

Sepher Romyim (Romans)

Chapter 4

וְאֵלֶיךָ מִצְרַיִם כִּי־עֲשָׂתָךְ כִּי־עָשָׂתִי רֹמְנוֹן: Rom4:1

וְאֵלֶיךָ מִצְרַיִם כִּי־עֲשָׂתָךְ כִּי־עָשָׂתִי רֹמְנוֹן:
וְאֵלֶיךָ מִצְרַיִם כִּי־עֲשָׂתָךְ כִּי־עָשָׂתִי רֹמְנוֹן:
וְאֵלֶיךָ מִצְרַיִם כִּי־עֲשָׂתָךְ כִּי־עָשָׂתִי רֹמְנוֹן:
וְאֵלֶיךָ מִצְרַיִם כִּי־עֲשָׂתָךְ כִּי־עָשָׂתִי רֹמְנוֹן:

1. umah-no'mar 'ephō' `al-'Ab'rahām 'abinu mah-zeh hisig l'phi habasar.

Rom4:1 What, then, shall we say of Abraham, our father, what he achieved,
according to the flesh?

«4:1» Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;

1 Ti oun eroumen heurēkenai Abraam ton propatora hēmōn

What then shall we say to have discovered Abraham our forefather
kata sarka?

according to flesh?

בְּכֵן אִם־נִצְדָּק אֶבְרָהָם מִתּוֹךְ הַמְּעֻשִׁים לֹא הַתִּהְיוֹ אֶבְלָל 2
בְּכֵן אִם־נִצְדָּק אֶבְרָהָם מִתּוֹךְ הַמְּעֻשִׁים לֹא הַתִּהְיוֹ אֶבְלָל 2
בְּכֵן אִם־נִצְדָּק אֶבְרָהָם מִתּוֹךְ הַמְּעֻשִׁים לֹא הַתִּהְיוֹ אֶבְלָל 2

בְּכֵן אִם־נִצְדָּק אֶבְרָהָם מִתּוֹךְ הַמְּעֻשִׁים לֹא הַתִּהְיוֹ אֶבְלָל
לֹא לְפָנֵי חָאָלָהִים:

2. ki 'im-nits'daq 'Ab'rahām mito'k hama`asim
lo hat'hilah 'abal lo' liph'ney ha'Elohim.

Rom4:2 For if Abraham was justified from the works, he had the glory
but not before the Elohim.

«2» εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ’ οὐ πρὸς θεόν.

2 ei gar Abraam ex ergōn edikaiōthē, echei kauchēma, all' ou pros theon.

For if Abraham by works was justified, he has a boast, but not toward Elohim.

גַּכֵּן מִה אָמַר תְּקֹתֵב וְהָאָמֵן אֶבְרָהָם בְּרִיחוֹה וַיַּחֲשַׁבְךָ לֹא צַדְקָה:
גַּכֵּן מִה אָמַר תְּקֹתֵב וְהָאָמֵן אֶבְרָהָם בְּרִיחוֹה וַיַּחֲשַׁבְךָ לֹא צַדְקָה:
גַּכֵּן מִה אָמַר תְּקֹתֵב וְהָאָמֵן אֶבְרָהָם בְּרִיחוֹה וַיַּחֲשַׁבְךָ לֹא צַדְקָה:

3. ki mah 'amar haKathub w'he'emin 'Ab'rahām baYahūwah
wayach'sh'beah lo ts'daqah.

Rom4:3 For what does the Scripture say?

Abraham believed in **מִצְרַיִם**, and it was credited to him for righteousness.

«3» τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

3 ti gar hē graphē legei? Episteusen de Abraam tō theō

For what the Scriptures says? Believed and Abraham Elohim,

kai elogisthē autō eis dikaiosynēn.

and it was accounted to him for righteousness.

ד הינה הפעל לא-יחסב לו שקרו לפि החסד
כפי אם-לפי החובה:

4. hinneh hapo`el lo'-yechasheb lo s'karō l'phi hechased ki 'im-l'phi hachobah.

Rom4:4 Here is the one working is his reward not credited according to a grace, but according to the debt.

«4» τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὄφείλημα,

4 τὸ de ergazomenὸ ho misthos ou logizetai

Now to the one working the reward not is accounted

kata charin alla kata opheilēma,

according to grace but according to debt,

5. 'abal la'asher 'eynenu pho`el

ki 'im-ma'amin bamats'diq 'eth-harasha` 'emunatho techasheb lo lits'daqah.

**Rom4:5 But to the one who does not work,
but believes in Him who justifies the wicked, his faith is credited to him as righteousness,**

<5> τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην·

5 tō de mē ergazomenō pisteuonti de epi ton dikaiounta

but to the one not working but believing on the one justifying

ton asebē logizetai hē pistis autou eis dikaiosynēn;

the unholy is accounted his faith for righteousness;

וְכֹאשֶׁר גַּם־קָדוֹד מִאֲשֶׁר אֶת־הָאָדָם
אֲשֶׁר הָאֱלֹהִים יַחֲשַׁב־לֹז צְדָקָה בְּלֹא מְעֻשִׁים בְּאָמְרוֹ:

6. **ka'asher gam-Dawid m'asher 'eth-ha'adam**

'asher ha'Elohim yach'shab-lo ts'daqah b'lo' ma`asim b'am'ro.

Rom4:6 even as Dawid speaks of the man

to whom the Elohim credits righteousness to him without works, as he says:

«**6** καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου

ῳ ὁ θεὸς λογίζεται δικαιοσύνην γενοὶς ἔργων.

aper kai David legēi ton makarismon tou anthrēpou

even as also David speaks of the blesse

to whom the Elohim accounts righteousness apart from works,

7 אָשָׁרִי נְשֵׁיר־פֶּשֶׁעַ כִּסְויִ חֲטֹאתָה:

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 ὁν ἀφέθησαν αἱ ἀνομίαι καὶ ὁν ἐπεκαλύφθησαν αἱ ἀμαρτίαι.

7 Makarioi hōn aphethēsan hai anomiai

They are blessed of whom were forgiven the lawless deeds

kai hōn epekalyphthēsan hai hamartiai;

and of whom were covered over the sins.

8 אָשָׁרִי אָדָם לֹא־יַחַשֵּׁב יְהוָה לוֹ שָׁׁוֹן:

8. 'ash'rey 'adam lo'-yach'shab Yahūwah lo `aon.

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

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

8 makarios anēr hou ou mē logisētai kyrios hamartian.

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

9 וְאַתָּה עַל־עֲדָנָה תַּחֲזִק־בְּנֵי־יִשְׂרָאֵל
ט וְבָכְנָה חָשֵׁיר הַזֹּה הַעַל־הַמִּילָה הוּא אָוֶן גָּם עַל־הַעֲרָלָה
הַלֹּא אָמְרָנוּ כִּי לְאָבָרָהּם נְחַשֵּׁבָה אָמִינָתוֹ לְצַדְקָה:

9. ub'ken ha'ishur hazeh ha`al-hamilah hu' 'o-gam `al-ha`ar'lah
halo 'amar'nu ki l'Ab'rahah 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 ἦν καὶ ἐπὶ τὴν ἀκροβυστίαν;
λέγομεν γάρ, Ἐλογίσθη τῷ Ἀβραὰμ ἡ πύστις εἰς δικαιοσύνην.

9 ho makarismos oun houtos epi tēn peritomēn

blessedness therefore is this upon the circumcision

ē kai epi tēn akrobystian? 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.

10 וְאַתָּה עַל־עֲדָנָה תַּחֲזִק־בְּנֵי־יִשְׂרָאֵל
ט וְבָכְנָה חָשֵׁיר הַזֹּה בְּהִזְוֹתָנוּ גָּמְלָה אוֹ בְּעֻזְדָּנוּ עַרְלָה
לֹא בְּהִזְוֹתָנוּ גָּמְלָה כִּי אָמַם בְּעֻזְדָּנוּ עַרְלָה:

10. w'eymathay nech'sh'bah-lo bih'yotho nimol 'o b'`odenu `arel
hen lo' bih'yotho nimol ki 'im b'`odenu `arel.

Rom4: 10 How then was it credited? Being in circumcision, or in uncircumcision?
Not in circumcision, but in uncircumcision;

<10> πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὅντι ἦν ἀκροβυστίᾳ;
οὐκ ἐν περιτομῇ ἀλλ’ ἐν ἀκροβυστίᾳ.

10 pōs ouν elogisthē? en peritomē onti ē en akrobystiā

How then was it accounted? In circumcision being or in uncircumcision?

ouk en peritomē all' en akrobystiā

Not in circumcision but in uncircumcision

וְאֵת הַמִּלְחָמָה נָתַן לוֹ לְחוֹתֶם צְדָקָתָה אֲמֻנוֹתָה אֲשֶׁר
חִתְּהַלֵּז וְהַוָּעֵד לְהִיּוֹת לְאָב לְכָל-אֲשֶׁר יַאֲמִינוּ וְהַמְּעָרְלִים לְמַעַן תַּחַשֵּׁב הַצְּדָקָה אֲפִידָלָם:

11. w'oth hamilah nitan lo l'chotham tsid'qath ha'emunah 'asher hay'thah-lo

w'hu' `arel lih'yoth l'ab l'kal-'asher ya'amino
w'hem `arelim l'ma'an techasheb hats'daqah 'aph-lahem.

Rom4:11 and he received the sign of circumcision, a seal of the righteousness of the faith
which he had in uncircumcised, for him to be the father of all those who believe
through uncircumcision, for righteousness to be credited to them also,

<11> καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς
ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων
δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς [τὴν] δικαιοσύνην,

11 kai sēmeion elaben peritomēs sphragida tēs dikaiosynēs tēs pisteōs
and a sign he received of circumcision a seal of the righteousness of his faith
tēs en tē akrobystiā, eis to einai auton patera pantōn tōn pisteuontōn
while in uncircumcision, for him to be a father of all the ones believing
di' akrobystias, eis to logisthēnai [kai] autois [tēn] dikaiosynēn,
through uncircumcision. For to be accounted also to them the righteousness,

בְּוְלִהְיוֹת לְאָב גָּמְלָמְלִים אֶךָ-לָא לְאֲשֶׁר אִינָם אֶלָּא גָּמְלִים
כִּי אֶסְמָמְהַלְכִים בַּעֲקֹבוֹת הָאמָנוֹת שְׂהִתְהַלֵּז
לְאָבָרָהָם אֶבְרָהָם בַּעֲזֹרְפָו עֲרָל:

12. w'lih'yoth l'ab gam-lamulim 'a'k-lo' la'asher 'eynam 'ela' nimolim

ki 'im-gam-hol'kim b'iq'both ha'emunah shehay'thah-lo l'Ab'raham 'abinu

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 ἔχνεσιν τῆς ἐν ἀκροβυστίᾳ 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.

עֲדָם אֶת-עַמְקֹדֶת כִּי לֹא עַל-יִהּוּדִים תּוֹרַה חַיָּה הַבְּטָחָה לְאַבְרָהָם
או לִזְרָעָו לְהִיּוֹת יְרֵשׁ הָעוֹלָם כִּי אִם-עַל-יִהּוּדִים צִדְקַת הָאֱמִנָּה:

13. ki lo' `al-y'dey Thorah 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 ἢ ἐπαγγελία τῷ Ἀβραὰμ 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.

עֲדָם כִּי לֹא חַיָּה הַבְּטָחָה לְבָנֵי-הַתּוֹרָה הָאֱמִנָּה תְּהִיה לְרִיקָה
וְהַבְּטָחָה בְּטַלָּה:

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, κεκένωται ἡ πίστις
καὶ κατήργηται ἡ ἐπαγγελία·

14 ei gar hoī 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;

טוֹרִיעַן אֲשֶׁר הַתּוֹרָה מִבֵּיאָה קָצֶף כִּי בְּאַין תּוֹרָה אֵין עֲבָרָה: 15

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

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

<15> ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐδὲ 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.

טַז עַל־כֵּן מָמִינָה לְמַעַן תְּהִיה לְפִרְחָסֶד בְּעַבּוֹר
אֲשֶׁר תִּפְנוֹן הַהְבָּטָחָה לְכָל הַזְּרָעָה לֹא לְבָנֵי הַתּוֹרָה לְבָ�ָם
כִּי־גַם לְבָנֵי אֶמְנָתָה אֶבְרָהָם אֲשֶׁר הוּא אָב לְכָלָנוּ: 16

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

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,
ὅς ἔστιν πατὴρ πάντων ἡμῶν,

16 dia tutto 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,

רַז כְּפֻתּוֹב כִּי אֶבֶן חָמוֹן גּוֹיִם נִתְהִיכָּה וְהַוָּא הָאָמִינָה כִּי נִגְדָּפְנִיו
אֶלְהִים הַמְּחִיכָה אֶת־הַמְּתִים וְהַקּוֹרָא לְמַה־שָׁלָא־הִיכָּה כְּמוֹ הַזָּה: 17

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

Rom4:17 as it is written that, I have made you a father of many nations in the presence of Him whom he believed that, even Elohim, who gives life to the dead and calls of what was that is not as it exists.

<17> καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὐ ἐπίστευσεν θεού τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

17 kathōs gepraptai hoti Patera pollōn ethnōn tetheika se,
as it has been written, a father of many nations I have appointed you,
katenanti hou episteusen theou tou zōopoiountos tous nekrouς
before whom he believed Elohim the one making alive the dead ones
kai kalountos ta mē onta hōs onta;
and calling the things not being as being;

יְהוָה בְּאֶפְסָת תִּקְוָה הָאָמִן בַּתְּקֻווֹה לְמַעַן
אֲשֶׁר יְהִי אָב הַמּוֹן גּוֹיִם כְּמוֹ שְׁנֵאָמָר פֶּה יְהִי זָרָעָךְ
18. b'ephes tiq'wah he'emin b'thiq'wah l'ma'an
'asher yih'yeh l'ab hamon goyim k'mo shene'emar koh yih'yeh zar'eah.

Rom4:18 In hope against hope he believed, for the sake that he should become a father of many nations, according to what was said, “So shall your seed be.”

<18> ὃς παρ' ἔλπίδα ἐπ' ἔλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου,
18 hos par' elpida ep' elpidi episteusen eis to genesthai auton patera
who beyond hope on hope believed that he should become a father
pollōn ethnōn kata to eirēmenon, Houtōs estai to sperma sou,
of many nations according to the thing having been spoken, so shall be your seed,

בְּהִזְוֹת קְבֻן-מָאת שָׁנָה וְאֶלְעָרֶח שָׁרָה אֲשֶׁר בְּלָה:
19. w'lo' raph'thah 'emunatho b'hith'bonano 'el-b'saro
'asher hayah kameth bih'yotho k'ben-m'ath shanah w'el-rechem Sarah 'asher balah.

Rom4:19 And his faith was not diminished by looking at his own body, who had been like dead to be as the son of the hundred years old, and of the womb of Sarah which was the deadness;

<19> καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ἥδη] νενεκρωμένον, ἐκατονταετῆς που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μῆτρας Σάρρας·

19 kai mē asthenēsas tē pistei katenoēsen to heautou sōma [ēdē]
and not having weakened in faith he considered his own body already
nenekrōmenon, hekatontaetēs pou hyparchōn,
having been dead, one hundred years old about being,

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

כְּלֹא־חָלֵק לְבוֹ בַּהֲבַטְחַת הָאֱלֹהִים כְּמַחְפֵּר אֶמְוּנָה
כִּי אֶמְתַּחַזְקָה בְּאֶמוֹנָתוֹ וַיַּתֵּן כְּבָד 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 ἀπίστᾳ
ἀλλ’ ἐνεδυναμώθη τῇ πίστει, δοὺς 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

כְּאַגְּנָפְשׁוֹ יָדַעַת מֵאֵד כִּי אַתְּ־אֲשֶׁר הַבְּטִיחָה גַּם־יִכְלֶל לְעִשּׂוֹתָו:
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 ἔστιν καὶ ποιῆσαι.

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

כְּבָד־כֵּן גַּם־נָחֲשַׁבָּה־לוֹ לְצַדְקָה:
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.

כְּגַם־אֶלְמַעַנוּ לְבַד קְטוּב הַקָּרְבָּן הַזֶּה שָׁנְחַשְׁבָּה לוֹ:
23. w'lo'-l'ma`ano l'bad kathub 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

עַבְדֵּנוּ כִּי אָמַגָּם לְמַעֲנָנוּ אֲשֶׁר עֲתִידָה לְהַחְשָׁב לָנוּ
הַמְּאִמְנִים בָּמִי שָׁהָעֵיר אֶת־יְהוֹשֻׁעַ אָדָנֵינוּ מִן־הַמְּתִים:
כְּדֹבָר 24

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 Οωρίζων our Master from the dead,

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

24 alla kai di' hēmas, hois mellei logizesthai, tois pisteouousin
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,

כְּה אֲשֶׁר נִמְסָר בְּעַבְור פְּשָׁעֵינוּ וְגַעַזְר לְבַעֲבָר צְדָקָנוּ: 25

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> ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἤγέρθη 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.