZDAK IM HASHEM (justified with G-d) without</p>

dependence on [zechusearning] ma'asim (works) [T.N. with merit (zechus) viewed as "pay" earned for "work" rendered--see Ro 4:4]:

"Ashrey (blessed, happy) are those whose lawless deeds have been forgiven, and whose sins have been covered over;

ASHREY ADAM LO YAKHSHOV HASHEM LO AVON. Blessed, happy is the one whose sin Hashem will by no means count." (Ps 32:1-2).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

Now wages are not considered a gift if the person has to work for them, but [rather] an obligation [of his employer]. But to the person who believes in God, who makes ungodly people right with Himself apart from doing good deeds, that person's faith is considered by God [as the basis] for being righteous. Even King David also spoke of the blessing experienced by the person who was considered righteous by God apart from doing good deeds. He said [Psa. 32:1ff], "Those people whose ungodly deeds are forgiven [by God] and whose sins are covered over, are [truly] blessed. That person whose sin will not be held against him by the Lord is [truly] blessed."

Brodie's Expanded Trans.

Now to the one who works [for justification]: a reward not credited according to grace [God's gift], but according to debt [obligation].

But, to the one who does not continually work, but who believes on the One [Jesus Christ] who justifies the ungodly: his faith is credited because of [the imputation of Christ's] righteousness.

For example, even David [in Psalm 32] acknowledged the divine blessing upon the man to whom God credited [imputed] righteousness apart from works:

Happineses to those [all believers] whose iniquities have been forgiven [imputation of the sins of the elect to Jesus Christ on the cross] and whose sins have been covered [reference to the blood covering the mercy seat].

The man is happy to whom the Lord will never, ever reckon sin .

The Expanded Bible

Jonathan Mitchell NT

Now to (or: for; with) the person habitually working (practicing a trade; accomplishing a work), the wage (or: pay) is not being logically considered (reckoned; put on an account) as corresponding to (or: in accord with) an undeserved, gratuitous gift (or: grace; a favor), but on the contrary, as commensurate with and coming down from a debt (something owed; an obligation). But to (or: for; with) the person not habitually working, yet constantly believing (actively placing [his] trust and reliance) upon the One [Who is] continuously making right the irreverent (or: the One habitually rightwising, pointing in the right direction, putting in right relationship, justifying, and placing the profane person in the midst of the [covenantal] Way pointed out), his faith (trust; convinced, confidence and loyal allegiance) is logically being considered (constantly reckoned and credited on account) into (unto; for) right behavior in accord with the Way pointed out (justice; fairness; right, equitable and well-ordered living).

Exactly as David also is telling of the happiness and blessedness of the person in whom (to whom; for whom) God is constantly counting (reasonably concluding; logically considering) rightwised existence in accord with the Way pointed out (justice; righteousness; solidarity; fair and equitable dealing), apart from works (or: independent of [Law] activities):

"Happy and blessed [are] the people whose lawlessnesses (transgressions; violations of the Law; lawless deeds) were and are sent away (dismissed; discharged; divorced; pardoned) and whose failures (errors; missings of the target; sins) were and are covered over (concealed with a veil or lid)!

"Happy and blessed [are the] adult males of whom [other MSS: to whom; for whom] the Lord (= Yahweh) may by no means logically consider a failure (take into account or conclude a missed target; reasonably calculate or reckon a sin)." [Ps. 32:1-2].

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Now to the one who works, his pay is not credited according to grace, but according to his due. But to the one who does not work, but who believes in the one who justifies the ungodly, his faith is credited for righteousness, just as David also speaks about the blessing of the person to whom God credits righteousness apart from works:

"Blessed are they whose lawless deeds have been forgiven, and whose sins are covered over.

Blessed is the person against whom the Lord will never count sin." [A quotation from Ps 32:1-2]

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B.

Now <unto him that worketh> [the reward] is not reckoned by way of favour, but by way of obligation,

Whereas <unto him that worketh not, but believeth on him that declareth righteous the ungodly> his faith is reckoned' as righteousness.

Just as [David] also affirmeth the happiness of the man, unto whom [God] reckoneth righteousness, apart from works:—

||Happy|| they whose lawlessnesses have been forgiven,

And whose sins have been covered,

||Happy|| the man [whose sin] the Lord will in nowise reckon.^c

^cPs. xxxii. 1 f.

The Spoken English NT

Now, to someone who works, their payment is not "credited" to them by grace, but by obligation. But to the person who doesn't work, but puts belief in the One who acquits^c the ungodly, their faith is credited to them as being in the right. Similarly, David also speaks about the blessedness of the person that God credits as being in the right completely apart from doing what the Law requires:

Blessed are the people whose lawless acts have been forgiven,

Whose sins have been covered over.

Blessed is the man whose failure God does not hold against^d him.^e

c. Traditionally: "justifies." See "Bible Words" under "justify, justification."

d. "Hold against" goes back to the same word as has been translated "credit." It's about keeping accounts, whether positive or negative.

e. Psalm 32:1-2. David says "man" here—not "person"—because he is thinking about himself.

Wilbur Pickering's New T.

Now to him who works, the pay is not counted as a gift but as an obligation. But to him who does not work² but believes on Him who justifies the ungodly, his faith is credited as righteousness. Just as David speaks of the blessing of the man to whom God credits righteousness apart from works:

"Blessed are they whose lawless deeds have been forgiven, and whose sins have been covered up.

Blessed is the man to whom the LORD will not impute sin!"³

(2) We work because we have been justified, not in order to be justified.

(3) See Psalm 32:1-2. The negative is emphasized.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation .
 But to the one working, the reward [or, his wage] is not accounted [or, considered] according to grace, but according to debt. But to the one not working, but [who] believes on the One justifying the impious [or, trusts in the One declaring the godless righteous], his faith is accounted for righteousness. Just as David also speaks of the happiness [or, blessing] of the person to whom God accounts [or, considers] righteousness apart from works,
 "Happy [or, Blessed] [are they] whose lawless deeds were forgiven and whose sins were covered;
 "Happy [is] a man to whom the LORD shall by no means account [or, impute] sin."
 [Psalm 32:1,2]

Berean Literal Bible .

Bill Puryear translation

But to the one who works [for salvation], his pay is not credited on the basis of grace but on the basis of debt. But to the one who does not work [for salvation], but believes on Him who justifies the godless one [the unbeliever], his faith is credited as righteousness. Just as David also communicates with reference to the blessing for the benefit of the person to whom God credits righteousness apart from works: 'Happineses belong to those whose lawlessnesses have been forgiven and whose sins have been covered.'
 'Happy [is] the man against whom the Lord will never count sin.'

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

. Place

Now to him who works, the wages aren't counted as of favor, but as of debt. But to him who does not work, but trusts him who vindicates the ungodly, his trust is counted for vindication. Even as David also pronounces esteeming on the man, to whom God counts vindication apart from works,
 [saying], Esteemed are they whose lawlessness (pl) is forgiven, And whose disgraceful acts are covered.
 Esteemed is the man whose disgrace the Lord will not count.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

For if Abraham was declared righteous by works, he has to boast—but not before God;
 for what does the writing say? "And Abraham believed God, and it was reckoned to him for righteousness";
 and to him who is working, the reward is not reckoned of grace, but of debt;
 and to him who is not working, and is believing on Him who is declaring righteous the impious, his faith is reckoned for righteousness:
 even as David also speaks of the blessedness of the man to whom God reckons righteousness apart from works:
 "Blessed [are] they whose lawless acts were forgiven, and whose sins were covered;
 blessed [is] the man to whom the LORD may not reckon sin." Vv. 2–3 are included for context.

Modern English Version .

<p>Modern Literal Version 2020</p> <p>New American Standard</p> <p>New European Version</p> <p>New King James Version</p> <p>New Matthew Bible</p> <p>NT (Variant Readings)</p> <p>Niobi Study Bible</p> <p>R. B. Thieme, Jr. translation</p> <p>R. B. Thieme, Jr. trans2</p> <p>Revised Geneva Translation</p> <p>Updated Bible Version 2.17</p> <p>A Voice in the Wilderness</p> <p>Webster's Translation</p> <p>World English Bible</p> <p>Worrell New Testament</p> <p>The gist of this passage:</p>	<p>Now to the one who is working, the reward is not counted according-to favor, but according-to debt. But to the one who is not working, but believes upon the one who makes righteous the ungodly, his faith is counted toward righteousness. Just-as David also says <i>concerning</i> the good-fortune of the man to whom God counts righteousness separate from works, saying, 'Those whose lawlessnesses were forgiven and whose sins were covered are fortunate. The man to whom the Lord should never count sin, is fortunate.' {Psalm 32:1,2}</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>David Celebrates the Same Truth But to him that works not, but believes in Him that justifies the ungodly, his faith is counted for righteousness, even as David also describes the blessedness of the man unto whom God imputes righteousness without works, saying, "Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." V. 4 was placed with the previous passage for context.</p> <p>But to him who works for salvation his compensation [reimbursement] is not credited according to grace, but according to debt. But to him who does not work for salvation but believes on Him Who justifies the unbeliever, his faith receives credit for the imputation of divine righteousness. Even as David also communicates the blessings to the man to whom the God credits divine righteousness apart from works. Happinesses to those whose lawlessnesses have been forgiven and whose sins have been covered (by the blood atonement). Happy is the man to whom the Lord will not impute sin. (Psalm 32:1-2)</p> <p>But to the legalistic one constantly working for salvation, his compensation or reimbursement is not accredited for Salvation Adjustment to the Justice of God, according to grace but accredited according to debt. But to him who does not work for Salvation but believes with instant Adjustment to the Justice of God through faith alone in Jesus of Nazareth, The Christ alone, the one perpetually justifying or declaring righteous the impious, godless unbeliever his faith receives instant credit resulting in Absolute Righteousness. Even as David or the Psalms also confirms or communicates in writing a salvation blessing to the man, no matter the Status Quo, to whom The God imputes and credits Absolute Righteousness apart from or without works: "Happinesses absolutely belong to those whose lawlessnesses or lawless deeds from the Old Sin Nature, including Human Good resulting in evil, are pardoned, canceled, remitted or forgiven, and whose sins are covered over with blood as on the mercy seat of the ark of the covenant, based on the propitiation of God; Happy is the noble man residing in the Royal Family of God in the Church Age against whom the Lord will not ever impute or credit his sin."</p> <p>.</p> <p>.</p> <p>. account sin</p> <p>.</p> <p>.</p> <p>.</p> <p>Blessed is the man to whom God imputes righteousness apart from works. David is quoted as well.</p>
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Romans 4:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ah-ee]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	masculine singular, present (deponent) middle/passive participle, dative, locative or instrumental case	Strong's #2038
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
misthos (μισθός) [pronounced mihs-THOSS]	<i>pay for service, hire, reward, wages</i>	masculine singular noun; nominative case	Strong's #3408
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3049
Thayer definitions: 1) to reckon, count, compute, calculate, count over; 1a) to take into account, to make an account of; 1a1) metaphorically to pass to one's account, to impute; 1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight; 1b) to number among, reckon with; 1c) to reckon or account; 2) to reckon inward, count up or weigh the reasons, to deliberate; 3) by reckoning up all the reasons, to gather or infer; 3a) to consider, take into account, weigh, meditate on; 3b) to suppose, deem, judge; 3c) to determine, purpose, decide.			
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235

Romans 4:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
opheilēma (ὀφείλημα) [pronounced of-Ī-lay-mah]	<i>that which is owed; that which is justly or legally due, a debt, an obligation; metaphorically offence, sin</i>	neuter singular noun, accusative case	Strong's #3783

Translation: Now, to the one who works, [their] pay is not determined according to grace but according to obligation.

In too many translations, this verse reads: **Now to one working, the reward is not counted according to grace, but according to debt.** (Green's Literal translation) I do not have a big problem with the word reward, but it is somewhat difficult to figure out what is meant by *debt* (at least, I did not immediately understand it).

The concept is this: the employee and the employer come to an agreement about what work must be done for what amount of payment. Once the employee does his work, when he goes to get paid, he is not asking for the graciousness of his employer to be paid. He is owed this money. His employer is obligated to pay him this money. There is no grace involved whatsoever. It is a simple transaction, so much pay for so much work.

The idea is, this is *not* how God deals with us.

Romans 4:4 **Now, to the one who works, [their] pay is not determined according to grace but according to obligation.** (Kukis mostly literal translation)

Romans 4:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ahee]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	masculine singular, present (deponent) middle/passive participle, dative, locative or instrumental case	Strong's #2038

V. 4 begins the same way: tō (τῷ) dé (δέ) + ergázomai (ἐργάζομαι); v. 5 has a negative, v. 4 does not.

Romans 4:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #4100
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
dikairoô (δικαίω) [pronounced <i>dik-ah-YOH-oh</i>]	<i>rendering (declaring, determining, acknowledging, making, showing, regarding as, vindicating as) righteous (just or innocent); being free, justifying, showing (doing) justice; a justifier, being righteous; validating</i>	masculine singular, present active participle, accusative case	Strong's #1344
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
asebês (ἄσεβής) [pronounced <i>as-ehb-ACE</i>]	<i>destitute of reverential awe towards God, condemning God, impious, ungodly, irreverent, impious; wicked</i>	masculine singular adjective, accusative case	Strong's #765

Translation: But to the one who does not work but keeps on believing on the One who declares as righteous the destitute,...

We are the ones who are not working before God. We are the destitute, we are the ungodly. There is nothing in our character which recommends us to God. But God declares us—the ones who believe in His Son—righteous. We are not made righteous as a result of working for it; we are pronounced righteous based upon faith alone in Christ alone.

Romans 4:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ah-ee</i>]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3049
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced <i>PIHS-tih-s</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

Translation: ...his faith is counted for righteousness.

It is our faith which is counted for righteousness. It is not because our faith is such a great thing; but it is what our faith in—Christ Jesus. The great thing is Jesus. Because we believe in Him, we are declared righteous. Our faith is counted for us as righteousness. The merit is not in the faith itself (everyone has faith); but where we place our faith. All of the merit is in Jesus Christ.

Romans 4:5 **But to the one who does not work but keeps on believing on the One who declares as righteous the destitute, his faith is counted for righteousness.** (Kukis mostly literal translation)

Romans 4:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháper (καθάπερ) [pronounced <i>kath-AP-emotional revolt</i>]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

Romans 4:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
David (Δαυίδ, ό) [pronounced <i>dow-WEED</i>];	<i>beloved</i> ; transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
makarismos (μακαρισμός) [pronounced <i>mahk-ahr-ihs-MOSS</i>]	<i>declaration of blessedness [or, happiness]; to utter a declaration of blessedness upon one; to pronounce one blessed; considering one being blessed [happy]</i>	masculine singular noun; accusative case	Strong's #3108
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-poss</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
hō (ὧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ah-ee</i>]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3049
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

Romans 4:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chôris (χωρίς) [pronounced <i>khoh-REECE</i>]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
erga (ἔργα) [pronounced <i>EHR-gah</i>]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, genitive/ablative case	Strong's #2041

Translation: Even as even David kept on speaking toward the declaration of happiness of the man to whom the God counts [as being] righteous apart from works:...

David also speaks to this very thing. He talks about the happiness of the man to whom God imputes righteousness, completely apart from works.

Romans 4:6 Even as even David kept on speaking toward the declaration of happiness of the man to whom the God counts [as being] righteous apart from works:... (Kukis mostly literal translation)

Romans 4:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarioi (μακάριοι) [pronounced <i>mahk-AHR-ee-oy</i>]	<i>blessings, happinesses; directed to those possessing the favor (grace) of God</i>	masculine plural adjective; nominative case	Strong's #3107
hôn (ὧν) [pronounced <i>hown</i>]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
aphiêmi (ἀφίημι) [pronounced <i>af-EE-ay-mee</i>]	<i>to leave; to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 rd person plural, aorist passive indicative	Strong's #863
hai (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
anomiaï (ἀνομίαῖ) [pronounced <i>an-om-EE-ï</i>]	<i>acts of lawlessness, those without law, properly, the condition of those without law — either due to ignorance of it, or because violating it; mental attitudes of contemptuousness, violations of law, iniquities, acts of wickedness</i>	feminine plural noun; nominative case	Strong's #458

Translation: Blessings [to those] whose iniquities were pardoned...

Paul now, to justify his words, quotes from Psalm 32:1–2 (I will quote all of this at the end of v. 8).

David writes of blessings or happinesses which belong to those whose iniquities have been pardoned.

Romans 4:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ᾧν (ὧν) [pronounced <i>hown</i>]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
epikaluptō (ἐπικαλύπτω) [pronounced <i>ep-ee-kal-OOP-toe</i>]	<i>to cover over [up]; to hide from view by covering, to conceal, (figuratively) to forgive</i>	3 rd person plural, aorist passive indicative	Strong's #1943 hapax legomenon
ἡαί (αἱ) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
ἡμαρτιαί (ἁμαρτία) [pronounced <i>hahm-ahr-TEE-ī</i>]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, nominative case	Strong's #266

In case you are interested, this is the from the Greek LXX:

Psalm 31:1 μακαριοιG3107 A-NPM ωνG3739 R-GPM αφεθησανV-API-3P αιG3588 T-NPF ανομιαιG458 N-NPF καιG2532 CONJ ωνG3739 R-GPM επεκαλυφθησανG1943 V-API-3P αιG3588 T-NPF αμαρτιαιG266 N-NPF

Translation: ...and whose sins were covered over.

Also, these happinesses are to those whose sins have been covered over.

This is not something that David deserved; this is not something which you or I deserve. This is done from God's grace, which is the exact opposite of working for something (v. 4). God imputes righteousness to us on the basis of His grace and on the basis of the work of Jesus Christ.

Romans 4:7 ...Blessings [to those] whose iniquities were pardoned and whose sins were covered over.
Psalm 32:1–2 (Kukis mostly literal translation)

Romans 4:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced <i>mahk-AHR-ee-oss</i>]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	feminine singular, adjective; nominative case	Strong's #3107
anēr (ἄνθρωπος) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435

Romans 4:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μή (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
λογίζομαι (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, aorist (deponent) middle/passive subjunctive	Strong's #3049

Thayer definitions: 1) to reckon, count, compute, calculate, count over; 1a) to take into account, to make an account of; 1a1) metaphorically to pass to one's account, to impute; 1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight; 1b) to number among, reckon with; 1c) to reckon or account; 2) to reckon inward, count up or weigh the reasons, to deliberate; 3) by reckoning up all the reasons, to gather or infer; 3a) to consider, take into account, weigh, meditate on; 3b) to suppose, deem, judge; 3c) to determine, purpose, decide.

kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, accusative case	Strong's #266

In case you are interested, this is the from the Greek LXX:

Psalm 31:2 μακαριοςG3107 A-NSM ανηρG435 N-NSM ουG3739 R-GSM ουG3364 ADV μηG3165 ADV λογισηταιG3049 V-AMS-3S κυριοςG2962 N-NSM αμαρτιανG266 N-ASF ουδεG3761 CONJ εστινG1510 V-PAI-3S ενG1722 PREP τωG3588 T-DSN στοματιG4750 N-DSN αυτουG846 D-GSM δολοςG1388 N-NSM

Although I did not check each and every word, I looked at perhaps half of them, and they match up with the Greek text found in Romans.

Translation: [Also] a blessed [is the] (noble) man [whose] sin the Lord will definitely not be imputed [to him]. Psalm 32:1 (Kukis mostly literal translation)

We have all committed the sins which we have committed. I can look back on many of them with great embarrassment (not all of them; some of them I intellectually grasp that they were against God). God will definitely not impute these sins to me, despite the fact that I committed them. God will not impute your sins to you, despite the fact that you chose to do this. God does not impute David's sins to him, despite the fact that he did them. Instead, God acts in grace toward us. These sins should be imputed to us, but God tells us here, through David, and God will not, definitely not, impute our sins to us.

Romans 4:8 [Also] a blessed [is the] (noble) man [whose] sin the Lord will definitely not be imputed [to him].
Psalm 32:2 (Kukis mostly literal translation)

Psalm 32:1–2 Blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit. (ESV; from the Masoretic text)

The quotation above came from the Masoretic text; and from below, from the Greek text. You will note a few differences.

Psalm 32:1–2 Blessed are they whose transgressions are forgiven, and who sins are covered. Blessed is the man to whom the Lord will not impute sin, and in whose mouth there is no guile. (Complete Apostles Bible; from the Greek text)

It is clear that Paul used the text from the Greek Apostles Bible (some of them probably spoke Hebrew or may have understood the Aramaic text; but the Bible suggests that they all understood Greek).

Romans 4:4–8 Now, to the one who works, [their] pay is not determined according to grace but according to obligation. But to the one who does not work but keeps on believing on the One who declares as righteous the destitute, his faith is counted for righteousness. Even as even David kept on speaking toward the declaration of happiness of the man to whom the God counts [as being] righteous apart from works: Blessings [to those] whose iniquities were pardoned and whose sins were covered over. [Also] a blessed [is the] (noble) man [whose] sin the Lord will definitely not be imputed [to him]. Psalm 32:1–2 (Kukis mostly literal translation)

Paul is saying that, in a legalistic, give and take relationship (like an employer and his employee), everything is based upon a simple legal translation. It is not based upon grace. However, God does not impute our sins to us; He instead imputes righteousness to us. That is a grace relationship, because this is completely undeserved. Then Paul quotes from David in the Psalms to affirm that this is the case—not only now but even 1000 years previous when David was king and writing the psalms.

Romans 4:4–8 When a person works for a living, his pay is not based upon a grace decision, but simply upon a predetermined obligation. So, let's consider the person who does not work but believes in the One declaring the destitute as righteous. David wrote about the inner peace of the man that God counts as righteous apart from works. Blessings to all those who inequities were pardoned and whose sins were covered over. Even the noble man is bless because his sin will definitely not be imputed to him. Psalm 32:1–2 That is what grace is all about! (Kukis paraphrase)

You will notice that Paul does not approach this from a dispensational point of view. He is able to go back into the Old Testament and show that what he is teaching is consistent with the writings of the Old Testament (he has quoted from Genesis 15 and Psalm 32 so far).

Although much of this chapter has been straightforward, this passage has not been nearly as easy. When I run into problems like this, I also refer to five or more literal translations to help me move forward. It was a struggle to come up with the translations below, but I am reasonably satisfied with the results (despite all of the added words).

The declaration of blessedness, therefore, [is] this one upon the circumcision or even upon the uncircumcision? For we keep on saying, it was accounted in the Abraham the faith toward righteousness. How, therefore, was it counted? In circumcision being or in uncircumcision? Not in circumcision but in uncircumcision. And a sign he received of circumcision—a seal of the righteousness of the faith—of the (righteousness)—in the uncircumcision; toward being him a father of all the believing ones through uncircumcision toward being counted by them the righteousness. And a father of circumcised of the (ones) not out from circumcision alone, but even the ones marching in ranks in the footsteps of the in uncircumcision of faith of the father of us Abraham.

Romans
4:9–12

[Is] this declaration of blessing, therefore, for the circumcision [only], or [is it] also for the uncircumcision? For we keep on saying, the faith was credited to Abraham for righteousness. In what way, therefore, was it credited? [Did] he keep on being in [a state of] circumcision or [in a state of] uncircumcision? [Abraham was] not in [a state of] circumcision but in uncircumcision. He received the sign of circumcision—[which was] a seal of the righteousness of the faith—this [righteousness of the faith occurred while he was] in the [state of] uncircumcision; for him to keep on being [the] father of all the believing ones through uncircumcision, in order for the righteousness to be credited to them. And the father to [them] of [the] circumcision [but he is] not [the father] out from the circumcision alone, but the ones walking in the steps of the faith [while] in uncircumcision [also are] of our father Abraham.

Is this declaration of blessing, therefore, for the circumcision only, or might it also be for the uncircumcision? For we keep on saying, the faith was credited to Abraham for righteousness. In what was Abraham when this righteousness was credited? Was he in a state of circumcision or in a state of uncircumcision? Abraham was declared righteous when uncircumcised! He was not circumcised when he believed in the Lord. He received the sign of circumcision later on—which circumcision became a seal of the righteousness of the faith—but this righteousness of the faith occurred while he was in the state of uncircumcision. Therefore, Abraham keeps on being the father of all the believing ones who are in uncircumcision, in order for the righteousness to be credited to them as well. So Abraham is not only the father of the circumcision but alone, but of the uncircumcision as well. Those ones walking in the steps of the faith while in uncircumcision also are of our father Abraham.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) The declaration of blessedness, therefore, [is] this one upon the circumcision or even upon the uncircumcision? For we keep on saying, it was accounted in the Abraham the faith toward righteousness. How, therefore, was it counted? In circumcision being or in uncircumcision? Not in circumcision but in uncircumcision. And a sign he received of circumcision—a seal of the righteousness of the faith—of the (righteousness)—in the uncircumcision; toward being him a father of all the believing ones through uncircumcision toward being counted by them the righteousness. And a father of circumcised of the (ones) not out from circumcision alone, but even the ones marching in ranks in the footsteps of the in uncircumcision of faith of the father of us Abraham.

Complete Apostles Bible Does this blessing then come upon the circumcision, or also upon the uncircumcised? For we say that faith was accounted to Abraham for righteousness. How then was it accounted? While he was circumcised, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision, so that he should be the father of all those that believe, although uncircumcised, so that righteousness should also be imputed to them,

and the father of circumcision to those not only of circumcision, but also to those following in the steps of the faith which our father Abraham had while in uncircumcision.

Douay-Rheims 1899 (Amer.) This blessedness then, doth it remain in the circumcision only or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice. How then was it reputed? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the justice of the faith which he had, being uncircumcised: that he might be the father of all them that believe, being uncircumcised: that unto them also it may be reputed to justice:

And he might be the father of circumcision; not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the uncircumcision of our father Abraham.

Holy Aramaic Scriptures
Original Aramaic NT

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Is this blessing therefore on the circumcision or on the uncircumcision? For we say "His faith was accounted to Abraham for righteousness."

How therefore was it accounted to him, in circumcision or in uncircumcision? It was not in circumcision, but in uncircumcision.

For he received circumcision as a sign and the seal of the righteousness of his faith, when in uncircumcision, that he would be the father to all those who believe among the uncircumcision, that it would be reckoned to them also for righteousness.

And he is the father to the circumcision, but not only to those who are from the circumcision, but also to those who follow the steps of faith of the uncircumcision of our father Abraham.

Lamsa Peshitta (Syriac)

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Is this blessing, then, for the circumcision only, or in the same way for those who have not circumcision? for we say that the faith of Abraham was put to his account as righteousness.

How, then, was it judged? when he had circumcision, or when he had it not? Not when he had it, but when he did not have it:

And he was given the sign of circumcision as a witness of the faith which he had before he underwent circumcision: so that he might be the father of all those who have faith, though they have not circumcision, and so that righteousness might be put to their account;

And the father of circumcision to those who not only are of the circumcision, but who keep to the way of that faith which our father Abraham had before he underwent circumcision.

Bible in Worldwide English

Does God bless only people who have been circumcised? Or does he also bless those who are not? We say, because Abraham believed God, God called him a good man. His faith made him right with God.

When did God say that? Was it when Abraham was circumcised? Or was it before? It was not when he was circumcised: it was before.

Abraham was circumcised as a sign. It was a sign that he was a good man, because he believed when he was not yet circumcised. That makes him the father

of all people who believe, even those who are not circumcised. God says they are good people.

That makes him also the father of those who are circumcised. I mean people who are circumcised and do as our father Abraham did. Even when he was not circumcised, he believed.

Easy English

Easy-to-Read Version–2008

Is this blessing only for those who are circumcised? Or is it also for those who are not circumcised? We have already said that it was because of Abraham's faith that he was accepted as one who is right with God. So how did this happen? Did God accept Abraham before or after he was circumcised? God accepted him before his circumcision. Abraham was circumcised later to show that God accepted him. His circumcision was proof that he was right with God through faith before he was circumcised. So Abraham is the father of all those who believe but are not circumcised. They believe and are accepted as people who are right with God. And Abraham is also the father of those who have been circumcised. But it is not their circumcision that makes him their father. He is their father only if they live following the faith that our father Abraham had before he was circumcised.

God's Word™

Are only the circumcised people blessed, or are uncircumcised people blessed as well? We say, "Abraham's faith was regarded as God's approval of him."

How was his faith regarded as God's approval? Was he circumcised or was he uncircumcised at that time? He had not been circumcised. Abraham's faith was regarded as God's approval while he was still uncircumcised. The mark of circumcision is the seal of that approval. Therefore, he is the father of every believer who is not circumcised, and their faith, too, is regarded as God's approval of them. He is also the father of those who not only are circumcised but also are following in the footsteps of his faith. Our father Abraham had that faith before he was circumcised.

Good News Bible (TEV)

Does this happiness that David spoke of belong only to those who are circumcised? No indeed! It belongs also to those who are not circumcised. For we have quoted the scripture, "Abraham believed God, and because of his faith God accepted him as righteous."

When did this take place? Was it before or after Abraham was circumcised? It was before, not after. He was circumcised later, and his circumcision was a sign to show that because of his faith God had accepted him as righteous before he had been circumcised. And so Abraham is the spiritual father of all who believe in God and are accepted as righteous by him, even though they are not circumcised. He is also the father of those who are circumcised, that is, of those who, in addition to being circumcised, also live the same life of faith that our father Abraham lived before he was circumcised.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

Are these blessings meant for circumcised people or for those who are not circumcised? Well, the Scriptures say that God accepted Abraham because Abraham had faith in him. But when did this happen? Was it before or after Abraham was circumcised? Of course, it was before. Abraham let himself be circumcised to show that he had been accepted because of his faith even before

he was circumcised. This makes Abraham the father of all who are acceptable to God because of their faith, even though they are not circumcised. This also makes Abraham the father of everyone who is circumcised and has faith in God, as Abraham did before he was circumcised.

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation

Now, think about it. Does this happiness come only to the Jews, or is it available to all who believe? Our answer is this: faith was credited to Abraham as God's righteousness! How did he receive this gift of righteousness? Was he circumcised at the time God accepted him, or was he still uncircumcised? Clearly, he was an uncircumcised gentile when God said this of him! It was later that he received the external sign of circumcision as a seal to confirm that God had already transferred his righteousness to him by faith, while he was still uncircumcised. So now this qualifies him to become the father of all who believe among the non-Jewish people. And like their "father of faith," Abraham, God also transfers his righteousness to them by faith. Yes, Abraham is obviously the true father of faith for the Jewish people who are not only circumcised but who walk in the way of faith that our father Abraham displayed before his circumcision.

Plain English Version .
UnfoldingWord Simplified T.

Being fortunate like this is not something that only we Jews can experience. No, it is also something that non- Jews can experience. We know this, because it is written in the scriptures that Abraham trusted in God, so God considered him to be right with himself.

Think about when God did this for Abraham. He did it before Abraham was circumcised, not after. God commanded that Abraham be circumcised many years after God had already accepted him. Circumcision was the mark that showed that Abraham already was right with God. So we can learn here that God considered Abraham to be the ancestor of everyone who trusts in him, even of those who are not circumcised. In this way, God considers all these people to be right with himself. Likewise, God considers Abraham to be the ancestor of all us who are true Jews, that is, all Jews who not only have the mark of circumcision on their bodies, but—much more importantly— who live like our ancestor Abraham did before he was circumcised, when he was simply trusting in God.

Williams' New Testament

Now does this happiness come to the Jews alone, or to the heathen peoples too? For we say, "Abraham's faith was credited to him as right standing."

Under what circumstances was it credited to him as right standing? Was it after he was circumcised, or before? Not after but before he was circumcised. Afterward he received the mark of circumcision as God's seal of his right standing with Him on condition of faith which he had before he was circumcised, that he might be the forefather of all who have faith while still uncircumcised, that they might have their faith credited to them as right standing with God; and the forefather of those Jews who not only belong to the circumcision but also follow in the footsteps of our forefather Abraham in the faith he had before he was circumcised.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version

So *is* this blessedness on the circumcision *only*? Or *is it* also on the uncircumcision? You see, we say the trust was considered as *the* right way for Abraham.

So how was it considered as *the right way*? As he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received an

indicator of circumcision as a seal of the right way of the trust during the uncircumcision for the "for him to be a father of all the people who trust through uncircumcision" *part* (for *the* "for the right way to also be considered for them" *part*) and for the "for him to be a father of circumcision" *part* (not to the *people* only from circumcision, but to the *people* who also march in step with the steps of the trust during uncircumcision of our father Abraham).

Common English Bible
Len Gane Paraphrase

Does this blessedness then come on the circumcision [only] or on the uncircumcision also? Indeed, we say that faith was credited as righteousness to Abraham.

So then when was it credited, when he was circumcised or uncircumcised? Not [when he was] circumcised but uncircumcised. He received the sign of circumcision, a seal of righteousness, by faith which he had while uncircumcised, so that he might be the father of all those who believe, even though they are not circumcised, so that righteousness would be put on their account, too. And he is the father of the circumcised, to those who are not just circumcised but who also walk in the steps of the faith of our father Abraham that [he had] when uncircumcised.

A. Campbell's Living Oracles

Does this blessedness come, then, on the circumcision only, or on the uncircumcision, also? for we affirm that faith was counted to Abraham for righteousness. How, then, was it counted? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the mark of circumcision as a seal of the righteousness of the faith, which he had whilst uncircumcised; that he might be the father of all uncircumcised believers, that righteousness might be counted even to them. And a father to the circumcised, who are not only circumcised, but who also walk in the footsteps of the faith of our father Abraham, which he had whilst in uncircumcision.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

Is this blessing, then, pronounced upon the circumcised only or upon the uncircumcised as well? We say that-'Abraham's faith was regarded by God as righteousness.'

Under what circumstances, then, did this take place? After his circumcision or before it? Not after, but before. And it was as a sign of this that he received the rite of circumcision-to attest the righteousness due to the faith of an uncircumcised man-in order that he might be the father of all who have faith in God even when uncircumcised, that they also may be regarded by God as righteous; As well as father of the circumcised-to those who are not only circumcised, but who also follow our father Abraham in that faith which he had while still uncircumcised.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version .

Now is this blessing just for the Jews, or is it for others too? We've just stated that Abraham was accepted as right because he trusted God.

But when did this happen? When Abraham was a Jew or before? It was actually before he became a Jew by being circumcised, which was a confirmation of his trust in God to make him right. This happened before he was circumcised, so he is the father of everyone who trusts in God and are considered as right by God, even though they may not be circumcised Jews. He is also the father of circumcised

Jews not merely because they're circumcised, but because they follow the example of the trust in God our father Abraham had before he was circumcised.

International Standard V
Lexham Bible
Montgomery NT
NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text

.
. Held
. Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision? For we say, " Faith was counted to Abraham as righteousness."
So how was it counted? When Abraham was in circumcision, or in uncircumcision? It was not in circumcision, but in uncircumcision. Abraham received the sign of circumcision. This was a seal of the righteousness of the faith that he had already possessed when he was in uncircumcision. The result of this sign was that he became the father of all those who believe, even if they are in uncircumcision. This means that righteousness will be counted for them. This also meant that Abraham became the father of the circumcision for those who are not only circumcised but also for those who follow in the steps of the faith of our father Abraham before he was circumcised.

Urim-Thummim Version
Weymouth New Testament

. This declaration of blessedness, then, does it come simply to the circumcised, or to the uncircumcised as well? For ABRAHAM'S FAITH --so we affirm--WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS.
What then were the circumstances under which this took place? Was it after he had been circumcised, or before? Before, not after. And he received circumcision as a sign, a mark attesting the reality of the faith-righteousness which was his while still uncircumcised, that he might be the forefather of all those who believe even though they are uncircumcised--in order that this righteousness might be placed to their credit; and the forefather of the circumcised, namely of those who not merely are circumcised, but also walk in the steps of the faith which our forefather Abraham had while he was as yet uncircumcised.

Wikipedia Bible Project

Is this blessing just for Jewish people, or is it for others too? We have just said that Abraham was accepted as right because he trusted God.
So when did this acceptance by God happen? When Abraham was a Jew or before? It was actually before he became a Jew through the rite of circumcision, which was a confirmation of his trust in God to make him right. This happened before he was circumcised so he is the father of everyone who trusts in God, even though they may not be circumcised Jews, so that they also may be considered as right by God. He is the father of circumcised Jews not just because they are circumcised, but because they follow in the footsteps of our father Abraham and trust in God as he did before he was circumcised.

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible .

Holy New Covenant Trans.

Therefore, this happiness is for Jews and non-Jews because we are saying that Abraham's faith was regarded as being made right. How was it accepted? Did this happen while Abraham was circumcised or when he was not circumcised? When Abraham received the mark of circumcision, it was a seal to prove that the faith he had (while he was not circumcised) was considered as being made right by God. So Abraham is an ancestor to all believers who are declared "made right", even though they are not circumcised. Abraham is also the father of the circumcised. Not only those who are circumcised, but those who walk in the footsteps of the faith which Abraham, our ancestor, had while he was not circumcised.

The Scriptures 2009

Is this blessing then upon the circumcised only, or also upon the uncircumcised? For we affirm: **Belief was reckoned unto Abraham for righteousness.** Genesis 15:6.

How then was it reckoned? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the belief while in uncircumcision, for him to be a father of all those believing through uncircumcision, for righteousness to be reckoned to them also, and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the belief which our father Abraham had in uncircumcision.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The Blessing so This {is} to the circumcision {only} or and {He is} to the uncircumcision [We] say for is accounted [to] the abraham The Faith to right how? so [He] is accounted in circumcision [him] being or in uncircumcision not {He is accounted} in circumcision but in uncircumcision and sign [He] receives [of] circumcision seal [of] the right [of] the faith the [one] in the uncircumcision to the+ to be him father [of] all the [men] believing through uncircumcision to the+ to be accounted and [to] them the right and {him to be} father [of] circumcision [to] the [men] not from circumcision only but and [to] the [men] conforming [to] the steps [of] the in uncircumcision faith [of] the father [of] us abraham...

Alpha & Omega Bible .

Awful Scroll Bible

Is this-same gladness then just upon the cutting-around, or upon the un-cutting-around also? For we confirm, certainly-of-which, "Confidence is being reckoned to Abraham for virtuousness."

How then is it being reckoned, being from-within cutting-around or from-within un-cutting-around? Not from-within cutting-around, however, from-within un-cutting-around!

And he received the sign of cutting-around, a seal of the virtuousness of confidence, that is by-within un-cutting-around, for him to be a father of all them confiding through un-cutting-around, for virtuousness to be reckoned to them also, and the father of cutting-around, to those not of the cutting-around only, however, even to them lining up, with the strides of confidence of our father Abraham, by-within un-cutting-around.

Concordant Literal Version

This happiness, then, is it for the Circumcision, or for the Uncircumcision also? For we are saying, "To Abraham faith is reckoned for righteousness."

How then, is it reckoned? Being in circumcision or uncircumcision? Not in circumcision, but in uncircumcision."

And he obtained the sign of circumcision, a seal of the righteousness of the faith which was in uncircumcision, for him to be the father of all those who are believing through uncircumcision, for righteousness to be reckoned to them, and the father of the Circumcision, not to those of the Circumcision only, but to those also who are observing the elements of the faith in the footprints of our father Abraham, in uncircumcision."

exeGeses companion Bible **JUSTNESS VS ORDINANCES**

So this blessedness, is it on the circumcised?

Or also on the uncircumcised?

For we word

that trust was reckoned to Abraham to justness.

So how was it reckoned?

Being in circumcision?

Or in uncircumcision?

Not in circumcision but in uncircumcision.

And he took the sign of circumcision

- a seal of the justness of the trust he had

through being in uncircumcision:

to his being the father of all who trust,

though being in uncircumcision;

to justness also being reckoned to them:

and the father of circumcision to them,

not only of the circumcision,

but also to them who march in the tracks of the trust

of our father Abraham, being in uncircumcision.

God's Truth (Tyndale)
Orthodox Jewish Bible

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This me'ushar (blessedness), then, does it come on those of the bris milah (the circumcised) or also on those without the bris milah (the uncircumcised)? For we say, emunah "was counted, reckoned, credited" to Avraham Avinu for TZEDAKAH ("righteousness" BERESHIS 15:6).

When then was it "reckoned"? When Avraham Avinu had the bris milah and was in the state of circumcision? Or when Avraham Avinu did not have the bris milah and was in the state of uncircumcision?

Not in circumcision, but in uncircumcision! And he received the ot (sign or distinguishing mark) of the milah (circumcision) as a chotam (seal) of the Tzidkat HaEmunah (the Righteousness of Faith) which he had in his uncircumcision, in order that he might be father of all who believe through uncircumcision, that to be YITZDAK IM HASHEM might be reckoned, counted to them as well,

And in order that he might be Av (Father) to the Nimolim (Circumcised ones), to those who are not only HaNimolim but also who follow in the footsteps of the emunah of Avraham Avinu, which he had in [his] uncircumcision.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
Is this blessing experienced by the circumcised ones [*i.e., the Jews only*] or by the uncircumcised ones [*i.e., the Gentiles*] also? We are saying, "Abraham's faith was credited to him for righteousness." [*But*] when was he given credit [*i.e., for being righteous*]? Was it after he was circumcised, or before? It was before he was circumcised, not afterward. He received the sign of circumcision as a seal [*confirming*] that he had been [*considered*] righteous because of the faith he had before being circumcised. Thus, he became the [*spiritual*] father of all people who believe [*in God*], even though they have not been circumcised, so that they could

be considered righteous [by their faith]. And he also became the father of circumcised people [i.e., the Jews], who are not only circumcised, but who also follow the [same] example of faith [in God] which our forefather Abraham had before he was circumcised.

Brodie's Expanded Trans.

Therefore, is this happiness for the circumcision as well as the uncircumcision? For we quote: Faith was credited to Abraham because of [the imputation of Christ's] righteousness.

How then was it [God's righteousness] credited? When he was in the status of circumcision [Jewish status] or in the status of uncircumcision [Gentile status]? Not in the status of circumcision, but rather in the status of uncircumcision.

In fact, he received the physical sign of circumcision, a confirming seal of righteousness by faith in the status of uncircumcision [Gentile status], so that this same one [Abraham] might be the pattern of all those who believe while in the status of uncircumcision [Gentiles], so that righteousness is imputed to them as well,

And the pattern of circumcision not only to those from circumcision, but also to those advancing in rank [following his footsteps] according to faith, like our ancestor Abraham in the state of uncircumcision.

The Expanded Bible
Jonathan Mitchell NT

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So then, [is] this happiness (or: blessedness) upon the Circumcision, or upon the Uncircumcision as well (or: also)? Emphatically we are habitually reiterating, "The faith and trust is logically considered [to be] in Abraham into accordance with the Way pointed out (or: Faith was accounted to and reckoned for Abraham for Righteousness - fair and equitable dealings and rightwised existence)." [Gen. 15:6] How then is it or was it logically considered or calculated (or: How then was it put to the account and reckoned) – with [his] being (= when he was) in circumcision, or in uncircumcision? Not in circumcision, but on the contrary, in uncircumcision!

Then later he received (or: took hold of; obtained) circumcision as a mark and a sign (or: circumcision's sign) – a seal (or: a stamped impression of a seal or signet ring which shows both possession and authority) of and from the accordance with the Way pointed out, which is faith (or: of a rightwised relationship with fair and equitable dealings from trust and which has the character and qualities of conviction; or: from faith's own righteousness), pertaining to the [situation of being] within the uncircumcision (or: = the right covenantal relationship corresponding to the faith he had while in his uncircumcised state), in order for him to be a father of all the people habitually believing and trusting by way of uncircumcision [and moving them] into [the place for] the accordance with the Way pointed out (or: the rightwised relationships characterized by fair and equitable dealings; the well-ordered life that is pointed in the right direction; = covenantal inclusion) to be logically considered in them (or: reckoned and reasonably concluded to them; calculated, accounted and credited for them) also –

and as well, a father of [the] Circumcision, [yet] not to (or: for) those out of circumcision only, but rather also to (for; in; by; with) those continuously advancing in line with the elements of the faith (or: walking orderly by the first principles of trust and reliant allegiance) – in the footprints of our father Abraham – within uncircumcision (or: in uncircumcision, in union with the footprints of the faith of our father Abraham).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

Therefore, is this blessing for those who are circumcised [Literally “the circumcision”], or also for those who are uncircumcised [Literally “the uncircumcision”]? For we say, “Faith was credited to Abraham for righteousness.” [A quotation from Gen 15:6] How then was it credited? While he [*Here “while ” is supplied as a component of the participle (“was”) which is understood as temporal] was circumcised [Literally “in circumcision”] or uncircumcised [Literally “in uncircumcision”]? Not while circumcised [Literally “in circumcision”] but while uncircumcised [Literally “in uncircumcision”]! And he received the sign of circumcision as a seal [Or “confirmation”] of the righteousness by faith which he had while uncircumcised [Literally “in uncircumcision”], so that he could be the father of all who believe although they are uncircumcised [Literally “through uncircumcision”], so that righteousness could be credited to them, [Some manuscripts have “could be credited to them also”] and the father of those who are circumcised [Literally “of the circumcision”] to those who are not only from the circumcision, but who also follow in the footsteps of the faith of our father Abraham which he had while uncircumcised [Literally “of the in uncircumcision faith of our father Abraham”].

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

||This happiness|| then, [is it] for the circumcision, or for the uncircumcision?

For we say—

His faith was reckoned’ unto Abraham as righteousness^d.

How, then, was it reckoned? When he was [in circumcision], or in uncircumcision?

Not in circumcision, but in uncircumcision;

And [a sign] he received [namely] of circumcision,^e

A seal of the righteousness of the faith which he had *while yet uncircumcised*;

To the end he might be father of all’ that believe during uncircumcision,

To the end {the same} righteousness [might be reckoned unto them],—

And father of circumcision—

Unto them who are not of circumcision only,

But who also walk in the steps of the faith [while yet uncircumcised] of our father

Abraham.

^d Gen. xv. 6.

^e Gen. xvii. 11.

The Spoken English NT

Now, is this blessing for those who are circumcised, or is it also for those who are uncircumcised? Remember,^f we said that “Abraham’s faith was credited to him as being in the right.”

So when was it credited? Was it when he was in a state of circumcision, or of uncircumcision? It was not in circumcision, but in uncircumcision!

And he received the sign of circumcision as a seal of^g the right standing by faith that he had while he was uncircumcised. That way he could be the father of all those who believe while in the state of uncircumcision, so that their belief may be credited to them as being in the right!

Our father Abraham is also father to those who are circumcised, who do not simply have circumcision,^h but who also follow in the footsteps of faith that he took when he was in uncircumcision.

f. Lit. “For,” referring to the quotation recently cited.

g. Lit. “as a seal on.” See “Bible Words,” under “seal.”

h. More literally, “to those who come not only out of circumcision.”

Wilbur Pickering’s New T.

Before circumcision

Is this blessing then only for the circumcised, or also for the uncircumcised? Since we say that faith was credited to Abraham as righteousness, how then was it credited? After he was circumcised or while still uncircumcised? Not circumcised, but uncircumcised! And he received the sign of circumcision, a seal of the righteousness from his faith while still uncircumcised, so that he might be the father

of all those who believe while uncircumcised, in order that this righteousness may be credited to them also,⁴ and the father of the circumcised—not only those who are circumcised, but especially those who follow in the footsteps of the faith of our father Abraham while still uncircumcised.⁵

(4) We non-Jews may wonder why Paul is spending so much time on the subject of circumcision, but to the Jews of that day it was BIG.

(5) The point is that physical circumcision is not enough; one must believe.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . So [is] this happiness upon the circumcision, or also upon the uncircumcision? For we say, "His faith was accounted to Abraham for righteousness." [Gen 15:6] How then was it accounted? He being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision! And he received a sign of circumcision, a seal [fig., proof] of the righteousness of the faith, the [faith while] in the uncircumcision, for him to be a father of all the ones believing through uncircumcision [or, although uncircumcised], for the righteousness to also be accounted to them; and a father of circumcision to the [ones] not of circumcision only, but to the ones keeping in line with [fig., following in] the footsteps of the faith of our father Abraham, the [faith he had while] in the uncircumcision.

Berean Literal Bible .

Bill Puryear translation

[Is] this blessing then for the benefit of the circumcision [only] or for benefit of the uncircumcised also? In reply we say, 'His faith was credited to Abraham as righteousness.'

How then was it [God's righteousness] credited? While he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision.

In fact he received the mark of circumcision, a seal of the righteousness because of faith which [occurred] in the status of uncircumcision, so that he might be the prototype of all who believe during uncircumcision, in order that [divine] righteousness might be credited to them,

and the prototype of circumcision to those not from the circumcision [Jews] only but also to those who advance in the ranks from the source of the doctrine of our ancestor Abraham in uncircumcision.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Is this esteeming then pronounced on the circumcision, or on the uncircumcision also? For we say, To Abraham his trust was counted for vindication. How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the vindication of the trust which he had while he was in uncircumcision; that he might be the father of all those that trust, though they are in uncircumcision, that vindication might be counted to them also; and the father of circumcision to them who not only are from the circumcision, but who also walk in the steps of that show the trust of our father Abraham which he had in uncircumcision.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version . good fortune

- Modern Literal Version 2020 .
- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- R. B. Thieme, Jr. translation .

Is this blessing therefore for the circumcision [the Jews] only? Or is it also for the uncircumcised [the Gentiles] also? For we contend that his faith was credited to Abraham for righteousness.

How then was it credited? While he was in circumcision, or in uncircumcision? [Answer] Not in circumcision but in uncircumcision.

In fact he received the ritual mark of circumcision, a seal of the righteousness from the faith [which he exercised toward Christ] in the status of uncircumcision; that the same one [uncircumcised Abraham] might be a pattern [= father] to all who believe during uncircumcision; that divine righteousness might be credited to them.

And the pattern of circumcision, not only to those from circumcision [Jews], but also to those who advance in the ranks from the source of doctrine, like our ancestor Abraham in uncircumcision.

R. B. Thieme, Jr. trans2

Is this blessing of the principle of salvation therefore for the Jews or circumcision only, or also for the not yet cut in a circular fashion, the uncircumcision or gentiles also (Is there a Jewish monopoly on salvation)? For we always consistently contend that his faith for Adjustment to the Justice of God was credited or imputed to the advantage of Abraham for Absolute Righteousness. How then was it credited to him? While he was in circumcision or Uncircumcision? Not in circumcision but in Uncircumcision. In fact he received without earning the token, sign or ritual mark of circumcision as a seal and guarantee confirming and validating the righteousness which he received from the faith which he exercised while he was in the status of uncircumcision. The purpose was that this same one uncircumcises Abraham might be the ancestral pattern to all who believe during uncircumcision and who thus have righteousness instantly imputed to them, and the father or pattern of circumcision, believers who reach Maturity Adjustment to the Justice of God, who are not only from the circumcision but who also advance in ranks learning doctrine by marching under authority consistently using the Grace Apparatus for Perception, from the source of Bible Doctrine like our ancestor Abraham in uncircumcision.

- Revised Geneva Translation .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness . those believing
- Webster's Translation .
- World English Bible .
- Worrell New Testament .

The gist of this passage:

9-12

Romans 4:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Romans 4:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarismos (μακαρισμός) [pronounced mahk-ahr-ihs-MOSS]	<i>declaration of blessedness [or, happiness]; to utter a declaration of blessedness upon one; to pronounce one blessed; considering one being blessed [happy]</i>	masculine singular noun; nominative case	Strong's #3108
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, accusative case	Strong's #4061
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, accusative case	Strong's #203

Translation: [Is] this declaration of blessing, therefore, for the circumcision [only], or [is it] also for the uncircumcision?

This declaration of blessing was just quoted in the previous two verses: Romans 4:7–8 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin." (ESV)

Paul asks the question—is this blessing only for the Jews or can the gentiles get in on this? Paul uses the terms *circumcision* and *uncircumcision*; but they refer to Jews and gentiles.

Paul is going to execute some extraordinary reasoning in this paragraph. Bear in mind, the Jews see their relationship with God as special (it is), as they have the Law and they are circumcised. Paul has already reasoned with them that, having the Law is not enough; and that those who, by nature, follow the law—they are every bit as well off as the Jews. But what about this whole circumcision thing? Paul's logic at this point is going to be devastating.

Romans 4:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, present active indicative	Strong's #3004
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, aorist passive indicative	Strong's #3049
Thayer definitions: 1) <i>to reckon, count, compute, calculate, count over; 1a) to take into account, to make an account of; 1a1) metaphorically to pass to one's account, to impute; 1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight; 1b) to number among, reckon with; 1c) to reckon or account; 2) to reckon inward, count up or weigh the reasons, to deliberate; 3) by reckoning up all the reasons, to gather or infer; 3a) to consider, take into account, weigh, meditate on; 3b) to suppose, deem, judge; 3c) to determine, purpose, decide.</i>			
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
hē (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Romans 4:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

See v. 4:5b.

Translation: For we keep on saying, the faith was credited to Abraham for righteousness.

Paul adds, *we keep on asserting that Abraham's faith was credited to him for righteousness.* This is a true fact and it is found all the way back in Genesis 15:6.

Romans 4:9 [Is] this declaration of blessing, therefore, for the circumcision [only], or [is it] also for the uncircumcision? For we keep on saying, the faith was credited to Abraham for righteousness. (Kukis mostly literal translation)

So, there is this blessing which David spoke of; and this righteousness by faith which is applied to Abraham. Paul's Jewish audience is agreeing with this and nodding their heads. So far, they are right there with Paul.

Romans 4:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pôs (πῶς) [pronounced <i>pohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ah-ee</i>]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, aorist passive indicative	Strong's #3049

Translation: In what way, therefore, was it credited?

Then Paul asks, *in what way was this righteousness credit to Abraham?* The interrogative particle is pōs (πῶς) [pronounced *pohç*], and it is usually translated, *how, in what manner, in what way.* However, given the context,

we can understand this to mean, *in what state, circumcised or uncircumcised?* Strong's #4459. That is, *was Abraham in a state of circumcision or uncircumcision when he was credited with the righteousness of God?*

Romans 4:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4061
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; dative, locative or instrumental case	Strong's #5607 (present participle of Strong's #1510)
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, dative, locative or instrumental case	Strong's #203

Translation: [Did] he keep on being in [a state of] circumcision or [in a state of] uncircumcision?

Romans 4:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4061
allá (ἀλλά) [pronounced ah-l-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235

Romans 4:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, dative, locative or instrumental case	Strong's #203

Translation: [Abraham was] not in [a state of] circumcision but in uncircumcision.

The Jews understand how they have been set up because they immediately know the answer to this. Abraham was not circumcised in Genesis 15:6. This is Abraham when he was a young man. He won't be circumcised until age 99. So God pronounced Abraham righteous when he was uncircumcised.

Do you see how Paul set his audience up? Abraham is considered the father of the Jews, but he was pronounced righteous while uncircumcised. So we have been reading about all of these blessings, citing David and citing Abraham; and Paul has pointed out something that these Jews have never thought about before—Abraham was called righteous while uncircumcised.

Romans 4:10 In what way, therefore, was it credited? [Did] he keep on being in [a state of] circumcision or [in a state of] uncircumcision? [Abraham was] not in [a state of] circumcision but in uncircumcision. (Kukis mostly literal translation)

Romans 4:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
sêmeíon (σημείον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter singular noun; accusative case	Strong's #4592
lambánō (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person singular, aorist active indicative	Strong's #2983
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061

Romans 4:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sphragís (σφραγίς) [pronounced scrag-ECE]	<i>seal; the seal placed upon books; a signet ring; the inscription or impression made by a seal; of the name of God and Christ stamped upon their foreheads; a signet (as fencing in or protecting from misappropriation); the stamp impressed (as a mark of privacy, or genuineness)</i>	feminine singular noun; accusative case	Strong's #4973
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, dative, locative or instrumental case	Strong's #203

Translation: He received the sign of circumcision—[which was] a seal of the righteousness of the faith—this [righteousness of the faith occurred while he was] in the [state of] uncircumcision;...

Paul now talks about Abraham receiving the sign of circumcision. This was the seal of his righteousness of faith, but Abraham's righteousness occurred long before he was circumcised.

Romans 4:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
patēr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, present active participle; genitive/ablative case	Strong's #4100
diá (διά) [pronounced dee-AH]	<i>1) through; 1a) of place; 1a1) with; 1a2) in; 1b) of time; 1b1) throughout; 1b2) during; 1c) of means; 1c1) by; 1c2) by the means of; 2) through; 2a) the ground or reason by which something is or is not done; 2a1) by reason of; 2a2) on account of; 2a3) because of for this reason; 2a4) therefore; 2a5) on this account</i>	preposition	Strong's #1223

Romans 4:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akrobustía (ἀκροβυστία) [pronounced ak-rob- oos-TEE-ah]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, genitive/ablative case	Strong's #203

Translation: ...for him to keep on being [the] father of all the believing ones through uncircumcision,...

Abraham is known to all Jews as their father. He is the first Jew. Now Paul tells them, *Abraham is the father of all those who believe even those who are uncircumcised* (because Abraham was uncircumcised when he believed in the Revealed God).

Romans 4:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
logizomai (λογίζομαι) [pronounced log-IHD- zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	aorist passive infinitive	Strong's #3049
Thayer definitions: 1) to reckon, count, compute, calculate, count over; 1a) to take into account, to make an account of; 1a1) metaphorically to pass to one's account, to impute; 1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight; 1b) to number among, reckon with; 1c) to reckon or account; 2) to reckon inward, count up or weigh the reasons, to deliberate; 3) by reckoning up all the reasons, to gather or infer; 3a) to consider, take into account, weigh, meditate on; 3b) to suppose, deem, judge; 3c) to determine, purpose, decide.			
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Romans 4:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

Translation: ...in order for the righteousness to be credited to them.

These uncircumcised folk believed in Jesus Christ. They were in a state of uncircumcision, just like Abraham when they believed. Well, if Abraham is righteous, then they are righteous. If Abraham was declared righteous while uncircumcised, then they are righteous despite being uncircumcised.

The gentiles in Rome were saved by faith alone in Christ alone. Abraham is also their father in the faith. One might argue that Abraham was even more their father as, he was saved while uncircumcised.

Romans 4:11 He received the sign of circumcision—[which was] a seal of the righteousness of the faith—this [righteousness of the faith occurred while he was] in the [state of] uncircumcision; for him to keep on being [the] father of all the believing ones through uncircumcision, in order for the righteousness to be credited to them. (Kukis mostly literal translation)

Romans 4:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962
peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061

Romans 4:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μονον (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440

Translation: And the father to [them] of [the] circumcision [but he is] not [the father] out from the circumcision alone,...

So Abraham is not just the father of the circumcision. He believed in God and this was credited to him as righteousness. This took place before he was circumcised. Is Abraham not, therefore, the father of the Uncircumcised?

Do you see how brilliant Paul's logic is here.

Romans 4:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
stoicheô (στοιχέω) [pronounced stoy-KHEH-oh]	<i>marching in (military) rank; the ones keeping step; (figuratively) conforming to virtue and piety, walking (orderly, judiciously, righteously; in the footsteps of)</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #4748
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
íchnê (ἵχνη) [pronounced IKH-nay]	<i>footprints, tracks, footsteps; steps; in the NT, metaphorically of imitating the example of any one</i>	neuter plural noun; dative, locative or instrumental case	Strong's #2487
tês (τῆς) [pronounced tayç]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Romans 4:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akrobustía (ἀκροβυστία) [pronounced <i>ak-rob- oos-TEE-ah</i>]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, genitive/ablative case	Strong's #203
pístis (πίστις) [pronounced <i>PIHS- tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
hêmōn (ἡμῶν) [pronounced <i>hay- MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
Abraam (Ἀβραάμ) [pronounced <i>ab-rah- AHM</i>]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: ...but the ones walking in the steps of the faith [while] in uncircumcision [also are] of our father Abraham. (Kukis mostly literal translation)

The Romans have walked in the steps of faith—they have believed in Jesus Christ. For all intents and purposes, Abraham is their father also.

Romans 4:12 And the father to [them] of [the] circumcision [but he is] not [the father] out from the circumcision alone, but the ones walking in the steps of the faith [while] in uncircumcision [also are] of our father Abraham. (Kukis mostly literal translation)

Romans 4:9–12 [Is] this declaration of blessing, therefore, for the circumcision [only], or [is it] also for the uncircumcision? For we keep on saying, the faith was credited to Abraham for righteousness. In what way, therefore, was it credited? [Did] he keep on being in [a state of] circumcision or [in a state of] uncircumcision? [Abraham was] not in [a state of] circumcision but in uncircumcision. He received the sign of circumcision—[which was] a seal of the righteousness of the faith—this [righteousness of the faith occurred while he was] in the [state of] uncircumcision; for him to keep on being [the] father of all the believing ones through uncircumcision, in order for the righteousness to be credited to them. And the father to [them] of [the] circumcision [but he is] not [the father] out from the circumcision alone, but the ones walking in the steps of the faith [while] in uncircumcision [also are] of our father Abraham. (Kukis mostly literal translation)

Romans 4:9–12 Is this declaration of blessing, therefore, for the circumcision only, or might it also be for the uncircumcision? For we keep on saying, the faith was credited to Abraham for righteousness. In what was

Abraham when this righteousness was credited? Was he in a state of circumcision or in a state of uncircumcision? Abraham was declared righteous when uncircumcised! He was not circumcised when he believed in the Lord. He received the sign of circumcision later on—which circumcision became a seal of the righteousness of the faith—but this righteousness of the faith occurred while he was in the state of uncircumcision. Therefore, Abraham keeps on being the father of all the believing ones who are in uncircumcision, in order for the righteousness to be credited to them as well. So Abraham is not only the father of the circumcision but alone, but of the uncircumcision as well. Those ones walking in the steps of the faith while in uncircumcision also are of our father Abraham. (Kukis paraphrase)

Vv. 13–18 is primarily is logical whole. However, almost every translation puts a period at the end of v. 15, so I will divide this section into two parts.

I can tell by the painfully literal translation that this passage will be difficult to unravel. However, I am reasonably satisfied with the final translation set.

For not through a Law the promise to Abraham or to the seed of him, to the heir, to him to keep on being of a world but through righteousness of faith. For if the heirs out from Law had been emptied the faith and had been idled the promise, for the law keeps on performing, but where no keeps on being a law nor a violation.

Romans
4:13–15

For the promise to Abraham and to his seed [was] not through the Law; [the promise] to him to keep on being heir of the world but instead [came through] the righteousness of faith. For if the heirs [received this promise] out from the Law, [then] faith would have been rendered empty and the promise deprived of [its] power. For you see, the Law keeps on bringing about wrath [from God] but where [there is] no Law, there is no transgression [of the Law].

For the promises made by God to Abraham and to his seed were not given by means of the Law because the Law simply did not exist at that time. The promise made to him to be heir of the world came through the righteousness of faith (God promised him and he believed). For if the heirs received this promise out from the Law, then faith of Genesis 15:6 would have been rendered empty and the promise of God deprived of its power. For you see, the Law keeps on bringing about wrath from God (because it keeps being violated) but where there is no Law, there is no transgression of the Law.

Here is how others have translated this passage:

Ancient texts:

- | | |
|----------------------------|--|
| Westcott-Hort Text (Greek) | For not through a Law the promise to Abraham or to the seed of him, to the heir, to him to keep on being of a world but through righteousness of faith. For if the heirs out from Law had been emptied the faith and had been idled the promise, for the law keeps on performing, but where no keeps on being a law nor a violation. |
| Complete Apostles Bible | For the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.
For if those who are of the law are heirs, faith is made void and the promise has been nullified,
because the law produces wrath; for where there is no law neither is there transgression. |
| Douay-Rheims 1899 (Amer.) | For not through the law was the promise to Abraham or to his seed, that he should be heir of the world: but through the justice of faith. |

For if they who are of the law be heirs, faith is made void: the promise is made of no effect.

For the law worketh wrath. For where there is no law, neither is there transgression.

Holy Aramaic Scriptures
Original Aramaic NT

.
For it was not by The Written Law that The Promise came to Abraham and his seed, that he would be the heir to the universe, but by the righteousness of his faith.

For if these who are of The Written Law were the heirs, faith would have been worthless and The Promise would have been void.

For The Written Law is the worker of wrath, for where there is no Written Law, neither is there a violation of The Written Law.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For God's word, that the earth would be his heritage, was given to Abraham, not through the law, but through the righteousness of faith.

For if they who are of the law are the people who get the heritage, then faith is made of no use, and the word of God has no power;

For the outcome of the law is wrath; but where there is no law it will not be broken.

Bible in Worldwide English

God promised Abraham and his family that the world would belong to them. God did not make the promise because Abraham obeyed the law. But he made the promise because Abraham believed him and was put right with God.

If the world will belong to people who obey the law, it is of no use to believe God. And the promise is no good.

Because of the law, God is angry. Where there is no law, no one breaks the law.

Easy English

Easy-to-Read Version–2008

.
Abraham and his descendants received the promise that they would get the whole world. But Abraham did not receive that promise because he followed the law. He received that promise because he was right with God through his faith. If people could get God's promise by following the law, then faith is worthless. And God's promise to Abraham is worthless, because the law can only bring God's anger on those who disobey it. But if there is no law, then there is nothing to disobey.

God's Word™

So it was not by obeying Moses' Teachings that Abraham or his descendants received the promise that he would inherit the world. Rather, it was through God's approval of his faith. If those who obey Moses' Teachings are the heirs, then faith is useless and the promise is worthless. The laws in Moses' Teachings bring about anger. But where laws don't exist, they can't be broken.

Good News Bible (TEV)

When God promised Abraham and his descendants that the world would belong to him, he did so, not because Abraham obeyed the Law, but because he believed and was accepted as righteous by God. For if what God promises is to be given to those who obey the Law, then faith means nothing and God's promise is worthless. The Law brings down God's anger; but where there is no law, there is no disobeying of the law.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	God promised Abraham and his descendants that he would give them the world. This promise wasn't made because Abraham had obeyed a law, but because his faith in God made him acceptable. If Abraham and his descendants were given this promise because they had obeyed a law, then faith would mean nothing, and the promise would be worthless. God becomes angry when his Law is broken. But where there isn't a law, it cannot be broken.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	God promised Abraham and his descendants that they would have an heir who would reign over the world. This royal promise was not fulfilled because Abraham kept all the law, but through the righteousness that was transferred by faith. For if keeping the law earns the inheritance, then faith is robbed of its power and the promise becomes useless. For the law provokes punishment, and where no law exists there cannot be a violation of the law.
Plain English Version	.
UnfoldingWord Simplified T.	God promised Abraham and his descendants that they would possess the world. But when he promised that, it was not because Abraham was obeying any law. Instead, it was because Abraham believed that God would do what he promised. So God put Abraham right with himself. If people possess the world because they obey God's law, then it is useless to trust in God for anything, and his promise means nothing. Remember that in reality, God says in his law that he will punish anyone who does not perfectly obey it. Also remember, however, that for people who have no law, it is impossible to disobey it.
Williams' New Testament	For the promise made to Abraham and his descendants, that he should own the world, was not conditioned on the law, but on the right standing he had with God through faith. For if the law party is to possess the world, then faith has been nullified and the promise has been made null and void. For the law results in wrath alone, but where there is no law, there can be no violation of it.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, the promise to Abraham or to his seed (for him to be an inheritor of <i>the</i> world) <i>is</i> not through <i>the</i> law, but through <i>the</i> right way of trust; for if the inheritors <i>are</i> from <i>the</i> law, the trust has been meaningless, and the promise has been rendered useless. You see, the law works on and completes punishment, but where there is no law, neither <i>is there</i> a violation.
Common English Bible	.
Len Gane Paraphrase	For the promise that he should be the heir of the world [was] not to Abraham or his descendants through the law but through the righteousness [which comes] by faith. For if those who are of the law [are] heirs, faith is meaningless and the promise worthless, because the law brings about wrath. [This is] because where there is no law, there is no law breaking.
A. Campbell's Living Oracles	For the promise to Abraham, that he should be the heir of a world, was not to him, nor to his seed, through law; but through a righteousness of faith. For if they who are of law are heirs; faith is rendered vain, and the promise is made of no effect. Farther, the law works out wrath; but where law is not, there is no transgression.
New Advent (Knox) Bible	.
NT for Everyone	.

20th Century New Testament For the promise that he should inherit the world did not come to Abraham or his descendants through Law, but through the righteousness due to faith. If those who take their stand on Law are to inherit the world, then faith is robbed of its meaning and the promise comes to nothing! Law entails punishment; but, where no Law exists, no breach of it is possible.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	God's promise to Abraham and his descendants that the world would belong to him was not based on his keeping of the law, but because he was made right through his trust in God. For if the promised inheritance is based on keeping the law, then the issue of trusting God is not necessary, and the promise is pointless. For the law results in punishment*—but if there's no law then it cannot be broken.
International Standard V	<i>The Promise Comes through Faith</i> For the promise that he would inherit the world did not come to Abraham or to his descendants through the Law, but through the righteousness produced by faith. For if those who were given the Law [Lit. those of the law] are the heirs, then faith is useless and the promise is worthless, for the Law produces wrath. Now where there is no Law, neither can there be any violation of it.
Lexham Bible	<i>The Promise to Abraham Secured through Faith</i> For the promise to Abraham or to his descendants, <i>that</i> he would be heir of the world, <i>was</i> not through the law, but through the righteousness by faith. For if those of the law <i>are</i> heirs, faith is rendered void and the promise is nullified. For the law produces wrath, but where <i>there</i> is no law, neither <i>is there</i> transgression.
Montgomery NT	For the promise that he should be heir of the world did not come to Abraham or to his posterity through law, but through faith-righteousness. For if those who are righteous through law are heirs, faith is empty and the promise becomes void. For law works wrath; but where there is no law, neither is there transgression.
NIV, ©2011	.
Riverside New Testament	It was not through the Law that the promise came to Abraham or to his descendants that he should be the heir of the world, but through the righteousness of faith. For if those who are of the Law are heirs, faith is emptied of value and the promise is nullified. For the Law works wrath. But where there is no law, neither is there lawbreaking.
Leicester A. Sawyer's NT	For the promise to Abraham and his posterity that he should inherit the world was not through the law but through the righteousness of faith. For if the subjects of the law are heirs, the faith is done away and the promise abrogated. For the law produces wrath; for where there is no law there is no transgression.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	. none effect
Weymouth New Testament	Again, the promise that he should inherit the world did not come to Abraham or his posterity conditioned by Law, but by faith-righteousness. For if it is the righteous through Law who are heirs, then faith is useless and the promise counts for nothing. For the Law inflicts punishment; but where no Law exists, there can be no violation of Law.
Wikipedia Bible Project	For God's promise to Abraham and his descendants that the world would belong to him was not based on his law-keeping, but that he was made right through his trust in God. Because if the inheritance is law-based, then the issue of trusting God is

not valid, and the promise is pointless, for the law results in punishment—but if there is no law then it cannot be broken.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2011) .

New Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Hebraic Roots Bible .

For the promise was not through Law to Abraham, or to his seed, for him to be the heir of the world, but through a righteousness of faith. For if they who are of the law were heirs, faith would be made void, and the promise of no effect. For the Law works out wrath; for where there is no instruction in the Torah against an action, then there is no transgression.

Holy New Covenant Trans. .

God's promise to Abraham and his descendants (that Abraham would inherit the world) did not come through the law. Instead, it came through being made right which comes by faith. If we are truly heirs because of the law, faith means nothing and God's promise is worthless because the law brings punishment from God. Where no law exists, there can be no sin.

The Scriptures 2009 .

For the promise that he should be the heir of the world, was not to Abraham or to his seed through the Torah, but through a righteousness of belief. For if those who are of the Torah are heirs, belief has been made useless, and the promise has been nullified, for the Torah works out wrath, for where there is no Torah there is no transgression.

Tree of Life Version .

For the promise to Abraham or to his seed—to become heir of the world—was not through law, but through the righteousness based on trust. For if those who are of the Torah are heirs, trust has become empty and the promise is made ineffective. For the Torah brings about wrath; but where there is no law, neither is there a violation.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament .

...not for through law {is} The Promise [to] the abraham or [to] the seed [of] him the+ heir him to be [of] world but through right [of] faith {is She} if for {are} The from law Heirs has been emptied The Faith and has been released The Promise The for Law anger works where but not is Law not {is} Violation...

Alpha & Omega Bible .

Awful Scroll Bible .

For the heralding-beforehand, for him to be the heir of the world, was not to Abraham, either to his seed, by the means of the Law, however, by means of the virtuousness of confidence.

For, if those out of the Law are lawfully-allotted, confidence has been made empty, and the heralding-beforehand has been rendered-accordingly-idle.

For the Law accordingly-works-out wrath, for where there is no law, there are yet-not steps-beside.

Concordant Literal Version .

For not through law is the promise to Abraham, or to his Seed, for him to be enjoyer of the allotment of the world, but through faith's righteousness."

For if those of law are enjoyers of the allotment, faith has been made void and the promise has been nullified, for the law is producing indignation. Now where no law is, neither is there transgression."

exeGeses companion Bible

JUSTIFICATION VS THE TORAH

For the pre-evangelism he had,
being the heir of the cosmos,
was not to Abraham or his sperma through the torah,
but through the justness of trust.
For if they of the torah are heirs
trust is voided;
and the pre-evangelism inactivated:
indeed the torah works wrath:
for where no torah is, no transgression is.

God's Truth (Tyndale)
Orthodox Jewish Bible

For the havtachah (promise) to Avraham Avinu and his zera (seed), that he should be Yoresh HaOlam (Heir of the World), did not come through the context of law but through the Tzidkat HaEmunah (the Righteousness of Faith).
For if the salvation-byworks legalists are yoreshim (heirs), emunah (faith) is rendered invalid and the havtachah (the promise) is annulled,
for the Torah brings about the Charon Af Hashem (Ro 1:18; 3:20; SHEMOT 32:8-10), and where there is no Torah there is no peysha (transgression, rebellion, violation of the Law).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

For it was not through [obedience to] law [See 3:31] that the promise to Abraham or his descendants of inheriting [the best of] the world [was made], but through their being considered righteous because of faith [in God]. For if [only] those who are obedient to the law deserve an inheritance, [then their] faith [in God] is for nothing, and God's promise is nullified. For the law brings [God's] wrath [i.e., because of man's failure to obey it perfectly], but where there is no law, there is no [responsibility for] sin.

Brodie's Expanded Trans.

For the promise to Abraham concerning his seed, to be heir of the world [blessings from the Abrahamic covenant], was not through the law [Abraham lived 430 years before the law was given], but through the [imputed] righteousness of faith [unconditional covenant].
For if they [Abraham's seed] are heirs through the law, faith has been voided and is permanently invalidated and the promise [unconditional elements of the Abrahamic covenant] is cancelled.
For the law brings about wrath; but where there is no law [among Gentiles], there is no distortion .

The Expanded Bible
Jonathan Mitchell NT

For not through (a; or: [the]) law [is/was] the Promise to (for; in) Abraham, or to (for; in) his seed (offspring; posterity), [for] him to be an heir of [the] aggregate of humanity (or: the one receiving and enjoying an allotted System of culture: the world of society), but on the contrary, through a [covenantal]-rightwisdom which is faith and creates faithfulness (or: faith's righteousness and justice; a placing in right relationship and a keeping in the Way pointed out which belongs to and comes from faith, reliance and trust; trust's way of life which results in fair and equitable dealings; fairness and equity from conviction).
You see, if the ones out of law (or: = those who have [the] Law as their origin) [are] heirs (inheritors and enjoyers of the allotment), [then] the faith has been made

empty (void; vain) and is now without content, and the Promise has been rendered useless (has been permanently unemployed and idle; has been annulled and is inoperative).

For you see, the Law is by labor constantly effecting personal emotion from intrinsic fervor or natural propensity (or: is working-down anger and wrath; is producing indignation; is fully accomplishing a teeming, passionate impulse or a disposition of desire). Yet (or: Now) where no law is existing (or: where there is no custom), neither [is there] a stepping to the side (a transgression; a violation; a breach).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. For ||not through means of law|| doth the promise belong unto Abraham or unto his seed,—
 That he should be heir of the^f world;
 But |through a righteousness by faith|.
 For <if |they who are of law|^g are heirs>
 Made void is faith,
 And of no effect is the promise.^h
 For ||the law|| worketh out |anger|,
 But <where there is no law> neither is there transgression.
^fOr: “a.”
^gOr: “such by law.”
^hCp. Gal. iii. 17, 18.

The Spoken English NT After all, the promise to Abraham, or to his offspring,ⁱ did not come through the Law. No, his promised inheritance of the world came through the right standing of faith! If it's those who have the Law^j who are the inheritors, then faith has been sapped of all meaning,^k and the promise has been nullified. The Law brings about God's wrath! But to the person who does not have the Law, there is no breaking of it.
 i. Lit. “seed.”
 j. More literally, “those who come out of the Law.” I think he's talking about those who have their identity constituted by their relationship with the Law.
 k. Lit. “faith has become emptied out.”

Wilbur Pickering's New T. **The promise**
 Now the promise that he would be the heir of the world⁶ was not to Abraham, or his seed, through law, but through the righteousness of faith. For if those who are of law are heirs, the faith is made empty and the promise has been invalidated; because the law produces wrath, since where there is no law neither is there transgression.⁷
 (6) Now what might 'heir of the world' mean? “In you all the families of the earth shall be blessed” (Genesis 12:3). Galatians 3:16 makes clear that the Seed, singular, refers to the Christ. In Matthew 5:13-14 the Christ called His disciples “the salt of the earth” and “the light of the world”. Paul states, “all things are yours . . . and you are Christ's . . . and Christ is God's” (1Corinthians 3:21-23). But during the millennial Messianic Kingdom the whole world will obey the Christ, who will rule the nations with 'a rod of iron' (Revelation 19:15).

(7) How can you cross a line that isn't there?

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation .
 For not by means of [the] Law [was] the promise to Abraham or to his seed [fig., descendents], [for] him to be the heir of the world, but by means of the righteousness of faith. For if the [ones who are] of [the] Law [are] heirs, faith has been made empty [or, has been deprived of power] and the promise has been nullified. For the Law produces wrath, for where [there] is no law, neither [is there] transgression.

Berean Literal Bible .

Bill Puryear translation

For not through the Law [is] the promise to Abraham or to his seed that he will be the heir of the world, but through righteousness by means of faith.
 For if [they are] heirs by means of the Law, and we assume they are, [then] that faith has been rendered void and that promise has been nullified.
 For the Law brings about judgment and punishment, but where the Law does not exist, neither [does] transgression.

C. Thomson updated NT .

Charles Thomson NT

For the promise that he should be heir of the world was not made to Abraham or his seed, during law, but during the righteousness of belief. For if they who are under law are heirs, the believing is made void, and the promise rendered of no effect. For the law operateth to produce wrath; for where there is no law, there is no transgression.

Context Group Version

For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the vindication of trust. For if those that are from the law are heirs, trust is made void, and the promise is made of no effect: for the law works retaliation; but where there is no law, neither is there transgression.

English Standard Version . adherents

Far Above All Translation

For the promise to Abraham or to his seed *was* not through *the* law, that he should be heir to the world, but *it was* through *the* righteousness of faith. For if those of *the* law *were* heirs, faith *would* have been made void, and the promise *would* have been invalidated, for the law engenders wrath, for where there is no law, neither *is there* transgression.

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

For* the promise was to Abraham, or to his seed, *for* him to be heir of the world, *but* not through *the* law, but through the righteousness of faith. For* if the ones from the law *are* heirs, the faith has been made void and the promise has been done-away-with. For* the law is working wrath; for* where there is no law, neither *is there* transgression.

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation For not through the law is that promise to Abraham and to his seed, that he will be the heir of the world, but through [imputed] righteousness by means of faith (in Christ).

For if they by means of the law are heirs [and we assume they are], then that faith has been voided with the result that it is permanently invalidated, and that promise (from the blessing of the justice of God) has been cancelled.

For the law brings about wrath [from the justice of God]; but where the law does not exist also no distortion of the law exists.

R. B. Thieme, Jr. trans2

For not through the law is that promise of the Abrahamic covenant to Abraham for his advantage or to his spiritual seed or all believers, that he, Abraham, will be the heir of the world but through the imputed righteousness from faith mechanic of Salvation Adjustment to the Justice of God. For if they by the law are heirs and we assume they are, that faith, as the means and mechanics of Salvation Adjustment to the Justice of God, has been voided in the past with the result it continues being void and with the result that it is permanently invalidated and the promises of all blessings to both Abraham and to US from maximum Adjustment to the Justice of God are completely canceled or abrogated. For in fact, the distorted Mosaic Law continually brings about anger or wrath seen as judgment from the Justice of God, but where the law does not exist there is no transgression, distortion or deviation of the law.

Revised Geneva Translation .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

13-15

Romans 4:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
diá (διά) [pronounced dee-AH]; spelled di (δι) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)

Romans 4:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επαγγελία (ἐπαγγελία) [pronounced ehp-ang-ehI-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, nominative case	Strong's #1860
τῷ (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Αβραάμ (Α'βραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
ἢ (ῆ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
τῷ (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
σπέρμα (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4690
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: For the promise to Abraham and to his seed [was] not through the Law;...

Abraham is separated from the Law by over 500 years. So, when God made promises to Abraham, they could not have been based upon the Law. The Law of Moses simply did not exist then.

So what was the basis of the promises which God made to Abraham? Faith. [Abraham believed God and it was credited to him as righteousness.](#) (Genesis 15:6)

Romans 4:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τῷ (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Romans 4:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klêronomos (κληρονόμος) [pronounced <i>klay-roh-OHM-oss</i>]	<i>an heir; inheritor</i> (literally or figuratively); by implication, a possessor; <i>one who receives by lot; in Messianic usage, one who receives his allotted possession by right of sonship; one who has acquired or obtained the portion allotted to him</i>	masculine singular noun, accusative case	Strong's #2818
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
kósmos (κόσμος) [pronounced <i>KOSS-moss</i>]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, genitive/ablative case	Strong's #2889

Translation: ...[the promise] to him to keep on being heir of the world...

Abraham himself was not being made heir to all of the world. The Seed of Abraham (Jesus Christ) would become heir to the world. That was God's promise to Abraham.

God promised to Abraham and to his heirs the land of Canaan. But that would be expanded to Abraham's Heir, the son of Abraham, the son of David, the son of Mary.

We keep on alluded back to Genesis 15:6, so we ought to view this entire chapter in its context.

Genesis 15 God's Promise to Abraham	
Scripture	Text/Commentary
Genesis 15:1 After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great."	
Genesis 15:2 But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?"	
Genesis 15:3 And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir."	
Genesis 15:4 And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir."	

Genesis 15 God's Promise to Abraham

Scripture	Text/Commentary
Genesis 15:5 And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be."	
Genesis 15:6 And he believed the LORD, and he counted it to him as righteousness.	
Genesis 15:7 And he said to him, "I am the LORD who brought you out from Ur of the Chaldeans to give you this land to possess."	
Genesis 15:8 But he said, "O Lord GOD, how am I to know that I shall possess it?"	
Genesis 15:9 He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon."	
Genesis 15:10–11 And he brought him all these, cut them in half, and laid each half over against the other. But he did not cut the birds in half. And when birds of prey came down on the carcasses, Abram drove them away.	
Genesis 15:12 As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him.	
Genesis 15:13–14 Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.	
Genesis 15:15–16 As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."	
Genesis 15:17 When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces.	
Genesis 15:18–21 On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."	

See **Genesis 15** ([HTML](#)) ([PDF](#)) ([WPD](#)) for the entire story.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What about this promise concerning *all the world*?

Psalm 2:7–9 I will tell of the decree: The LORD said to Me, "You are My Son; today I have begotten You. Ask of Me, and I will make the nations Your heritage, and the ends of the earth Your possession. You shall break them with a rod of iron and dash them in pieces like a potter's vessel." (ESV; capitalized) Even though David is the human author of this psalm, God is making this promise to the seed of David, to Jesus Christ, also known as David's Greater Son.

Psalm 72:11–15 May all kings fall down before him, all nations serve him! For he delivers the needy when he calls, the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence he redeems their life, and precious is their blood in his sight. Long may he live; may gold of Sheba be given to him! May prayer be made for him continually, and blessings invoked for him all the day! Although this psalm is clearly written of Solomon, it stands for the Lord Jesus Christ, in shadow form.

Romans 4:13c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i>]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343
pístis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...but instead [came through] the righteousness of faith.

God made promises to Abraham, not based upon Abraham's goodness or personal righteousness, but based upon his expressed faith in the Revealed God (Genesis 15:6).

Romans 4:13 For the promise to Abraham and to his seed [was] not through the Law; [the promise] to him to keep on being heir of the world but instead [came through] the righteousness of faith. (Kukis mostly literal translation)

Romans 4:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
klêronomoi (κληρονόμοι) [pronounced klay-roh-OHM-oy]	<i>heirs; inheritors (literally or figuratively); by implication, possessors; those receiving by lot; in Messianic usage, those receiving their allotted possession by right of sonship; those who have acquired or obtained the portion allotted</i>	masculine plural noun, nominative case	Strong's #2818

Translation: For if the heirs [received this promise] out from the Law,...

The heirs of Abraham are his son and grandson and the sons of Jacob. Abraham, Isaac, and Jacob all received similar promises made by God. Now, Paul here makes an assumption as a debater's technique. "Okay, let's say that the promises to Abraham and his heirs came from the Law (that is, from strict adherence to the Law).

Romans 4:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kenoô (κενόω) [pronounced kehn-OH-oh]	<i>to empty, to make empty; to deprive of force, to render vain (useless, of no effect); to cause a thing to be seen to be empty (hollow or false)</i>	3 rd person singular, perfect passive indicative	Strong's #2758
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102

Translation: ...[then] faith would have been rendered empty...

If the promises made to Abraham, Isaac, and Jacob and to their sons were based upon the Law, then faith would be empty; it would be vain; it would be useless.

Romans 4:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
katargeō (καταργέω) [pronounced <i>kaht-ahrg-EH-oh</i>]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	3 rd person singular, perfect passive indicative	Strong's #2673
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
ἐπαγγελία (ἐπαγγελία) [pronounced <i>ehp-ang-ehl-EE-ah</i>]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, nominative case	Strong's #1860

Translation: ...and the promise deprived of [its] power.

And these promises of God would be deprived of their power. Now, what is that power? The power of God! If all of these promises are based upon a strict adherence to the Law, then the basis of these blessings is Law, not God.

Romans 4:14 For if the heirs [received this promise] out from the Law, [then] faith would have been rendered empty and the promise deprived of [its] power. (Kukis mostly literal translation)

The key here is, where is that faith directed to? According to Genesis 15:6, the object of faith is God.

Romans 4:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
νόμος (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551

Romans 4:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orgê (ὀργή) [pronounced <i>ohr-GAY</i>]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; accusative case	Strong's #3709
katergázomai (κατεργάζομαι) [pronounced <i>kat-er-GAD-zom-ah-ee</i>]	<i>to perform, to accomplish, to achieve; to do, to bring about, to work out, to do that from which something results; to fashion, to render one fit for a thing</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2716

Translation: For you see, the Law keeps on bringing about wrath [from God]...

Furthermore, the problem with the Law is, it brings about judgment from God. It brings upon the wrath of God. It brings about God's anger and vengeance (these are anthropopathisms).

How many times do you recall in the Old Testament when a prophet came to the people saying, "Hey, by the way, kudos to you all for keeping the Law. Good job, everybody!" Never. Never happened, not even once.

When God's perfect Law is violated, that will fetch the wrath of God; not an effusive display of divine admiration.

Romans 4:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced <i>hoo</i>]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; nominative case	Strong's #3551
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
parabasis (παράβασις) [pronounced <i>par-AB-as-is</i>]	<i>violation, breaking of laws, transgression</i>	feminine singular noun; nominative case	Strong's #3847

Translation: ...but where [there is] no Law, there is no transgression [of the Law]. (Kukis mostly literal translation)

Now, there are both Jews and gentiles who are receiving this letter, and they all have their own perspectives. So, before one gentile can raise his hand and say, "Listen, I did not know about the Feast days; I did not know that I shouldn't be eating pork. Won't God cut me a break here?"

Paul says, "If there is no Law, then there is no transgression from that Law." But, let's be clear, this does not mean that every gentile is now off the hook.

Romans 4:15 For you see, the Law keeps on bringing about wrath [from God] but where [there is] no Law, there is no transgression [of the Law]. (Kukis mostly literal translation)

Romans 4:13–15 For the promise to Abraham and to his seed [was] not through the Law; [the promise] to him to keep on being heir of the world but instead [came through] the righteousness of faith. For if the heirs [received this promise] out from the Law, [then] faith would have been rendered empty and the promise deprived of [its] power. For you see, the Law keeps on bringing about wrath [from God] but where [there is] no Law, there is no transgression [of the Law]. (Kukis mostly literal translation)

Romans 4:13–15 For the promises made by God to Abraham and to his seed were not given by means of the Law because the Law simply did not exist at that time. The promise made to him to be heir of the world came through the righteousness of faith (God promised him and he believed). For if the heirs received this promise out from the Law, then faith of Genesis 15:6 would have been rendered empty and the promise of God deprived of its power. For you see, the Law keeps on bringing about wrath from God (because it keeps being violated) but where there is no Law, there is no transgression of the Law. (Kukis paraphrase)

vv. 13–18 are one set of grand thoughts. We complete that thought here.

The translation is difficult and the Biblical doctrines are medium. As always, I tried to make the paraphrase as understandable as possible, but without deviating from the original meaning.

Through this (thing) out from faith, that, according to grace, toward [that] to be a dependable (thing), the promise to all the seed, not to the (one) out from the Law alone, but even to the (one) out from a faith of Abraham, who keeps on being a father of us. Just as it stands written that, a father of many gentiles I have made you, who believed of God, the (One) who keeps on giving life to the dead (ones) and the (one) who keeps on calling the (things) not being as they keep on being. Who, by hope toward hope have believed to become to Him father of many gentiles according to the declared (thing), this one will be the seed of you.

Romans
4:16–18

Because of this, [it is] from faith so that [it is] according to grace, for [that] to be certain the promise to all the seed, not only to the (seed) out from the Law but also to the (seed) out from the faith of Abraham, who keeps on being our father. [For] just as it stands written that, I have made you the father of many nations, before God of Whom he believed, the One Who keeps on making alive the dead and the (One) Who keeps on calling the (things) not being as though they were. [This is Abraham] who believed by hope toward hope to become to Him [the] father of many nations, according to the declared [Scripture], So your seed will be.

Because of all this, the promise of God is by faith according to grace to all Abraham's seed—to those who had the Law given to them and to those who approach God by faith. For both, Abraham keeps on being their father. We know this because the Scriptures read, **I have made you, Abraham, the father of many nations.** This promise was made before God in Whom he had believed, the One Who makes alive the dead and the One Who calls things into existence that did not exist before. This Abraham believed, going from confidence to greater confidence, to eventually become the father of many nations, according to this declared Word, **This is what your seed will be.**

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Through this (thing) out from faith, that, according to grace, toward [that] to be a dependable (thing), the promise to all the seed, not to the (one) out from the Law alone, but even to the (one) out from a faith of Abraham, who keeps on being a father of us. Just as it stands written that, a father of many gentiles I have made you , who believed of God, the (One) who keeps on giving life to the dead (ones) and the (one) who keeps on calling the (things) not being as they keep on being. Who, by hope toward hope have believed to become to Him father of many gentiles according to the declared (thing), this one will be the seed of you.
Complete Apostles Bible	Therefore it is of faith that it may be according to grace, so that the promise might be sure to all the seed, not only to those of the law, but also to those of the faith of Abraham, who is the father of us all, (just as it is written, "I have appointed you a father of many nations") before God, whom he believed, the One who gives life to the dead and calls those things which are not as though they were; who, contrary to hope, on hope believed, so that he should become a father of many nations, according to what was spoken, "So shall your descendants be."
Douay-Rheims 1899 (Amer.)	Therefore is it of faith, that according to grace the promise might be firm to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (As it is written: I have made thee a father of many nations), before God, whom he believed: who quickeneth the dead and calleth those things that are not, as those that are. Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.
Holy Aramaic Scriptures Original Aramaic NT	. Because of this, he would be justified by faith, which is by grace, and The Promise would be sure to all his seed, not to the one who is of The Written Law only, but also to the one who is of the faith of Abraham, who is the father of us all, According to what is written: "I have appointed you a father to the multitude of the nations", before God, in whom you believed, who gives life to the dead, and he calls those who are not as though they are. And without hope he believed in hope that he would be the father to the multitude of the nations according to what is written: "Thus shall your seed be."
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>For this reason it is of faith, so that it may be through grace; and so that the word of God may be certain to all the seed; not only to that which is of the law, but to that which is of the faith of Abraham, who is the father of us all, As it is said in the holy Writings, I have made you a father of a number of nations before him in whom he had faith, that is, God, who gives life to the dead, and to whom the things which are not are as if they were. Who without reason for hope, in faith went on hoping, so that he became the father of a number of nations, as it had been said, So will your seed be.</p>
Bible in Worldwide English	<p>That is why people must believe. Because God is kind, he makes the promise sure for all of Abrahams children. The promise is for those who have the law and also for those who believe as Abraham did. He is the father of us all. the holy writings say, I have made you the father of many nations. Abraham was made the father of many nations by God. He believed God. He believed that God could make dead people live. He believed God when he said that things were true even though they had not happened yet. Abraham believed and hoped, though there was nothing to give him hope. He believed that he would become the father of many nations. God had told him this would happen.</p>
Easy English Easy-to-Read Version—2008	<p>. So people get what God promised by having faith. This happens so that the promise can be a free gift. And if the promise is a free gift, then all of Abraham's people will get that promise. The promise is not just for those who live under the Law of Moses. It is for all who live with faith as Abraham did. He is the father of us all. As the Scriptures say, "I have made you a father of many nations." This is true before God, the one Abraham believed--the God who gives life to the dead and speaks of things that don't yet exist as if they are real. There was no hope that Abraham would have children, but Abraham believed God and continued to hope. And that is why he became the father of many nations. As God told him, "You will have many descendants."</p>
<i>God's Word™</i>	<p>Therefore, the promise is based on faith so that it can be a gift. Consequently, the promise is guaranteed for every descendant, not only for those who are descendants by obeying Moses' Teachings but also for those who are descendants by believing as Abraham did. He is the father of all of us, as Scripture says: "I have made you a father of many nations." Abraham believed when he stood in the presence of the God who gives life to dead people and calls into existence things that don't even exist. When there was nothing left to hope for, Abraham still hoped and believed. As a result, he became a father of many nations, as he had been told: "That is how many descendants you will have."</p>
Good News Bible (TEV)	<p>And so the promise was based on faith, in order that the promise should be guaranteed as God's free gift to all of Abraham's descendants---not just to those who obey the Law, but also to those who believe as Abraham did. For Abraham is the spiritual father of us all; as the scripture says, "I have made you father of many nations." So the promise is good in the sight of God, in whom Abraham believed---the God who brings the dead to life and whose command brings into being what did not exist. Abraham believed and hoped, even when there was no reason for hoping, and so became "the father of many nations." Just as the scripture says, "Your descendants will be as many as the stars."</p>
J. B. Phillips <i>The Message</i> NIRV New Life Version Radiant New Testament New Simplified Bible	<p>.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. .

Everything depends on having faith in God, so that God's promise is assured by his great kindness. This promise isn't only for Abraham's descendants who have the Law. It is for all who are Abraham's descendants because they have faith, just as he did. Abraham is the ancestor of us all. The Scriptures say that Abraham would become the ancestor of many nations. This promise was made to Abraham because he had faith in God, who raises the dead to life and creates new things. God promised Abraham a lot of descendants. And when it all seemed hopeless, Abraham still had faith in God and became the ancestor of many nations.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation .

The promise depends on faith so that it can be experienced as a grace-gift, and now it extends to all the descendants of Abraham. This promise is not only meant for those who obey the law, but also to those who enter into the faith of Abraham, the father of us all. That's what the Scripture means when it says: "I have made you the father of many nations." He is our example and father, for in God's presence he believed that God can raise the dead and call into being things that don't even exist yet. Against all odds, when it looked hopeless, Abraham believed the promise and expected God to fulfill it. He took God at his word, and as a result he became the father of many nations. God's declaration over him came to pass: "Your descendants will be so many that they will be impossible to count!"

Plain English Version .
 UnfoldingWord Simplified T. .

So it is because we trust in God that we will receive the things that he has promised to us as a gift, because he is very kind. He gives these things to everyone whom he regards as a true descendant of Abraham— us Jewish believers, who have God's law and trust him, and also those non- Jews who do not have God's laws but who trust in him as Abraham did. For God regards Abraham as the true ancestor of all of us believers. This is what God said to Abraham in the scriptures: "I will make you the ancestor of many ethnic groups." Abraham received this directly from God who raises dead people to life and creates things out of nothing. He trusted firmly in this promise of God, even though there was no physical reason for him to expect that he would have descendants because he and his wife were too old to bear children. God had promised Abraham that he would become the ancestor of many ethnic groups by saying, "Your descendents will be like the stars in the sky."

Williams' New Testament

So it is conditioned on faith, that it might be in accordance with God's unmerited favor, so that the promise might be in force for all the descendants of Abraham, not only for those who belong to the law party but also for those who belong to the faith group of Abraham. He is the father of us all, as the Scripture says, "I have made you the father of many nations." That is, the promise is in force in the sight of God in whom he put his faith, the God who can bring the dead to life and can call to Himself the things that do not exist as though they did. Abraham, building on hope in spite of hopeless circumstances, had faith, and so he actually became the father of many nations, just as it had been told him, "So numberless shall your descendants be."

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .

Breakthrough Version	Because of this, <i>it is</i> from trust so that <i>it is</i> in line with generosity, for the "for the promise to be firm to every seed" <i>part</i> , not to the <i>seed that is</i> only from the law, but to <i>the seed</i> that also <i>is</i> from <i>the</i> trust of Abraham (who is a father of us all, just as it has been written <i>in Genesis 17:5</i> , "I have placed you as a father of many nations," directly facing whom he trusted, God, the <i>One</i> who gives life to the dead and calls the <i>things</i> not existing as if existing), who trusted beyond anticipation based on anticipation for the "for him to become a father of many nations" <i>part</i> in line with what had been stated, "This is how your seed will be."
Common English Bible Len Gane Paraphrase	. Therefore, [it is] from faith, in order that it might be according to grace, so that the promise might be certain to all the descendants, not just to those who are from the law but also to those who have faith like Abraham's, who is the father of us all. Just as it is written, "I have appointed you a father of many nations." [While he stood] in front of him whom he believed, that is God, who gives life to the dead and speaks of things that don't exist yet as if they did. Who though hopeless, still believed in hope that he would become the father of many nations, according to what was spoken, "In this way will your descendants be."
A. Campbell's Living Oracles	For this reason, it is through faith that it might be by favor, that the promise might be sure to all the seed: not to that only which is of the law; but to that also which is of the faith of Abraham, who is the father of us all: (as it is written, "Surely a father of many nations have I constituted you,") in the presence of him whom he believed, even of God, who makes alive the dead, and calls things which exist not, as though they existed. He, contrary to hope, believed with hope, that he should be a father of many nations, according to what was spoken, "So shall your seed be."
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament That is why all is made to depend upon faith, that all may be God's gift, and in order that the fulfillment of the promise may be made certain for all Abraham's descendants—not only for those who take their stand on the Law, but also for those who take their stand on the faith of Abraham. (He is the Father of us all; As Scripture says-'I have made thee the Father of many nations.')

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	So the promise is based on trusting God. It is provided as a free gift, guaranteed to all the children of Abraham—not merely to those who follow the law*, but also to those who trust like Abraham, the father of us all. As Scripture says, "I've made you the father of many nations."* For in the presence of God, Abraham trusted in the God who makes the dead alive and speaks into existence what didn't previously exist. Against all hope Abraham in hope trusted God, so he could become the father of many peoples, just as God had promised him: "This is how many descendants you'll have!"
International Standard V	Therefore, the promise [Lit. it] is based on faith, so that it may be a matter of grace and may be guaranteed for all of Abraham's [Lit. his] descendants—not only for those

who were given the Law, [Lit. those of the law] but also for those who share the faith of Abraham, who is the father of us all. As it is written, "I have made you the father of many nations." [Gen 17:5] Abraham [Lit. He] acted in faith when he stood in the presence of God, who gives life to the dead and calls into existence things that don't yet exist. Hoping in spite of hopeless circumstances, he believed that he would become "the father of many nations," [Gen 17:5] just as he had been told: [Lit. according to what was said] "This is how many descendants you will have." [Gen 15:5]

Lexham Bible
Montgomery NT

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This is why righteousness is of faith, that it may be a free gift; so that the promise stands firm to all Abraham's posterity; not to his children of his faith. For in the sight of the God in whom he believed, who gives life to the dead, and calls into being that which is not, Abraham is the father of us all both Jews and Gentiles, as it is written, I have made you a father of many nations. For Abraham, hoping against hope, had faith to the end that he might become a father of many nations, according to that which had been spoken, So numberless shall your descendants be.

NIV, ©2011
Riverside New Testament

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Therefore all depends on faith, that it may be of grace, and thus the promise be sure for all his descendants, not only those who are of the Law, but also those who are of the faith of Abraham, who is the father of all of us (as it is written, "I have made thee a father of many nations"), in the view of the God whom he believed, who makes alive the dead and calls things that are not as if they were. V. 18 will be placed with the next passage for context.

Leicester A. Sawyer's NT
The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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Therefore it is of Faith, that it might be by Grace. To the end that the promise might be stable to all the seed; not to what only is of the Law, but to what also is of the faith of Abraham; who is the father of us all, (as it is written, I have made you a father of many nations,) before him who he believed, even Elohim who resurrects the dead, and calls those things that are not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to what was spoken, "So will your seed be".

Weymouth New Testament

All depends on faith, and for this reason--that acceptance with God might be an act of pure grace, so that the promise should be made sure to all Abraham's true descendants; not merely to those who are righteous through the Law, but to those who are righteous through a faith like that of Abraham. Thus in the sight of God in whom he believed, who gives life to the dead and makes reference to things that do not exist, as though they did, Abraham is the forefather of all of us. As it is written, "I HAVE APPOINTED YOU TO BE THE FOREFATHER OF MANY NATIONS." Under utterly hopeless circumstances he hopefully believed, so that he might become the forefather of many nations, in agreement with the words "EQUALLY NUMEROUS SHALL YOUR POSTERITY BE."

Wikipedia Bible Project

So the promise is based on trusting God, given as a free gift that is guaranteed to everyone, not just to those observe the law, but also to those who trust like Abraham, the father of us all. As scripture says, "I have made you the father of many peoples." For in the eyes of God, Abraham trusted in the God who makes the dead alive and speaks of what does not yet exist as reality. Abraham hoped against all hope and trusted God, that he might become the father of many peoples, just as God had promised, "Think how many descendants you will have!"

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . On account of this, it is of faith, that it be according to grace, for the promise to be certain to all the seed, not to that of the Law only, but also to that of the faith of Abraham, who is father of us all, according as it has been written, "I have appointed you a father of many nations;" before YAHWEH, whom He believed, the One making the dead live, and calling the things that are not as if they were. (Gen. 17:5) He against hope believed in hope, for him to become a father of many nations, according to what has been said, "So shall your seed be." (Gen. 15:5)

Holy New Covenant Trans. This is why it is by faith so that it will be a favor — to confirm the promise that God made to every descendant — not only for the Jew but also for the non-Jew who has the same kind of faith that Abraham had. Abraham is the ancestor of all the faithful! This is written: "I have made you to be an ancestor of many nations." In the presence of God, Abraham believed that God could make dead people come back to life, that God could call for things that did not exist, as though they existed. When there was no hope, Abraham believed with hope that he would become an ancestor of many nations, just as God said: "Your descendants will be like this."

The Scriptures 2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...because of this {It is} from faith that in favor to the+ to be sure the promise [for] every the seed not [by] the [thing] from the law only but and [by] the [thing] from faith {of} abraham Who is Father [of] all us as [It] has been written for father [of] many aliens [I] have placed you before whom [He] believes god the [one] making (living) the [men] dead and calling the [things] not being as [things] being Who against hope at hope believes to the+ to become him father [of] many aliens in the [thing] having been said so will be The Seed [of] you...

Alpha & Omega Bible .
 Awful Scroll Bible . Because of this, it is of confidence, in order that, it is according to Grace, for the heralding-beforehand to be sure to all the seed, not only that of the Law, notwithstanding also, that of the confidence of Abraham, who is the father of us all, accordingly-as-to it has been written, certainly-of-which "I have placed you forth a father of many nations," whom he confides thoroughly-from-within-opposite God, producing-alive the dead and calling that not being as being!
 Who off from expectation, confides in the expectation, for him to come about "the father of many nations", according to that having been spoken, "The same-as-this will your Seed be."

Concordant Literal Version Therefore it is of faith that it may accord with grace, for the promise to be confirmed to the entire seed, not to those of the law only, but to those also of the faith of Abraham, who is father of us all, according as it is written that, A father of many nations have I appointed you - facing which, he believes it of the God Who is vivifying the dead and calling what is not as if it were -"

who, being beyond expectation, believes in expectation, for him to become the father of many nations, according to that which has been declared, "Thus shall be your seed."

exeGeser companion Bible **JUSTNESS THROUGH TRUST BY CHARISM**

So as through trust, thus as to charism;
to the pre-evangelism
being steadfast to all the sperma;
not only to them of the torah,
but also to them of the trust of Abraham
- who is the father of us all:
exactly as scribed,
I placed you a father of many goyim,
in front of him whom he trusted - Elohim,
who enlivens the dead
and calls those not being, as being:
who against hope trusted in hope,
being the father of many goyim;
according to what was said,
Thus be your sperma.
Genesis 15:5, 17:5 .

God's Truth (Tyndale)
Orthodox Jewish Bible

.
For this reason the havtachah (promise) is of emunah (faith), in order that it might be in accordance with unmerited Chen v'Chesed Hashem, that the havtachah might be certain to all the zera (seed), not to him who is of the Torah only, but also to bnei emunat Avraham (the sons of the faith of Avraham Avinu, to those who are of the faith of Abraham). Avraham Avinu is the father of us all, as it is written, AV HAMON GOYIM N'TATICHA ("I have made you father of many nations" BERESHIS 17:5). This was in the sight of Hashem in whom "he believed," G-d who gives Chayyim to the Mesim and calls things which have no existence into existence.

Against tikvah (hope), in tikvah "he believed," in order that he might become AV HAMON GOYIM ("father of many nations" BERESHIS 17:5) in accordance with what had been said, "So shall your ZERA ("seed") be" BERESHIS 15:5.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
For this reason, the promise [*i.e., of being made right with God*] comes through faith [*in God*], according to His unearned favor, so that it may be [*given*] with certainty to all of Abraham's descendants. The promise is given not only to those [*who live*] under the law [*i.e., the Jews*], but also to [*all*] those [*who live*] by faith, like Abraham. Abraham is the [*spiritual*] father of all of us [*believers*], just as it is written [*Gen. 17:5*], "I [*i.e., God*] have made you [*i.e., Abraham*] forefather of many nations." He received this promise in the presence of God, in whom he believed, and who gives life [*back*] to dead people and who refers to things [*promised*] as though they were [*already*] fulfilled. Abraham hoped for what he believed [*God had promised*], even when there seemed little hope [*of it happening*], so this made him forefather of many nations, according to the words spoken to him [*Gen. 15:5*], "Your descendants will be many."

Brodie's Expanded Trans.

For this reason, it is out of faith [as opposed to the law], so that it is according to grace [as opposed to works], so that as result the promise might be secure to all the seed, not only to those from the law [Jews], but also to those [Gentiles] from the faith of Abraham, who is the pattern of us all,

Just as it stands written [in Genesis 17:5]: "I have appointed you a father of many nations," (in the midst of which he [Abraham] came to believe the God who brings life to the dead ones [sexual apparatus of Abraham and Sarah], and Who called the things which did not exist as though they existed [their sexual capabilities came back to life again during old age]),

Who [Abraham] beyond hope [unable to impregnate Sarah], believed in hope, in order that he might become father of many nations, according to that which was spoken [in Genesis 15:5]: "So shall your sperm [offspring] exist."

The Expanded Bible
Jonathan Mitchell NT

.
On account of this (or: Therefore) [it is; it was; the Promise comes] from out of faith-trust, to the end that [it is] down from, in line with and according to grace: a joy-producing act of favor [leading] unto (or: into) the [situation for] the Promise to be continuously firm (steadily walked; secured, confirmed and established; guaranteed as valid and made sure) in all (or: to all; for all) the seed (or: = realized by all the offspring), not in the [seed] (or: to the one; for the person) from out of the Law only (or: by that only from out of custom), but rather also in the [seed] (or: to the one; for the person; or: by that) from out of Abraham's faith, which is a father of all of us (or: out of [the] trust of Abraham, who is [the] father of us all).

According as it has been and stands written, "A father of many multitudes (nations; ethnic groups) I have placed (put; set; deposited) you" [Gen. 17:5] – [while he was being] down in the midst of and facing [the One] Whom (or: down in a place that was in opposition, of which; or: in line with and in union with, yet being on the opposite side of the matter) he believed, which was God (or: he trusted in [the message] which was God; or: he relied upon [the idea] which [came] from God; or: he gained confidence from God) – the One continuously (habitually; or: repeatedly; periodically) making the dead ones alive, and (or: even) continuously calling (or: repeatedly and habitually summoning) the things not existing as existing (or: = not being into continuously being) –

who, to the side of expectation (or: more than or beyond expectation; beside hope; near the side of expectation) trusted (believed; relied; put faith) upon expectation (or: hope) into the [situation for] him to become (to bring himself into being) a father of many multitudes (nations; ethnic groups), in accord with (down from and in line with) that having been and still being spoken (or: declared), "Thus shall progressively be your seed (or: offspring; descendants)."

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Because of this, it is by faith, in order that it may be according to grace, so that the promise may be secure to all the descendants, not only to those of the law, but also to those of the faith of Abraham, who is the father of us all (just as it is written, "I have made you the father of many nations") [A quotation from Gen 17:5] before God, in whom he believed, the one who makes the dead alive and who calls the things that are not as though they are, who against hope believed in hope, so that he became the father of many nations, according to what was said, "so will your descendants be." [A quotation from Gen 15:5]

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.

||[For this cause]| it is by faith, in order that it may be by way of favour, So that the promise is [firm] unto all' the seed,—

Not unto that by the law only,
 But unto that also [which is such] by the faith of Abraham;
 Who is father of us all',—ⁱ
 Even as it is written—
 ||Father of many nations|| have I appointed thee:
 Before him whom he believed—||God||,
 Who causeth the dead to live,
 And calleth the things that are not as things that are:—
 Who ||past hope|| |upon hope| believed,
 So that he became father of many' nations,—
 According to what had been said—
 So shall be thy seed;—^k

ⁱ Cp. Gal. iii. 9.

^j Gen. xvii. 5.

^k Gen. xv. 5.

The Spoken English NT

That's why it's about^l faith. It's so that it will be by grace, so that the promise will remain in force for everyone who is Abraham's offspring—not just the person who has the Law, but also the person who shares^m Abraham's faith. He is the father of all of us!

Just like the scripture says,ⁿ

I have appointed you to be a father of many nations.^o

In the face of that promise,^p he believed that God was able to bring the dead back to life, and to call into being things that don't exist.^q

It was he who kept hoping and hoping, and believed that he would become father to many nations. As it had been said to him, "That's the way your offspring will be."^r

l. Lit. "it is out of."

m. Lit. "who is out of."

n. Lit. "Just as it is written."

o. Genesis 17:5.

p. Or "In front of God." Lit. "In the presence of whom" (referring ahead in the sentence, to God), or "In the presence of which" (referring back, to the promise just quoted). Nearly all translators prefer the former. I think the latter fits the flow of argument better.

q. Lit. "to call the things that are not being as being."

r. That is, "like the sand on the seashore," and "like the stars of heaven," i.e. too many to count (Genesis 15:5).

Wilbur Pickering's New T.

For this reason it is of faith so that it may be according to grace, in order that the promise be guaranteed to all the seed—not only to those of law, but also to those of the faith of Abraham, who is the father of us all; just as it is written: "I have made you a father of many ethnic nations"⁸—in the presence of Him whom he believed: God, who gives life to the dead and calls the non-existent things as though they did exist.⁹ Contrary to hope, Abraham in hope believed, so as to become a father of many ethnic nations, according to what had been spoken: "So shall your seed be."¹⁰

(8) See Genesis 17:5.

(9) God can create just by speaking: if He says, "Let there be . . .", there is.

(10) See Genesis 15:5.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation For this reason [it is] of faith, that [it should be] according to grace, for the promise to be secure to all the seed [fig., descendants], not to the [one] of the Law only, but also to the [one] of [the] faith of Abraham, who is father of all of us (just as it has

been written, "I have appointed you [as] a father of many nations") in the presence of God, whom he believed, the One giving life to the dead [ones] and calling the [things] not existing as existing. [Gen 17:5] Who against [or, beyond] hope [or, confident expectation] believed in hope [or, confident expectation], for him to become "a father of many nations" according to the [word] having been spoken, "So will your seed [fig., descendents] be." [Gen 15:5]

Berean Literal Bible
Bill Puryear translation

.
For this reason [it (the imputation of righteousness = salvation) is] by means of faith, in order that [it might be] in accordance with grace, that the promise [of salvation] might be reliable to all the seed, not only to those from the law, but also to those [Gentiles] from Abraham's faith, who is the prototype with reference to all of us (as it stands written, 'I have made you [Abraham] a father of many nations.') in the judgment of Him Whom he believed, the God [Jesus Christ] Who gives life to the dead ones, and calls those things which did not exist as existing, who beyond hope [of sexual prosperity] believed on the basis of confident expectation, so that he might become the father of many nations according to that which had been spoken, 'So your descendents shall exist.'

C. Thomson updated NT

Therefore the promise is because of faith, that it may be matter of favour to this extent, that it may be firm to the whole seed? not only to that under the law, but to that of the faith of Abraham, who; as it is written, "I have made you a father of many nations" is the father of us all in the sight of him in whom he believed; namely God who reanimates the dead, and calls up things not yet in existence as if actually existing. Against hope he believed with a hope that he should become father of many nations according to what was said, "So will your seed be"

Charles Thomson NT
Context Group Version

.
For this cause [it is] of trust, that [it may be] according to favor; to the end that the promise may be secure to all the seed; not to that only which is from the law, but to that also which is from the trust of Abraham, who is the father of us all (as it is written, A father of many ethnic groups I have made you) before him whom he trusted, [even] God, who gives life to the dead, and calls the things that are not, as though they were. Who in abiding confidence trusted against abiding confidence, to the end that he might become a father of many ethnic groups, according to that which had been spoken, In the same way shall your seed be.

English Standard Version .
Far Above All Translation .
Green's Literal Translation .
James Allen translation .
Legacy Standard Bible .
Literal New Testament .
Literal Standard Version .
Modern English Version .
Modern Literal Version 2020 .
New American Standard .
New European Version .
New King James Version .
New Matthew Bible .
NT (Variant Readings) .
Niobi Study Bible .
R. B. Thieme, Jr. translation

For this reason it is by means of faith, in order that it might be in accordance with grace; that the promise of salvation might be valid to all the seed; not only to those from the law [the Jews who were evangelized by studying the law, by hearing the teaching of the law], but to those Gentiles from Abraham's faith; who is the pattern with reference to all of us.

(As it stands written [in Genesis 17:5], “I have decreed [or appointed] you the father of many nations”. In the sight of Him Whom he believed, even God who gave life to the sexually dead ones [that is, Abraham and Sarah], and designated those things which did not exist as now existing.

Who beyond hope of sexual prosperity believed in hope of fulfilment, in order that he might become the father of many nations, according to that which He had spoken, “So your seed shall exist.” [Genesis 15:5]

R. B. Thieme, Jr. trans2

And for this reason it is by means of faith (Abraham & Sarah’s having children) in order that it might be in accordance with Grace, in order that the promise of salvation may be permanent or reliable or sure or certain or valid and be fulfilled, to all the descendants, the Human Race; not only to those Jews evangelized and alive during the period or dispensation of the Mosaic Law but also to those gentiles who are of the faith of Abraham, who is and always will be the father or pattern with reference to all of us as believers for Adjustment to the Justice of God. Since or As it has been written in the past with the result that it stands written forever, (Gen 17:5), “I have established or appointed or decreed you, Abraham in Maturity Adjustment to the Justice of God, the father of many and great nations”; in the sight of Him, God, in whom he had believed, the Justice of God the one reviving or giving life to the sexually dead ones, and the one gloriously designating or calling into existence or being those sexual abilities which did not exist as existing, resulting in the birth of Israel. Abraham, who beyond the continuous faith rest hope of sexual performance and prosperity had believed at the point of or in Hope of sexual performance or prosperity at Spiritual Maturity, in order that he might become the father or ancestor of many nations for blessing for all descending generations, according to that which had been communicated (Gen 15:5), “so or as it follows shall your seed or descendants exist”.

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster’s Translation . revive
 World English Bible .
 Worrell New Testament .

The gist of this passage: God promised, and Abraham believed, that he would be the father of many nations.
 16-18

Romans 4:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong’s #1223
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong’s #5124 (Neuter, singular, nominative or accusative of #3778)
ἐκ (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong’s #1537

Romans 4:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tih̄s]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: Because of this, [it is] from faith...

Because of this refers back to what was previously written. The promise was, Abraham and his seed would become heirs to the world. In fact, specifically, his Seed, the Lord Jesus Christ, would become heir to this world.

The overall discussion is all about faith versus the Law. Paul chose Abraham, the father of the Jews, to talk about the Law, because there was no Law when God called Abraham. Abraham's spiritual life was based entirely upon faith, promises, and confidence (hope) in those promises.

Because of all this, the key to the spiritual life is faith, not the Law, Paul asserts.

Romans 4:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
charis (χάρις) [pronounced KHAHR-ic̄]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
These three words are found in v. 11b as well.			
bébaios (βέβαιος, α, ον) [pronounced BEB-ah-yoss]	<i>sure, certain; dependable, trustworthy, reliable, stable, firm, well-established</i>	masculine singular comparative adjective; accusative case	Strong's #949

Romans 4:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
epaggelia (ἐπαγγελία) [pronounced eh-pang-eh-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860
panti (παντί) [pronounced pah-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, locative, dative and instrumental cases	Strong's #3956
tô (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
sperma (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4690

Translation: ...so that [it is] according to grace, for [that] to be certain the promise to all the seed,...

God has made promises to Abraham about his seed (both about his descendants and his Descendant). These promises were made to Abraham on the basis of grace, not on the basis of the Law (which did not exist when these promises were given).

Romans 4:16c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
tô (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588

Many times when we have a definite article just out in the middle of nowhere, not affixed to any noun, then it refers back to a noun previously referenced (it would have to be the same gender, of course). The nearest neuter noun is seed, so Paul is talking about the *seed of Abraham* in v. 16c and 16d.

ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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Romans 4:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440

Translation: ...not only to the (seed) out from the Law...

The promises of Abraham were made not only to those of Abraham's seed who are out from the Law (that is, the Jewish people). Now, all of the Jewish believers in receipt of this letter understand that the promises made by God to Abraham apply to them, as they are the seed of Abraham. They are called *out from the Law* because the Hebrew people were made the recipients of the Law.

Romans 4:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: ...but also to the (seed) out from the faith of Abraham,...

These promises also apply to those who are Abraham's seed out from the faith of Abraham. Well, the gentiles of the church at Rome did not have the Law. They only had their faith. So Paul is calling the gentile believers of

the church at Rome Abraham's seed, as they have believed in Jesus Christ. For this reason, they are called *out from the faith of Abraham*.

Romans 4:16e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...who keeps on being our father.

When Paul talks about Abraham being *our father*, in casual conversation, one would think that he is a Jew speaking directly to other Jews. However, Paul is taking in Abraham's seed of the Law (Jews) and Abraham's seed of the faith (gentiles). Paul, speaking to both the Jews and gentiles at the Roman church, speaks of Abraham as being *our father*.

Romans 4:16 **Because of this, [it is] from faith so that [it is] according to grace, for [that] to be certain the promise to all the seed, not only to the (seed) out from the Law but also to the (seed) out from the faith of Abraham, who keeps on being our father.** (Kukis mostly literal translation)

Notice how Paul deftly refers to Abraham as being the father of both Jew and gentile believers. This is a logical thought train which you may want to read and reread until you get it.

Romans 4:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
graphô (γράφω) [pronounced <i>GRAF-oh</i>]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	neuter singular, perfect passive participle; nominative case	Strong's #1125

Romans 4:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Translation: [For] just as it stands written that,...

Before any Jew has time to object to being lumped in with gentiles as Abraham's seed, Paul documents this with Old Testament Scriptures.

Romans 4:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962
polus, pollos (πολύς, πολλός) [pronounced pol-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective, genitive/ablative case	Strong's #4183
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484
tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	1 st person singular, perfect active indicative	Strong's #5087
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
katénanti (κατέναντι) [pronounced kat-EHN-an-tee]	<i>in the sight of, directly opposite, before, over against, opposite; ahead; before [a judge]</i>	adverb	Strong's #2713
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person singular, aorist active indicative	Strong's #4100

Romans 4:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...I have made you the father of many nations, before God of Whom he believed,...

Paul goes to Genesis 17:5 where it talks about Abraham being the father of many nations. How can a Jew argue with that. It is a part of their Scriptures. These are words which the Jews in Rome knew and had memorized. They had not given a lot of thought to Abraham being the father of many nations.

Let us briefly examine Genesis 17. I use the Berean Study Bible below.

God's Promises to Abraham in Supergrace: Genesis 17:1–14

Scripture	Text/Commentary
Genesis 17:1–2 When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty. Walk before Me and be blameless. I will establish My covenant between Me and you, and I will multiply you exceedingly."	
Genesis 17:3–5 Then Abram fell facedown, and God said to him, "As for Me, this is My covenant with you: You will be the father of many nations. No longer will you be called Abram, but your name will be Abraham, for I have made you the father of many nations.	
Genesis 17:6–8 I will make you exceedingly fruitful; I will make nations of you, and kings will descend from you. I will establish My covenant as an everlasting covenant between Me and you and your descendants after you, to be your God and the God of your descendants after you. And to you and your descendants I will give the land of your sojourn—all the land of Canaan—as an eternal possession; and I will be their God."	
Genesis 17:9–11 God also said to Abraham, "As for you, you must keep My covenant, you and your descendants for the generations to come. This is My covenant with you and your descendants after you, which you are to keep: Every male among you must be circumcised. You are to circumcise the flesh of your foreskin, and this will be a sign of the covenant between Me and you.	

God's Promises to Abraham in Supergrace: Genesis 17:1–14

Scripture

Text/Commentary

Genesis 17:12–14 Generation after generation, every male must be circumcised when he is eight days old, including those born in your household and those purchased from a foreigner—even those who are not your offspring. Whether they are born in your household or purchased, they must be circumcised. My covenant in your flesh will be an everlasting covenant. But if any male is not circumcised, he will be cut off from his people; he has broken My covenant.”

See a more detailed approach for **Genesis 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Romans 4:17a-b **[For] just as it stands written that, I have made you the father of many nations, before God of Whom he believed,**...

We have an example of progressive revelation here. To the knowledgeable Jews prior to the Church Age, they understood this to refer to the abrahamic branch of the Semitic peoples, which would be Jews and Arab, for the most part. Abraham did not just have Isaac as a son. Abraham was also the father of Ishmael (not a Jew) and of five others by another wife late in life. Many Arab groups came from these sons of Abraham. However, Paul puts an additional spin on this verse. Abraham is the spiritual father of those who have believed in Jesus Christ. That is what Paul is saying here.

Romans 4:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
zōopoieō (ζωοποιέω) [pronounced dzo-op-oy-EH-oh]	<i>giving life, making alive, producing life, restoring life, revitalizing, the one reviving, those being resurrected</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2227
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; accusative case	Strong's #3498

Translation: ...the One Who keeps on making alive the dead...

The God Whom Abraham believes in is able to make the dead alive (as He will do with Jesus).

Romans 4:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present active participle, genitive/ablative case	Strong's #2564
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	neuter plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
ὡς (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	neuter plural, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)

Translation: ...and the (One) Who keeps on calling the (things) not being as though they were.

God called things into existence which did not exist before. He created the heavens and the earth.

Romans 4:17 [For] just as it stands written that, I have made you the father of many nations, before God of Whom he believed, the One Who keeps on making alive the dead and the (One) Who keeps on calling the (things) not being as though they were. (Kukis mostly literal translation)

Romans 4:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὃς (ὃς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
para (παρά) [pronounced <i>paw-RAW</i>]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844

Romans 4:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, accusative case	Strong's #1680
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
elpís (ἐλπίς) [pronounced <i>el-PIS</i>]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1680
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person singular, aorist active indicative	Strong's #4100

Translation: [This is Abraham] who believed by hope toward hope...

Abraham had confidence in God, and he went from confidence to confidence in his spiritual life.

Romans 4:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
gínomai (γίνομαι) [pronounced <i>GHIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	aorist (deponent) middle/passive infinitive	Strong's #1096
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962

Romans 4:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective, genitive/ablative case	Strong's #4183
ethnê (ἔθνη) [pronounced EHTH-nay]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, genitive/ablative case	Strong's #1484

Translation: ...to become to Him [the] father of many nations,...

Abraham had confidence in this promise of God, that he would become the father of many nations.

Obviously, if Abraham believed this, then certainly we can understand it and believe it as well (we referring to Paul, to the believers in the Roman church, and to anyone reading this right now).

Romans 4:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
eréô (ἔρέω) [pronounced eh-REH-oh]	<i>what is said, that which is spoken, the spoken thing, the declared things</i>	neuter singular, perfect passive participle; accusative case; Attic form	Strong's #2046
hoútô (οὕτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Romans 4:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sperma (σπέρμα) [pronounced SPHER- mah]	seed, sperm; offspring, descendant; remnant	neuter singular noun; nominative case	Strong's #4690
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...according to the declared [Scripture], So your seed will be. (Kukis mostly literal translation)

Paul quotes from Genesis 15 again, where God promises Abraham, *So your seed will be*; meaning the God's promises to Abraham about his descendants will stand forever.

Romans 4:18 [This is Abraham] who believed by hope toward hope to become to Him [the] father of many nations, according to the declared [Scripture], So your seed will be. (Kukis mostly literal translation)

Romans 4:16–18 Because of this, [it is] from faith so that [it is] according to grace, for [that] to be certain the promise to all the seed, not only to the (seed) out from the Law but also to the (seed) out from the faith of Abraham, who keeps on being our father. [For] just as it stands written that, I have made you the father of many nations, before God of Whom he believed, the One Who keeps on making alive the dead and the (One) Who keeps on calling the (things) not being as though they were. [This is Abraham] who believed by hope toward hope to become to Him [the] father of many nations, according to the declared [Scripture], So your seed will be. (Kukis mostly literal translation)

Romans 4:16–18 Because of all this, the promise of God is by faith according to grace to all Abraham's seed—to those who had the Law given to them and to those who approach God by faith. For both, Abraham keeps on being their father. We know this because the Scriptures read, I have made you, Abraham, the father of many nations. This promise was made before God in Whom he had believed, the One Who makes alive the dead and the One Who calls things into existence that did not exist before. This Abraham believed, going from confidence to greater confidence, to eventually become the father of many nations, according to this declared Word, This is what your seed will be. (Kukis paraphrase)

And not being weak in the faith, he considered the body of himself, already having been worn out, a hundred years old nearly he kept on being; and the deadness of the womb of Sarah. Now to the promise of the God he was not wavering in unfaithfulness, but he was strengthened in the faith, giving glory to the God. And being persuaded that [He] Who had made the promise, able, he kept on being, even to accomplish [it].

Romans
4:19–21

[Abraham,] not being weak in faith, considered his body, already having been worn out, [as] he kept on being nearly a hundred years old, as well as the deadness of Sarah's womb. But he was not wavering in faithlessness regarding the promise of God, but he was being strengthened in faith, [as he] gave glory to God. Furthermore, he was fully persuaded that [He] who [originally] made the promise kept on being able even to accomplish [it].

Abraham, not being weak in faith, gave some thought to his body, as it was already worn out since he was nearly a hundred years old; and he also considered the deadness of Sarah's womb. Nevertheless, he did not stagger due to a lack of faith regarding this promise of God, but he continued to be strengthened in faith, while giving recognition to God. Furthermore, Abraham had been fully convinced that God, Who originally made these promises to him, kept about being able to carry them out.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And not being weak in the faith, he considered the body of himself, already having been worn out, a hundred years old nearly he kept on being; and the deadness of the womb of Sarah. Now to the promise of the God he was not wavering in unfaithfulness, but he was strengthened in the faith, giving glory to the God. And being persuaded that [He] Who had made the promise, able, he kept on being, even to accomplish [it].
Complete Apostles Bible	And not weakening in faith, he did not consider his own body, already having been worn out (being about a hundred years old), and the deadness of Sarah's womb, he did not waver at the promise of God in unbelief, but was empowered by faith, giving glory to God, and being fully convinced that what He had promised He was also able to do.
Douay-Rheims 1899 (Amer.)	And he was not weak in faith. Neither did he consider his own body, now dead (whereas he was almost an hundred years old), nor the dead womb of Sara. In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God: Most fully knowing that whatsoever he has promised, he is able also to perform.
Holy Aramaic Scriptures Original Aramaic NT	. And he did not fail in his faith when he considered his body dead, (for he was one hundred years old), and the dead womb of Sarah. And he did not doubt The Promise of God as if his faith were lacking, but he was strengthened in faith and he gave praise to God. And he affirmed that whatever God promised him, He was able to perform.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And not being feeble in faith though his body seemed to him little better than dead he being about a hundred years old and Sarah was no longer able to have children: Still, he did not give up faith in the undertaking of God, but was made strong by faith, giving glory to God, And being certain that God was able to keep his word.
Bible in Worldwide English	He did not stop believing when he thought about his own body. It was almost dead. He was about one hundred years old. He did not stop believing when he thought about Sarah, even though she had never given birth to any children. He did not stop believing Gods promise. He believed God very much. He did not praise God for his own faith, but for Gods promise. He was sure that God was able to do what he had promised to do.
Easy English Easy-to-Read Version–2008	. Abraham was almost a hundred years old, so he was past the age for having children. Also, Sarah could not have children. Abraham was well aware of this, but his faith in God never became weak. He never doubted that God would do what he

	promised. He never stopped believing. In fact, he grew stronger in his faith and just praised God. Abraham felt sure that God was able to do what he promised.
God's Word™	Abraham didn't weaken. Through faith he regarded the facts: His body was already as good as dead now that he was about a hundred years old, and Sarah was unable to have children. He didn't doubt God's promise out of a lack of faith. Instead, giving honor to God for the promise, he became strong because of faith and was absolutely confident that God would do what he promised.
Good News Bible (TEV)	He was then almost one hundred years old; but his faith did not weaken when he thought of his body, which was already practically dead, or of the fact that Sarah could not have children. His faith did not leave him, and he did not doubt God's promise; his faith filled him with power, and he gave praise to God. He was absolutely sure that God would be able to do what he had promised.
J. B. Phillips	.
The Message	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Abraham's faith never became weak, not even when he was nearly a hundred years old. He knew that he was almost dead and that his wife Sarah could not have children. But Abraham never doubted or questioned God's promise. His faith made him strong, and he gave all the credit to God. Abraham was certain that God could do what he had promised.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	In spite of being nearly one hundred years old when the promise of having a son was made, his faith was so strong that it could not be undermined by the fact that he and Sarah were incapable of conceiving a child. He never stopped believing God's promise, for he was made strong in his faith to father a child. And because he was mighty in faith and convinced that God had all the power needed to fulfill his promises, Abraham glorified God!
Plain English Version	.
UnfoldingWord Simplified T.	He did not doubt that God would do what he promised, even though he knew that his body was not able to father a child(he was, after all, about one hundred years old), and he knew that Sarah had never had children, especially now, because she was so old. He did not doubt at all that God would do what he had promised. Instead, he trusted in God more strongly, and he thanked God for what God was going to do. He was also convinced that God was able to do whatever he promised that he was going to do.
Williams' New Testament	Because he never weakened in faith, he calmly contemplated his own vital powers as worn out (for he was about one hundred years old) and the inability of Sarah to bear a child, and yet he never staggered in doubt at the promise of God but grew powerful in faith, because he gave the glory to God in full assurance that He was able to do what He had promised.

Partially literal and partially paraphrased translations:

American English Bible	.
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Beck's American Translation Breakthrough Version	. . Even though he wasn't weak with the trust, he took a closer look at his own body, already having been as <i>good</i> as dead (being somewhere around one hundred years old) and the deadness of Sarah's womb. He didn't consider for God's promise to be wrong with the lack of trust, but he was improved with the trust when he gave magnificence to God and was well-established <i>in the conviction</i> that God is also able to do what He has promised.
Common English Bible Len Gane Paraphrase	. . Not being weak in faith, he didn't consider his own body (now as good as dead, being about a hundred years old), or the deadness of Sarah's womb. He didn't doubt God's promise through unbelief but was strong in faith giving glory to God, and was completely assured that what [God] had promised, he was also able to carry out.
A. Campbell's Living Oracles	And not being weak in faith, he did not consider his own body now dead, being about a hundred years old; neither the deadness of Sarah's womb. Therefore, against the promise of God, through unbelief, he did not dispute; but was strong in faith, giving glory to God. And was fully persuaded that what was promised, he was able to perform.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	. . Though he was nearly a hundred years old, yet his faith did not fail him, even when he thought of his own body, then utterly worn out, and remembered that Sarah was past bearing children. He was not led by want of faith to doubt God's promise. On the contrary, his faith gave him strength; and he praised God, in the firm conviction that what God has promised he is also able to carry out.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible Free Bible Version His trust in God didn't weaken even though he thought his body was practically dead (he was around a hundred years old), and knew that Sarah was too old to have children. He held on to God's promise—he didn't doubt it. Instead his trust in God grew stronger, and he gave glory to God. He was totally convinced that what God had promised he had the power to deliver. That's why Abraham was considered right by God. V. 22 is included for context.
International Standard V	His faith did not weaken when he thought about his own body (which was already [Other mss. lack already] as good as dead now that he was about a hundred years old) or about Sarah's inability to have children, nor did he doubt God's promise out of a lack of faith. Instead, his faith became stronger and he gave glory to God, being absolutely convinced that God would do what he had promised. This is why "it was credited to him as righteousness." [Gen 15:6] V. 22 is included for context.
Lexham Bible Montgomery NT	. . Though he was about a hundred years old, his faith did not fail him when he regarded his own body, now as good as dead. and remembered Sarah's barrenness. Nor did he with regard to the promise of God waver in unbelief, but he waxed strong in faith, while he gave God glory, and was fully persuaded that what God had promised, he was able also to perform.
NIV, ©2011 Riverside New Testament	. . Abraham, when hope was past, believed in hope so that he became the father of many nations, according to what was said to him, "So shall your descendants be";

and without being weakened in faith he recognized his own body as dead, when he was about a hundred years old, and the deadness of Sarah's womb. Still he did not hesitate through want of faith in the promise of God, but was strong in faith, thus giving glory to God, and was fully confident that what God had promised he was able to perform. V. 18 is included for context.

Leicester A. Sawyer's NT

And being not weak in faith, he did not regard himself as dead, being now about a hundred years old, nor Sarah's incapacity for child-bearing, and he did not doubt the promise of God by unbelief, but was strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to perform.

The Spoken English NT
UnfoldingWord Literal Text
Urim-Thummim Version

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. And being not weak in faith, he considered not his own body now impotent, when he was about 100 years old, neither also the dead state of Sara's womb. He staggered not at the promise of Elohim through unbelief; but was strong in Faith, giving glory to Elohim; And being fully persuaded that what he had promised, he was able also to perform.

Weymouth New Testament

And, without growing weak in faith, he could contemplate his own vital powers which had now decayed--for he was nearly 100 years old--and Sarah's barrenness. Nor did he in unbelief stagger at God's promise, but became mighty in faith, giving glory to God, and being absolutely certain that whatever promise He is bound by He is able also to make good.

Wikipedia Bible Project

His trust in God did not weaken even though he thought his body was as good as dead (he was around a hundred years old), and knew that Sarah was too old to have children. He hung on to God's promise, and did not doubt. In growing trust he gave God glory, being absolutely sure that God who had promised would have the power to follow through.

Worsley's New Testament

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Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2011) .
New Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible--1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Hebraic Roots Bible

And being about a hundred years old, he never weakened in faith, even when he examined his old body, nor the deadness of Sarah's womb, And he did not hesitate at the promise of YAHWEH, as one lacking faith; but he was strong in faith, and gave glory to Elohim; and felt assured, that what YAHWEH had promised to him, he was able to fulfill.

Holy New Covenant Trans.

He understood that his body was practically dead (He was about 100 years old.) and that Sarah couldn't have children either. But Abraham's faith didn't weaken. He did not doubt God's promise. He believed. His faith made him even stronger. He gave glory to God. He was convinced that God was able to do what He had promised.

The Scriptures 2009

And not having grown weak in belief, he did not consider his own body, already dead, being about a hundred years old, and the deadness of Sarah's womb, he did not hesitate about the promise of Elohim through unbelief, but was strengthened in

belief, giving esteem to Elohim, and being completely persuaded that what He had promised He was also able to do.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and not Having (Weakness) [in] the faith [He] considers the [of] himself body now having been deadened Having (Hundred Years) somewhere Becoming and the deadness [of] the womb [of] sarah to but the promise [of] the god not [He] is judged [in] the unbelief but [He] is strengthened [by] the faith Giving recognition [to] the god and Being Assured for what [He] has promised Able [He] is and to make...
Alpha & Omega Bible	WITHOUT BECOMING WEAK IN FAITH HE CONTEMPLATED HIS OWN BODY, NOW AS GOOD AS DEAD SINCE HE WAS ABOUT A HUNDRED YEARS OLD, AND THE DEADNESS (<i>infertility</i>) OF SARAH'S WOMB; YET, WITH RESPECT TO THE PROMISE OF THEOS (<i>The Alpha & Omega</i>), HE DID NOT WAVER IN UNBELIEF BUT GREW STRONG IN FAITH, GIVING GLORY TO THEOS (<i>The Alpha & Omega</i>), AND BEING FULLY ASSURED THAT WHAT THEOS (<i>The Alpha & Omega</i>) HAD PROMISED, HE WAS ABLE ALSO TO PERFORM.
Awful Scroll Bible	And not weakening in confidence, accordingly-thinks not of his own body assuredly-then having become dead, being led-under around a hundred-years, and the deadness of Sarah's womb, furthermore, he is being separated- not -through, against the heralding-beforehand of God, in apprehensiveness of the confidence, notwithstanding, he is being strengthened-from-within his confidence, giving Splendor to God, even being fully-borne, certainly-of-what, what He had heralded-beforehand, He is able also to perform.
Concordant Literal Version	And, not being infirm in faith, he considers his body, already deadened (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah, yet the promise of God was not doubted in unbelief, but he was invigorated by faith, giving glory to God, being fully assured also, that, what He has promised, He is able to do also."
exeGeses companion Bible	And not being frail in the trust, he neither considered his own body - already necrotized - being some hundred years old, nor yet the necrosis of the matrix of Sarah: nor doubted he the pre-evangelism of Elohim through trustlessness; but dynamized in trust, giving glory to Elohim; and being fully assured that what he pre-evangelized he was also able to do:...
God's Truth (Tyndale) Orthodox Jewish Bible	. Without weakening in emunah (in personal faith, bitachon, trust) he contemplated his own body, now as good as dead vi-bahlt (since) he was about one hundred years old, and also the deadness of Sarah's womb. He did not, in disbelief, doubt the havtachah of Hashem (the promise of G-d), but was strengthened in emunah (faith), giving kavod (glory) to Hashem, Being fully convinced that what Hashem had promised He also was able to do.
Rotherham's Emphasized B.	And <without becoming weak in his faith> he attentively considered his own' body, already deadened—He being a hundred years old, The deadening also of Sarah's womb; <In respect, however, of the promise of God> he was not led to hesitate by

unbelief, But received power by his faith, Giving glory unto God, 21 And being fully persuaded (that)—
 <What he hath promised>
 |Able| is he also to perform:...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.	Abraham's faith did not become weak [<i>even though</i>] he was about one hundred years old and considered his body almost dead and Sarah's womb incapable of conceiving a child. Yet he looked for the promise of God [<i>to be fulfilled</i>] and did not waver, doubting [<i>that it would happen</i>], but his faith strengthened him. He honored God and was fully convinced that what He had promised, He was able to carry out.
Brodie's Expanded Trans.	.	Now without becoming weak in faith, he considered his own body [sexual apparatus] which was already as good as dead, (now that he was approximately a hundred years old), and also the deadness of Sarah's womb. Moreover, he did not doubt the promise of God through unbelief, but became strong through faith, giving glory to God, While being fully convinced that what He had promised, He was also able to accomplish .
The Expanded Bible Jonathan Mitchell NT	.	And so, not being weak (without strength; infirm) in this faith, trust and loyalty, he attentively considered (studied, thought and perceived down upon) his own body by this time (or: already) having been made dead (or: deadened), subsisting in the circumstances of (or: beginning to be under the possession of) about one hundred years, as well as (or: also; and; even) the state of deadness (or: deadening) of Sarah's womb, but [being moved] into God's Promise he was not divided in his judgment by unbelief (or: but by and in lack of trust he was not separated or undecided in view of, and with regard to, God's Promise; or: yet unto God's Promise he did not waiver or doubt in disloyalty), but on the contrary, he was empowered and enabled by faith (or: in trust; for conviction; with loyalty), giving glory (or: an opinion; an estimation; credit) to God and a reputation for God, and being carried to full conviction and assurance that what He had promised He continuously exists being capable and powerful to do (to make; to perform).
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	.	.

Bible Translations with Many Footnotes:

Lexham Bible	.	And not being weak in faith, he considered his own body as good as dead, [Some manuscripts have "already as good as dead"] because he [*Here "because " is supplied as a component of the participle ("was") which is understood as causal] was approximately a hundred years old, and the deadness of Sarah's womb. And he did not waver in unbelief at the promise of God, but was strengthened in faith, giving glory to God and being fully convinced that what he had promised, he was also able to do.
NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. The Spoken English NT	.	His faith did not weaken as he thought about his own body, which had pretty much already died. (He was a hundred years old or so.) He didn't doubt as he thought

about the infertility^s of Sarah's womb, either. He went for the promise of God, and didn't slip into unbelief.^t Just the opposite: he was empowered by faith, and gave glory to God. He was totally convinced that God was capable of doing what had been promised.

s. Lit. "deadness."

t. Lit. "not wavering in unbelief."

Wilbur Pickering's New T.

And not being weak in faith, he did not¹¹ consider his own body, already dead (being about a hundred years old), or the deadness of Sarah's womb. Vv. 20–21 will be placed with the next passage for context.

(11) Perhaps 3% of the Greek manuscripts omit "not", to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation

And not having been weak in faith, he did not consider his own body, already having become dead (being about a hundred years old), and the deadness [fig., barrenness] of the womb of Sarah; yet, he did not waver [or, hesitate] at the promise of God in unbelief, but he was strengthened in his faith, having given glory to God, and having been fully convinced that what He had promised He is able also to do.

Berean Literal Bible .

Bill Puryear translation

And so not becoming weak in faith, he understood completely his own [sexually] dead body, since he was approximately one hundred years old, likewise the deadness of Sarah's womb, (that is, with reference to the promise of God, he did not doubt by means of unbelief, but he was made strong by means of doctrine, having given glory to God and having been absolutely certain that what He had promised, He is able also to accomplish.)—and for this reason it [his faith] was credited to him as righteousness. V. 22 is included for context.

C. Thomson updated NT .

Charles Thomson NT

Context Group Version

. disputed

And without being weakened in the trust he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking to the promise of God, he didn't waver through lack of trust, but grew strong through trust, giving public honor to God, and being fully assured that what he had promised, he was able also to perform.

English Standard Version .

Far Above All Translation

And not being weak in faith, he did not consider his own body, which was by that time dead, he being about one hundred years *old*, or the deadness of Sarah's womb, and he did not hesitate at God's promise in disbelief, but was strengthened in faith, and gave glory to God, and was fully convinced that what he had promised, he was also able to do, which *is* also why it was imputed to him as righteousness. V. 22 is included for context.

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version

Who, against hope, believed in hope, for his becoming father of many nations according to that spoken: "So will your seed be"; and having not been weak in faith, he did not consider his own body, already become dead (being about one hundred years old), and the deadness of Sarah's womb,

and at the promise of God did not stagger in unbelief, but was strengthened in faith, having given glory to God, and having been fully persuaded that what He has promised He is also able to do: for this reason also it was reckoned to him for righteousness. Vv. 18 & 22 are included for context.

- Modern English Version .
- Modern Literal Version 2020 .
- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible .
- R. B. Thieme, Jr. translation .

And so, not becoming weak in that faith, he completely understood his own body which had become sexually dead when he was approximately one hundred years old; likewise he completely understood the barrenness of Sarah’s womb. That is, with reference to the promise of God, he did not stagger [or, *waiver*] in unbelief; but he was invigorated [power was poured into him] by means of doctrine [resident in the soul], giving glory to God. And having been fully convinced that what He Himself had promised He is able also to accomplish.)

R. B. Thieme, Jr. trans2

And so without becoming weak in the sphere of Bible Doctrine or faith, he had thoughtfully reflected and perceived or completely understood comprehending his own body which had received Sexual death being approximately 100 years old, furthermore or likewise he completely understood the deadness of Sarah’s womb in Menopause. That is yet with reference or respect to the promise of God, he did not doubt, waver, or stagger in unbelief and malfunction of the Faith Rest Drill, at the promise of God but became strong or invigorated, receiving potentially greater ability by means of Metabolized Bible Doctrine in his Stream of Consciousness of the Soul having given glory to God being fully convinced or persuaded possessing total confidence, that what He, Himself, had occasionally promised in the past, He, God, perpetually is also able to accomplish. (Parenthesis Ends)

- Revised Geneva Translation .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible .
- Worrell New Testament .

The gist of this passage: Abraham exercises great faith in the promises which God had made. 19-21

Romans 4:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong’s #2532
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong’s #3361

Romans 4:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
astheneō (ἀσθενέω) [pronounced <i>as-then-EH-oh</i>]	<i>being weak, being feeble, being without strength, incapacitated; being powerless; being weak in means, being needy, being poor; sickly</i>	masculine singular, aorist active participle; nominative case	Strong's #770
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102
katanoēō (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i>]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	3 rd person singular, aorist active indicative	Strong's #2657
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
heautou (ἑαυτοῦ) [pronounced <i>heh-ow-TO</i>]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
sōma (σῶμα) [pronounced <i>SOH-mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, accusative case	Strong's #4983

Translation: [Abraham,] not being weak in faith, considered his body,...

God had made many promises to Abraham over the years, and things seemed to be drawing to a close when he was 99 years old. But, God continued to make promises to him.

Abraham considered his own body, but without being weak in faith.

Romans 4:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
êdê (ἤδη) [pronounced <i>AY-day</i>]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
nekroō (νεκρώω) [pronounced <i>nek-ROW-oh</i>]	<i>putting to death, making dead, slaying; subduing; being worn out</i>	neuter singular; perfect passive participle; accusative case	Strong's #3499

Romans 4:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekatontaétēs (ἑκατονταέτης) [pronounced <i>hek-at-on-tah-EHT-ace</i>]	<i>a hundred years old, a centenarian</i>	masculine singular adjective; nominative case	Strong's #1541 hapax legomenon
που (πού) [pronounced <i>poō</i>]	<i>where; somewhere, about, a certain place; nearly</i>	disjunctive particle	Strong's #4225
huparchō (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225

Translation: ...already having been worn out, [as] he kept on being nearly a hundred years old,...

Abraham's body was nearly worn out, since he was nearly a hundred years old.

Romans 4:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
nékrōsis (νέκρωσις) [pronounced <i>NEHK-roh-sis</i>]	<i>putting to death, killing; being put to death; the dead state, utter sluggishness; of bodily members and organs; deadness; death</i>	feminine singular noun; accusative case	Strong's #3500
tês (τής) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
mêtra (μήτρα) [pronounced <i>MAY-trah</i>]	<i>the womb, the matrix</i>	feminine singular noun; genitive/ablative case	Strong's #3388
Sárrha (Σάρρα) [pronounced <i>SAR-hrah</i>]	<i>princess; transliterated, Sara, Sarah</i>	feminine singular proper noun; a person; nominative case	Strong's #4564

Sarah is the wife of Abraham.

Translation: ...as well as the deadness of Sarah's womb.

Abraham also thought about Sarah (she was about 90 years old), and he was certain that she was long past able to produce children.

Romans 4:19 [Abraham,] not being weak in faith, considered his body, already having been worn out, [as] he kept on being nearly a hundred years old, as well as the deadness of Sarah's womb. (Kukis mostly literal translation)

Abraham had heard the many promises of God, and he considered his own body, how old he was; and he considered Sarah's womb, that it certainly could no longer function. Nevertheless, Abraham continued in faith concerning the promises of God.

Romans 4:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
epaggelia (ἐπαγγελία) [pronounced eh-pang-eh-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
diakrinô (διακρίνω) [pronounced dee-ak-REE-no]	<i>to separate thoroughly, (literally and reflexively) to withdraw from, (or by implication) to oppose; (figuratively), to discriminate, (by implication), to decide, (reflexively) to hesitate; to contend, to make (some) difference, to discern, to doubt, to judge, to be partial, to stagger, to waver</i>	3 rd person singular, aorist passive indicative	Strong's #1252
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Romans 4:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apistía (ἄπιστία) [pronounced ap-is- TEE-ah]	<i>unfaithfulness, faithless; want of faith, unbelief; weakness of faith; disobedience</i>	feminine singular noun; dative, locative or instrumental case	Strong's #570

Translation: But he was not wavering in faithlessness regarding the promise of God,...

Abraham's faith in God's promises was not wavering in faithlessness. He did not believe God one day, but then doubt Him the next.

Romans 4:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
endunamoō (ἐνδυναμόω) [pronounced ehn-doo- nam-OH-oh]	<i>to be strong, to endue with strength, to strengthen; to receive strength, to be strengthened, to increase in strength; in a bad sense: to be bold, to be headstrong</i>	3 rd person singular, aorist passive indicative	Strong's #1743
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
pistis (πίστις) [pronounced PIHS- tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4102

Translation: ...but he was being strengthened in faith,...

Abraham continued to be strengthened in faith. He knew that he had reasons to doubt God, but he didn't.

Application: We have many doctrinal principles to hold to. All of the time, we can come up with a dozen reasons why we should not believe God. We know from Abraham that we can trust God.

Romans 4:20c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced dihd-OH- mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, aorist active participle, nominative case	Strong's #1325

Romans 4:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...[as he] gave glory to God.

Abraham, through his faith, gave glory (recognition) to God. Abraham is in the midst of the Angelic Conflict. All of the angels watching he and Sarah know that they can no longer have children; yet Abraham continues in faith with regards to God's promises (promises which can only be fulfilled if Abraham has a son).

Romans 4:20 **But he was not wavering in faithlessness regarding the promise of God, but he was being strengthened in faith, [as he] gave glory to God.** (Kukis mostly literal translation)

Romans 4:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
plêrophoreô (πληροφορέω) [pronounced play-rof-or-EH-oh]	<i>bearing or bringing full, making full; causing a thing to be shown to the full; fulfilling one's ministry in every part; carrying through to the end, accomplishing; things being accomplished; filling one with any thought, conviction, or inclination; making one certain, persuading, convincing; being persuaded, fully persuaded, convinced or assured</i>	masculine singular, aorist passive participle; nominative case	Strong's #4135
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739

Romans 4:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epaggellō (ἐπαγγέλλω) [pronounced <i>ehp-ang-EHL-low</i>]	<i>to announce that one is about to do or furnish something; to promise (of one's own accord) to engage voluntarily; to profess an art, to profess one's skill in something</i>	3 rd person singular, perfect (deponent) middle indicative	Strong's #1861

Translation: Furthermore, he was fully persuaded that [He] who [originally] made the promise...

Abraham was fully convinced when it came to God, the One Who made these promises to Abraham.

Romans 4:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunatos (δυνατός) [pronounced <i>doo-nat-OSS</i>]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160

Translation: ...kept on being able even to accomplish [it]. (Kukis mostly literal translation)

Abraham was convinced that God could bring all that He had promised to pass.

Romans 4:21 Furthermore, he was fully persuaded that [He] who [originally] made the promise kept on being able even to accomplish [it]. (Kukis mostly literal translation)

Romans 4:19–21 [Abraham,] not being weak in faith, considered his body, already having been worn out, [as] he kept on being nearly a hundred years old, as well as the deadness of Sarah's womb. But he was not wavering in faithlessness regarding the promise of God, but he was being strengthened in faith, [as he] gave glory to God. Furthermore, he was fully persuaded that [He] who [originally] made the promise kept on being able even to accomplish [it]. (Kukis mostly literal translation)

Romans 4:19–21 Abraham, not being weak in faith, gave some thought to his body, as it was already worn out since he was nearly a hundred years old; and he also considered the deadness of Sarah's womb. Nevertheless, he did not stagger due to a lack of faith regarding this promise of God, but he continued to be strengthened in

faith, while giving recognition to God. Furthermore, Abraham had been fully convinced that God, Who originally made these promises to him, kept about being able to carry them out. (Kukis paraphrase)

Consequently even was counted in him for righteousness. Now it was not written by reason of him alone that [it] was counted for him but even by reason of us, for whom [it] will come to be counted to the ones believing upon the one raising Jesus the Lord of us from deaths, Who was delivered to these (things) by the trespasses of us through the justification of us.

Romans
4:22–25

For this reason, [his faith] was imputed to him for righteousness. Now, [this narrative] was not written by reason of him alone that [his faith] was imputed to him [as righteousness], but [these words were written] for our sake as well. By means of [this same process] will [righteousness] be imputed to the ones believing on the One raising Jesus our Lord from the dead (ones), Who was delivered over [to the cross] because of our transgressions and He was raised [from death] on account of our being declared justified.

For this reason, Abraham's faith was imputed to him for righteousness. Now, this narrative was not written for Abraham alone; nor were these promises made to him alone—that his faith was imputed to him as righteousness. These words were written for our sake as well. By means of this same process will righteousness be imputed to the ones believing on Him Who raised Jesus our Lord from the dead, which Jesus was delivered over to the cross because of our transgressions. Jesus our Lord was raised from among the dead for the purpose of our being justified.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Consequently even was counted in him for righteousness. Now it was not written by reason of him alone that [it] was counted for him but even by reason of us, for whom [it] will come to be counted to the ones believing upon the one raising Jesus the Lord of us from deaths, Who was delivered to these (things) by the trespasses of us through the justification of us.
Complete Apostles Bible	And therefore "it was accounted to him for righteousness." Now it was not written for his sake alone that it was accounted to him, but for us also, to whom it was going to be imputed, those believing on Him who raised up Jesus our Lord from the dead, who was delivered up for our transgressions, and was raised for our justification.
Douay-Rheims 1899 (Amer.)	And therefore it was reputed to him unto justice. Now it is not written only for him. that it was reputed to him unto justice, But also for us, to whom it shall be reputed, if we believe in him that raised up Jesus Christ, our Lord, from the dead, Who was delivered up for our sins and rose again for our justification.
Holy Aramaic Scriptures Original Aramaic NT	. Therefore, it was accounted to him for righteousness. And this was not written for his sake alone that his faith was accounted for righteousness, But also for our sake, for he is going to reckon it to us also, we who believe in The One who raised Our Lord Yeshua The Messiah from the grave,

And who was handed over because of our sins; and he arose to justify us.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For which reason it was put to his account as righteousness. Now, it was not because of him only that this was said, But for us in addition, to whose account it will be put, if we have faith in him who made Jesus our Lord come back again from the dead, Who was put to death for our evil-doing, and came to life again so that we might have righteousness.
Bible in Worldwide English	He was put right with God because he believed the promise. The holy writings do not say that for Abraham only. They say it for us too. God will say we are put right if we believe in him who raised Jesus our Lord from death. He was killed because we did wrong things. He was raised from death in order that we might be made right with God.
Easy English Easy-to-Read Version–2008	. So that's why "he was accepted as one who is right with God." These words ("he was accepted") were written not only for Abraham. They were also written for us. God will also accept us because we believe. We believe in the one who raised Jesus our Lord from death. Jesus was handed over to die for our sins, and he was raised from death to make us right with God.
God's Word™	That is why his faith was regarded as God's approval of him. But the words "his faith was regarded as God's approval of him" were written not only for him but also for us. Our faith will be regarded as God's approval of us who believe in the one who brought Jesus, our Lord, back to life. Jesus, our Lord, was handed over to death because of our failures and was brought back to life so that we could receive God's approval.
Good News Bible (TEV)	That is why Abraham, through faith, "was accepted as righteous by God." The words "he was accepted as righteous" were not written for him alone. They were written also for us who are to be accepted as righteous, who believe in him who raised Jesus our Lord from death. Because of our sins he was given over to die, and he was raised to life in order to put us right with God.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	So God accepted him, just as we read in the Scriptures. But these words were not written only for Abraham. They were written for us, since we will also be accepted because of our faith in God, who raised our Lord Jesus to life. God gave Jesus to die for our sins, and he raised him to life, so that we would be made acceptable to God.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.

New Living Translation
The Passion Translation

.
So now you can see why Abraham's faith was credited to his account as righteousness before God. And this declaration was not just spoken over Abraham, but also over us. For when we believe and embrace the one who brought our Lord Jesus back to life, perfect righteousness will be credited to our account as well. Jesus was handed over to be crucified for the forgiveness of our sins and was raised back to life to prove that he had made us right with God!

Plain English Version
UnfoldingWord Simplified T.

.
And that is the reason that God considered Abraham to be right with himself. The words in the scriptures, "God considered him to be right with himself because he trusted in him," are not only about Abraham. They were also written about us, whom God would consider to be right with himself because we trust in him, the one who caused our Lord Jesus to become alive again after he died. God allowed men to execute Jesus because of our evil deeds. And God caused Jesus to live again because God wanted to put us right with him.

Williams' New Testament

Therefore, his faith was credited to him as right standing with God. It was not for his sake alone that it was written, "It was credited to him"; it was for our sakes too, for it is going to be credited to us who put our faith in God who raised from the dead our Lord Jesus, who was given up to death because of our shortcomings and was raised again to give us right standing with God.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

.
. For this reason, it also was considered to him as *the* right way. It was not written only because of him, that it was considered as *the right way* for him but also because of us, for whom it is going to be considered, the *people* trusting based on the One who got Jesus, our Master, up from *the* dead, who was turned in because of our infractions and was gotten up because of our not-guilty verdict.

Common English Bible
Len Gane Paraphrase

.
Therefore it was credited to him as righteousness. Now that it was credited to him was not written only for him, but also for us to whom it is intended to be credited if we believe on him who raised up Jesus our Lord from the dead (who was handed over for our wrongdoings and was raised for our justification).

A. Campbell's Living Oracles

Therefore, also, it was counted to him for righteousness. Now it was not written for his sake only, that it was so counted, even to those who believe on him who raised up Jesus, our Lord, from the dead; who was delivered for our offenses, and was raised up again for our justification.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
. And therefore his faith 'was regarded as righteousness.'
Now these words-'it was regarded as righteousness'-were not written with reference to Abraham only; But also with reference to us. Our faith, too, will be regarded by God in the same light, if we have faith in him who raised Jesus, our Lord, from the dead; For Jesus 'was given up to death to atone for our offences,' and was raised to life that we might be pronounced righteous.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .

Revised Ferrar-Fenton Bible Free Bible Version	.	The words "Abraham was considered right"* wasn't just written down for his benefit. They were for us too, those of us who will be considered as right, since we trust in God who raised our Lord Jesus from the dead. Jesus was handed over to die because of our sins*, and was raised to life to make us right. V. 22 was placed with the previous passage for context.
International Standard V	.	Now the words "it was credited to him" were written not only for him but also for us. Our faith will be regarded in the same way, [Lit. It will be regarded] if we believe in the one who raised Jesus our Lord from the dead. He was sentenced to death because of our sins and raised to life to justify us. V. 22 was placed with the previous passage for context.
Lexham Bible Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT Urim-Thummim Version	.	Therefore it was imputed to him for righteousness. Now it was not written for his account alone, that it was imputed to him; But for us also, to who it will be imputed, if we believe on him that resurrected Jesus our LORD from the dead; Who was delivered for our misdeeds and was resurrected for our justification.
Weymouth New Testament	.	For this reason also his faith WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS. Nor was the fact of its being placed to his credit put on record for his sake only; it was for our sakes too. Faith, before long, will be placed to the credit of us also who are believers in Him who raised Jesus, our Lord, from the dead, who was surrendered to death because of the offences we had committed, and was raised to life because of the acquittal secured for us.
Wikipedia Bible Project	.	That is why he was accepted as right. The fact that Abraham was considered right was not just recorded for him alone. It was for us too, we who are to be accepted as right, who trust in God who raised our Lord Jesus from the dead—Jesus who was betrayed because of our sins, and who was raised to life make us right.
Worsley's New Testament	.	

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Hebraic Roots Bible	.	Because of this, "it was also counted to him for righteousness." (Gen. 15:6) But it was not written for him only, that it was counted to him, but also on account of us, to whom it is about to be counted, to the ones believing on Him who has raised our Master Yahshua from the dead, who was delivered because of our offences, and was raised because of our justification.
Holy New Covenant Trans.	.	So because of this faith, "God declared Abraham a man made right."

This verse about Abraham's acceptance was written not only for Abraham —it was also written for us! We are going to be accepted too. We believe in the One who raised our Lord Jesus from death. Jesus was handed over to die for our sins. He was raised from death to make us right with God.

The Scriptures 2009

Therefore also **“it was reckoned to him for righteousness.”** Genesis 15:6.

And not because of him alone was it written that **it was reckoned to him,** Genesis 15:6. but also because of us, to whom it shall be reckoned, to us who believe in Him who raised up עשוהי our Master from the dead, who was delivered up because of our trespasses, and was raised for us to be declared right.

Tree of Life Version

That is why “it was credited to him as righteousness.”

Now not only for his sake was it written that it was credited to him, but for our sake as well. It is credited to us as those who trust in Him who raised Yeshua our Lord from the dead. He was handed over for our transgressions and raised up for the sake of setting us right..

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...so and [She] is accounted [to] him to right not [It] is written but because of him only for [She] is accounted [to] him but and {It is written} because of us [to] whom* [She] intends to be accounted the [men] believing to the [one] raising jesus the lord [of] us from [men] dead Who is given (over) because of the errors [of] us and [He] is raised because of the justifying [of] us...

Alpha & Omega Bible

THEREFORE IT WAS ALSO CREDITED TO HIM AS RIGHTEOUSNESS.
†(Genesis 15:6)
NOW NOT FOR HIS SAKE ONLY WAS IT WRITTEN THAT IT WAS CREDITED TO HIM,
BUT FOR OUR SAKE ALSO, TO WHOM IT WILL BE CREDITED, AS THOSE WHO BELIEVE IN HIM WHO RAISED JESUS OUR LORD FROM THE DEAD, HE WHO WAS DELIVERED OVER BECAUSE OF OUR TRANSGRESSIONS, AND WAS RAISED BECAUSE OF OUR ACQUITTAL.

Awful Scroll Bible

And through-which, "It is being reckoned to him for virtuousness."
What is more, it was not being written because of him alone, certainly-of-which "it is being reckoned to him",
all the same, because of us also, to whom it is meant to be reckoning, to them confiding on Him being raised up Jesus, our Lord, out of the dead,
who is being given-over-before because of our falls-aside, and is being raised because of our justification.

Concordant Literal Version

Wherefore, also, it is reckoned to him for righteousness."
Now it was not written because of him only, that it is reckoned to him, but because of us also, to whom it is about to be reckoned, who are believing on Him Who rouses Jesus our Lord from among the dead."
Who was given up because of our offenses, and was roused because of our justifying."

exeGeses companion Bible

...and so it was reckoned to him to justness.
And it was not scribed for his sake alone
that it was reckoned to him;
but also for us, to whom it is about to be reckoned
- to us who trust on him
who raised Yah Shua our Adonay from the dead:
who was delivered for our downfalls
and raised again for our justification.

God's Truth (Tyndale)
Orthodox Jewish Bible

.
Therefore, V'YACHSHEVEH-HA LO TZEDAKAH ("it [his faith in G-d] was accounted, credited to him for righteousness" BERESHIS 15:6).

Nor was it written down for his sake alone that "it was reckoned to him,"
 But also for us, to whom it is to be reckoned, who believe in Him who raised
 Yehoshua Adoneinu from the mesim (dead ones),
 Who was handed over for PEYSHA'EINU (our transgressions, YESHAYAH 53:5)
 and made to stand up in his Techiyas HaMoshiach that we be YITZDAK IM
 HASHEM (be justified with G-d, that we have our justification, our acquittal,
 vindication see Ro 5:18).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 So therefore, God considered him righteous [*i.e., because of such faith*]. Now the
 words "considered righteous [*by God*]" were not written for his sake only, but they
 were written for our sake also, who will be considered righteous by God for believing
 in Him who raised Jesus our Lord from the dead. [*This*] Jesus was delivered up [*to*
die] for our sins and was raised [*from the dead*] to make us right with God.

Brodie's Expanded Trans.

For this reason, therefore, it [faith] was credited to him because of [the imputation
 of Christ's] righteousness.

Now it was not written for him [Abraham] only: "It was imputed to him,"
 But also for us [believers only], to whom it was destined to be imputed when we
 believe on Him who raised up Jesus [humanity of Christ] our Lord [deity of Christ]
 from deaths [Jesus died twice: first spiritually, then physically],
 Who was delivered over because of our transgressions and was raised because of
 our justification .

The Expanded Bible

Jonathan Mitchell NT

.
 Wherefore (or: Through which; For this reason), also, it was and is logically
 considered for him (reasonably reckoned in him and accounted to him) into
 rightwisdom (virtue in the Way pointed out and the setting in right relationship;
 righteousness; fair and equitable dealing; right thinking and conduct; being turned
 in the right direction; = covenantal inclusion).

Now it was not written because of him only, that, "it was and is logically considered
 for him (reckoned, concluded and accounted to him; it was put to his account),"
 [Gen. 15:6]

but rather (or: on the contrary) because of us also, for whom, in whom, with whom
 and to whom it is constantly about to be logically considered (or: it continues being
 about to be put on account) for, in and to the folks continually believing, constantly
 trusting, habitually expressing covenant allegiance and progressively relying upon
 the One rousing and raising Jesus, our Lord, forth from out of the midst of dead
 folks –

[He] who was handed (delivered) over through and because of the effects of our
 falls to the side (or: with a view to the results of our stumblings aside,
 transgressions and offenses), and yet was roused and raised up through and
 because of our being placed in the Way pointed out and turned in the right direction
 (or: for the benefit of our being made to be just; or: on behalf of our justifying,
 leading to freedom from guilt; or: for the purpose of our being brought into equity
 and right relationship: a rightwising of solidarity in covenant inclusion and
 participation).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible	.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	Wherefore {also} it was reckoned unto him as righteousness. ^a Now it was not written for his sake alone, that it was reckoned unto him, But for our sakes also—unto whom it is to be reckoned,— Even unto them that believe upon him who raised Jesus our Lord from among the dead: Who was delivered up on account of our offences, ^b And was raised on account of the declaring us righteous. ^a Gen. xv. 6. ^b Is. liii. 12 (Sep.).
The Spoken English NT	And that's why "it was credited to him as being in the right." And it wasn't just written that it was "credited to him" for his sake alone, but also for our sake! It's going to be credited to us too. ^u We too believe in the One who raised Jesus our Lord from among the dead. It is he who was delivered over to punishment because of our offenses, and who rose so that we could be acquitted. ^v u. Lit. "because of alone, but also because of us, to whom it is going to be credited." v. Traditionally: "because of our justification." See "Bible Words" under "justify, justification." It may seem to a modern reader that Paul has gotten distracted from his train of thought in bringing in Jesus and his death and resurrection here, but he hasn't. He's using a familiar structure for developing an argument. This is a "thesis statement" for his next section, which signals that he is now going to move on to a new stage of the argument. In the next stage, he will explain "being found innocent through faith" in relation to the death and resurrection of Jesus.
Wilbur Pickering's New T.	He did not waver at God's promise in unbelief; rather, he was strengthened by the faith, giving glory to God, being fully convinced that what He had promised He was also able to perform—that is why it was credited to him as righteousness. Now it was not only for his sake that it was written that it was credited to him, but for our sake also, to whom it will be credited, we who believe on Him who raised Jesus our Lord from the dead, who was delivered up because of our transgressions, and was raised because of our justification. ¹² vv. 21–22 are included for context. (12) The grammatical construction is the same in both clauses: 'because', 'because'. The resurrection was the proof that the Father had accepted the price paid for our justification.
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	And so, 'it was accounted to him for righteousness.' [Gen 15:6] But it was not written on his account alone, "it was accounted to him," <u>but</u> also on account of us, to whom it is about to be accounted [or, imputed], to the ones believing on [or, trusting in] the One having raised up Jesus our Lord from [the] dead, who was handed over because of our transgressions and was raised up because of our justification [or, our [being] declared righteousness].
Berean Literal Bible	.
Bill Puryear translation	And so not becoming weak in faith, he understood completely his own [sexually] dead body, since he was approximately one hundred years old, likewise the deadness of Sarah's womb, (that is, with reference to the promise of God, he did not doubt by means of unbelief, but he was made strong by means of doctrine,

having given glory to God and having been absolutely certain that what He had promised, He is able also to accomplish.)—and for this reason it [his faith] was credited to him as righteousness. Now it was not written only because of him, that it was credited to him, but also because of us, to whom it was destined to be credited, because we have believed on Him who raised Jesus our Lord from the dead, Who was delivered over to judgment because of our transgressions, and was resurrected because of our justification.

C. Thomson updated NT
Charles Thomson NT
Context Group Version

.
. merely
Therefore also it was counted to him for vindication. Now it wasn't written for his sake alone, that it was counted to him; but for our sake also, to whom it is about to be counted, who trust him who raised Jesus our Lord from the dead, who was handed over for our trespasses, and was raised for our vindication.

English Standard Version
Far Above All Translation

.
But it was not written for his sake alone that it was imputed to him, but also for our sakes, to whom it is going to be imputed – to us who believe in him who raised Jesus our Lord from the dead, who was delivered on account of our transgressions, and raised on account of our justification. V. 22 was placed with the previous passage for context.

Green's Literal Translation
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

.
. Hence it was also counted to him *for righteousness. Now it was not written, 'It was counted to him,' because of him only; but also, because of us to whom it is about to be counted, who believe upon the one who raised up Jesus our Lord from the dead, who was given up because of our trespasses and was raised *up* because of our justification {Or: being made righteous.}

New American Standard
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible
R. B. Thieme, Jr. translation

.
. And for this reason [salvation adjustment to the justice of God] it [faith in Christ] was imputed to him [Abraham] for righteousness.
Now it was not written for his sake alone, that it was imputed to him. But also for our sakes to whom it was destined to be imputed, when we believed on him who resurrected Jesus our Lord from deaths. Who was delivered over to judgment because of our transgression and was resurrected from the dead because of our justification.

R. B. Thieme, Jr. trans2

(v16 cont) For this reason instantaneous faith alone in Jesus of Nazareth, The Christ alone was credited to him, Abraham, as imputed Absolute Righteousness." But the words, "it was imputed to him, Abraham," were not written for his sake alone, but also for our sake. To whom, all future believers in Jesus of Nazareth, The Christ, it was certainly destined to be imputed when we believe in Him, God the Father, who resurrected Jesus our Lord from deaths Jesus of Nazareth, The Christ, Our Lord, who has in reality been delivered over for judgment because of our transgressions and has been raised up from the dead because of our justification which was completed at the cross.

Revised Geneva Translation
Updated Bible Version 2.17

A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:
 22-25

Romans 4:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
In Hebrews 11:12, this is translated, <i>therefore, therefore also, therefore even, wherefore, and so, because of this, so that, for this reason, for which cause, so even, which is also why, this is why.</i>			
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, aorist passive indicative	Strong's #3049
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dikaiosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

Translation: For this reason, [his faith] was imputed to him for righteousness.

We are still talking about Abraham. Abraham's faith was counted to him or credited to him as righteousness. He was not made righteous for keeping the Law (as it did not exist), nor was he made righteous for being circumcised (this happened at age 99, long after God declared him righteous). Therefore, the words *his faith* are properly inserted here.

Romans 4:22 For this reason, [his faith] was imputed to him for righteousness. (Kukis mostly literal translation)

Romans 4:23			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, aorist passive indicative	Strong's #1125
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
diá (διά) [pronounced dee-AH]; spelled di (δι) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 rd person singular, aorist passive indicative	Strong's #3049
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Now, [this narrative] was not written by reason of him alone that [his faith] was imputed to him [as righteousness],...

God the Holy Spirit made certain that this narrative was written not just for Abraham. He is not the only person who has a stake in this. Furthermore, God made promises to Abraham. These promises go far, far beyond Abraham's life.

Romans 4:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
In Romans 4:24, these three words are translated variously as: <i>but for [our] sake also, but for [us] also, but also on account of, but also for, but also because of, also for, but for [us] in addition, all the same because of [us] also.</i>			
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...but [these words were written] for our sake as well.

But Paul then says something quite surprising. *These words were written for us as well!* By *us*, Paul is referring to himself, the Jews in Rome and the non-Jews in Rome. We all get something out of this; we all better understand God because of this.

Romans 4:23–24a Now, [this narrative] was not written by reason of him alone that [his faith] was imputed to him [as righteousness], but [these words were written] for our sake as well. (Kukis mostly literal translation)

Romans 4:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced <i>hoiç</i>]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
mellô (μέλλω) [pronounced <i>MEHL-ow</i>]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 rd person singular, present active indicative	Strong's #3195
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ah-ee</i>]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	present passive infinitive	Strong's #3049

Romans 4:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #4100
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
egeirō (ἐγείρω) [pronounced <i>ehg-Ī-row</i>]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist active participle, accusative case	Strong's #1453
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; accusative case	Strong's #3498

Translation: By means of [this same process] will [righteousness] be imputed to the ones believing on the One raising Jesus our Lord from the dead (ones),...

The process by which Abraham was made righteous is the same process by which we are made righteous today. That is why these words from Genesis 15:6 are so important. I am righteous, not because I am a really good guy (people who know me might say otherwise), but I am righteous because I exercised the same faith that Abraham did in the same object that Abraham directed his faith toward.

Abraham believed the Lord for what God told him; I have believed in the God Who raised Jesus Christ from the dead (and, of course, I have believed in Jesus Christ). Righteousness has been imputed to me for my faith. God looks at the ledger of sins against me (including Adam's original sin) and I am in pretty bad shape. But, when I believe in Jesus Christ, that great debt which I owe is replaced with righteousness.

This is the point that Paul keeps making. No one, including Abraham, the father of the Jews, is made righteous because they are really good people; they are made righteous based upon the object of their faith. The object of our faith has all of the merit.

Romans 4:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
paradídōmai (παραδίδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, aorist passive indicative	Strong's #3860
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
paraptōmata (παραπτώματα) [pronounced <i>par-ap-TOE-mah-tah</i>]	<i>trespasses; sins, misdeeds; fallen beside or near something; lapses or deviations from truth and uprightness</i>	neuter plural noun; accusative case	Strong's #3900
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...Who was delivered over [to the cross] because of our transgressions...

Jesus was delivered over to the cross on the basis of our transgressions; on the basis of our wrongdoing. The penalty for those sins must be paid for.

Romans 4:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-)rise (again, up), to stand, to take up</i>	3 rd person singular, aorist passive indicative	Strong's #1453
διά (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
dikaiōsis (δικαίωσις) [pronounced dik-AH-yo-sis]	<i>the act of God declaring men free from guilt and acceptable to him; abjuring to be righteous, justification; acquittal (for Christ's sake)</i>	feminine singular noun; accusative case	Strong's #1347
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...and He was raised [from death] on account of our being declared justified. (Kukis mostly literal translation)

Romans 4:24b–25 By means of [this same process] will [righteousness] be imputed to the ones believing on the One raising Jesus our Lord from the dead (ones), Who was delivered over [to the cross] because of our transgressions and He was raised [from death] on account of our being declared justified. (Kukis mostly literal translation)

Romans 4:22–25 For this reason, [his faith] was imputed to him for righteousness. Now, [this narrative] was not written by reason of him alone that [his faith] was imputed to him [as righteousness], but [these words were written] for our sake as well. By means of [this same process] will [righteousness] be imputed to the ones believing on the One raising Jesus our Lord from the dead (ones), Who was delivered over [to the cross] because of our transgressions and He was raised [from death] on account of our being declared justified. (Kukis mostly literal translation)

Romans 4:22–25 For this reason, Abraham's faith was imputed to him for righteousness. Now, this narrative was not written for Abraham alone; nor were these promises made to him alone—that his faith was imputed to him as

righteousness. These words were written for our sake as well. By means of this same process will righteousness be imputed to the ones believing on Him Who raised Jesus our Lord from the dead, which Jesus was delivered over to the cross because of our transgressions. Jesus our Lord was raised from among the dead for the purpose of our being justified. (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
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www.kukis.org	Exegetical Studies in Romans	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Romans 4 is in the Word of God

1. One reason which strikes me is, we see Paul make logical arguments concerning the Jews, the Law, the gentiles and grace; and he is able to make such arguments without making any references to the concept of dispensations.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Romans 4

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Romans 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Doctrinal Teachers* Who Have Taught Romans 4

	Series	Lesson (s)	Passage
	1969 Basics (#102)	#9	Romans 4:16–21
	1963 Dispensations (#201)	#26	Romans 4:17
	1992 Spiritual Dynamics (#376)	#357	Romans 4:9–12
	1992 Spiritual Dynamics (#376)	#662	Romans 4:1–5
	1992 Spiritual Dynamics (#376)	#697–698	Romans 4:18–21
	1985 Ephesians (#412)	#955	Romans 4:1–5; 9–10
	1972 Hebrews (#419)	#69–71	Romans 4:17–21
	1972 Hebrews (#419)	#178	Romans 4:19–21
	1876 Abraham (#600)	#2	Romans 4:1–5
	1991 Adversity v. Stress (#845)	#13	Romans 4:20–21
Bob Bolender	https://austinbiblechurch.com/documents/Romans		Romans 1–16
Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_1-8_expanded_translation.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf		Romans 1–16
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/romans-menuitem		Romans 1–16
Dr. Daniel Hill	https://www.gracenotes.info/romans/romans.pdf (Grace Notes)		Romans 1–16
Pastor John Griffith	http://www.ironrangebible.com/griffith/Romans/Romans.htm		Romans 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm		Romans 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Romans/		Romans 1–16
Mike Smith	http://www.countrybiblechurch.us/Romans13/index.html		Romans 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Romans 1–16
Syndein	http://syndein.com/Romans.html		Romans 1–16

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse

and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Romans 4

Word Cloud from Exegesis of Romans 4²²

These two graphics should be very similar; this means that the exegesis of Romans 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
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²² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.