





to whom the Elohim accounts righteousness apart from works,

אֱלֹהִים כְּעֵצָה סוּג-כְּעֵצָה כְּעֵצָה 7  
זֵאשְׁרֵי נְשׁוּי-פֶשַׁע כְּסוּי חַטָּאִתּוֹ:

**7. 'ash'rey n'suy-pesha` k'suy chata'ah.**

**Rom4:7** Blessed are those whose lawless deeds are forgiven, and whose sins are covered.

<7> Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

7 Makarioi hōn apethēsan hai anomiai

They are blessed of whom were forgiven the lawless deeds

kai hōn epokalypthēsan hai hamartiai;

and of whom were covered over the sins.

אָדָם לֹא-יִחְשָׁב יְהוָה לוֹ עוֹן: 8  
אֱלֹהִים כְּעֵצָה סוּג-כְּעֵצָה כְּעֵצָה 8

**8. 'ash'rey 'adam lo'-yach'shob Yahúwah lo`aon.**

**Rom4:8** Blessed is the man to whom shall not consider his iniquity.

<8> μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.

8 makarios anēr hou ou mē logisētai kyrios hamartian.

Blessed is a man of whom never the Master would account sin.

טוֹבֵכֶן הָאֱשׁוּר הַזֶּה הַעֲלֵ-הַמִּלָּה הוּא אִו-גַּם עַל-הָעֶרְלָה  
הָלֹא אָמַרְנוּ כִּי לְאַבְרָהָם נְחֻשְׁבָה אֱמוּנָתוֹ לְצַדִּיקָה: 9  
אֱלֹהִים כְּעֵצָה סוּג-כְּעֵצָה כְּעֵצָה 9

**9. ub'ken ha'ishur hazeh ha'al-hamilah hu' 'o-gam`al-ha`ar'lah halo' 'amar'nu ki l'Ab'raham nech'sh'bah 'emunatho lits'daqah.**

**Rom4:9** Is this blessing then upon the circumcised, or even upon the uncircumcised? Did we not say that, Faith was credited unto Abraham for righteousness?

<9> ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ, Ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

9 ho makarismos oun houtos epi tēn peritomēn

blessedness therefore is this upon the circumcision

ē kai epi tēn akrobustian? legomen gar,

or also upon the uncircumcision? For we say,

Elogisthē tō Abraam hē pistis eis dikaiosynēn.

was accounted to Abraham his faith for righteousness.

יְוָאִימְתִי נְחֻשְׁבָה-לוֹ בְּהִיּוֹתוֹ נְמוּל אוֹ בְּעוֹדְנוּ עֶרְלָה הֵן  
לֹא בְּהִיּוֹתוֹ נְמוּל כִּי אִם בְּעוֹדְנוּ עֶרְלָה: 10  
אֱלֹהִים כְּעֵצָה סוּג-כְּעֵצָה כְּעֵצָה 10



b`odenu `arel.

**Rom4:12** and to be the father also of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith that is of our father Abraham had for us in uncircumcised.

<12> καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστία πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

12 kai patera peritomēs tois ouk ek peritomēs monon  
and a father of circumcision to the ones not of circumcision only

alla kai tois stoichousin tois ichnesin tēs  
but also to the ones keeping in step with the steps of the while

en akrobystiā pisteōs tou patros hēmōn Abraam.  
in uncircumcision faith of our father Abraham.

יג כי לא על-ידי תורה היתה ההבטחה לאברהם:  
אז לזרעו להיות ירח העולם כי אם-על-ידי צדקת האמונה:

13. ki lo' `al-y`dey Torah hay`thah hahab`tachah l'Ab`raham  
'o l'zar`o lih`yoth yoresh ha`olam ki `im-`al-y`dey tsid`qath ha`emunah.

**Rom4:13** For the promise to Abraham or to his descendants that he should be the heir of the world was not through the Law, but through the righteousness of faith.

<13> Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

13 Ou gar dia nomou hē epaggelia tō Abraam ē tō spermati autou,  
For not through law was the promise to Abraham or to his seed,

to klēronomon auton einai kosmou, alla dia dikaiosynēs pisteōs.  
that heir he should be of the world, but through a righteousness of faith.

יד כי אלו היתה הירשה לבני-התורה האמונה תהיה לריק  
וההבטחה בטלה:

14. ki `ilu hay`thah hay`rushah lib`ney-haTorah  
ha`emunah tih`yeh lariq w'hahab`tachah b'telah.

**Rom4:14** For if they which are of the sons of the Law are heirs, faith has been made void and the promise is nullified,

<14> εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, kekenōtai ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία·

14 ei gar hoi ek nomou klēronomoi, kekenōtai hē pistis  
For if the are of law heirs, has been made void faith

kai katērgētai hē epaggelia;  
and has been nullified the promise;

15. ya`an 'asher haTorah m'bi'ah qatseph ki b'eyn Torah 'eyn `aberah.

Rom4:15 for that the Law brings wrath,  
but where there is no law, there is no transgression.

<15> ὁ γὰρ νόμος ὀργήν καταργάζεται· οὐ δὲ οὐκ ἔστιν νόμος οὐδὲ παράβασις.

15 ho gar nomos orgēn katergazetai  
for the law works wrath

hou de ouk estin nomos oude parabasis.

but where there is not a law, neither is there transgression.

טז על-כן מאמונה למען תהיה לפי-חסד בעבור  
אשר תכון ההבטחה לכל הזרע לא לבני התורה לבדם  
כי-גם לבני אמונת אברהם אשר הוא אב לכלנו:

16. `al-ken me'emunah l'ma'an tih'yeh l'phi-chesed ba`abur 'asher tikon  
hahab'tachah l'kal hazara` lo' lib'ney haTorah l'badam ki-gam lib'ney 'emunath  
'Ab'raham 'asher hu' 'ab l'kulanu.

Rom4:16 Therefore it is by faith, in order that it may be in according to grace,  
for that the promise shall be made certain to all the descendants, not only to the sons  
of the Law, but also to the sons of the faith of Abraham, who is the father of us all,

<16> διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν  
παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,  
ὃς ἐστὶν πατὴρ πάντων ἡμῶν,

16 dia touto ek pisteōs, hina kata charin, eis to einai bebaian

It is therefore of faith, that according to grace it may be, for to be sure  
tēn epaggelian panti tō spermati, ou tō ek tou nomou monon  
the promise to all the seed, not to the seed of the law only

alla kai tō ek pisteōs Abraam, hos estin patēr pantōn hēmōn,

but also to the seed of the faith of Abraham, who is father of us all,

יז כפתוב כי אב-המון גוים נתתיה והוא האמין כי נגד פניו  
אלהים המתיה את-המתים והקורא למה-שלא-היה כמו הנה:

17. kakathub ki 'ab-hamon goyim n'thatiak w'hu' he'emin ki neged panayyu 'Elohim  
ham'chayeh 'eth-hamethim w'haqore' l'mah-shelo'-hayah k'mo hoeh.





kai tēn nekrōsin tēs mētras Sarras;  
and the deadness of the womb of Sarah;

אֵיךְ יִשְׂרָאֵל אֶתְּחַזֵּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃  
כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃  
כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃

**20. w'lo'-chalaq libo b'hab'tachath ha'Elohim kim'chusar 'emunah  
ki 'im-hith'chazeq be'emunatho wayiten kabod l'Elohim.**

**Rom4:20** He did not waver his heart at the promise of the Elohim,  
that he lacked faith, but was strengthened in his faith, giving glory to Elohim,

<20> εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ  
ἀλλ' ἐνεδυναμώθη τῇ πίστει, δούς δόξαν τῷ θεῷ

**20 eis de tēn epaggelian tou theou ou diekrithē tē apistiā  
but at the promise of the Elohim he did not waver in unbelief,  
all' enedynamōthē tē pistei, dous doxan tō theō  
but was empowered by faith, giving glory to Elohim**

כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃  
כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃  
כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃

**21. w'naph'sho yoda'ath m'od ki 'eth-'asher hib'tiach gam-yakol la'asotho.**

**Rom4:21** and his soul knew very much that what He had promised He was able also to do.

<21> καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι.

**21 kai plērophorētheis hoti ho epēggeltai dynatos estin kai poiēsai.  
and having been fully persuaded that what he has promised he is able also to do.**

כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃  
כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃  
כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃

**22. 'al-ken gam-nech'sh'bah-lo lits'daqah.**

**Rom4:22** Therefore it was also credited to him as righteousness.

<22> διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

**22 dio [kai] elogisthē autō eis dikaiosynēn.  
Wherefore also it was accounted to him for righteousness.**

כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃  
כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃  
כִּי אֵם-הִתְחַזַּק בְּאַמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים׃

**23. w'lo'-l'ma'ano l'bad kathub hadabar hazeh shenech'sh'bah lo.**

**Rom4:23** And it is not for his sake only was this word written that it was credited to him,

<23> Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ

**23 Ouk egraphē de di' auton monon hoti elogisthē autō  
Not it was written now because of him only that it was accounted to him**



24 כִּי אֲמִינִים בְּמִי שֶׁהָעִיר אֶת־יְהוֹשֻׁעַ אֲדֹנָיֵנוּ מִן־הַמֵּתִים׃  
 24 כִּי אֲמִינִים בְּמִי שֶׁהָעִיר אֶת־יְהוֹשֻׁעַ אֲדֹנָיֵנוּ מִן־הַמֵּתִים׃  
 24 כִּי אֲמִינִים בְּמִי שֶׁהָעִיר אֶת־יְהוֹשֻׁעַ אֲדֹנָיֵנוּ מִן־הַמֵּתִים׃

**24. ki 'im-gam l'ma'anenu 'asher 'athidah l'hechasheb lanu hama'aminim b'mi shehe`ir 'eth-Yahushua` Adoneynu min-hamethim.**

**Rom4:24** but for our sake also, to whom it shall be credited, as those who believe in Him who raised **Ow`yay`** our Master from the dead,

<24> ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,

**24 alla kai di' hēmas, hois mellei logizesthai, tois pisteuousin**

but also because of us, to whom it is about to be accounted, to the ones believing **epi ton egeiranta Iēsoun ton kyrion hēmōn ek nekrōn,**  
 on the one having raised Yahushua our Master from the dead ones,

25 כִּי אֲשֶׁר נִמְסַר בְּעִבּוּר פְּשָׁעֵינוּ וְנִעֹר לְבַעֲבוּר צְדָקָנוּ׃  
 25 כִּי אֲשֶׁר נִמְסַר בְּעִבּוּר פְּשָׁעֵינוּ וְנִעֹר לְבַעֲבוּר צְדָקָנוּ׃  
 25 כִּי אֲשֶׁר נִמְסַר בְּעִבּוּר פְּשָׁעֵינוּ וְנִעֹר לְבַעֲבוּר צְדָקָנוּ׃

**25. 'asher nim'sar ba`abur p'sha`eynu w'ne`or l'ba`abur tsad'qenu.**

**Rom4:25** who was delivered over because of our transgressions, and was raised because of our justification.

<25> ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

**25 hos paredothē dia ta paraptōmata hēmōn**

who was given over to death because of our trespasses  
**kai ēgerthē dia tēn dikaiōsin hēmōn.**  
 and was raised because of our justification.