Romans 4

1 What then will we say that Abraham our father, according to the flesh, to have discovered?

2 For if Abraham was justified by works, he has a ground of boasting (glorying), but not toward God.

3 For what does the Scripture say? And Abraham believed (entrusted) God, and it was reckoned (taken into account) to him as righteousness (judicial approval).

4 And to the one who is working, the reward is not reckoned according to grace, but according to debt (obligation).

5 And to the one not working, but believing upon Him that justifies those that fail to honor the holy (impious, ungodly, irreverent), his faith is reckoned for righteousness.

6 Even as David also declares the blessedness of the man unto whom God imputes (credits, charges, reckons) righteousness separate of works.

7 Blessed are they whose lawless acts are remitted and whose sins are covered over.

8 Blessed is the man against whom the Lord will not reckon sin.

9 Is this blessedness, then, upon the circumcision, or also upon the uncircumcision. For we are saying that the faith was reckoned to Abraham as just righteousness?

10 How then was it reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, rather in uncircumcision.

11 And he did receive the sign of circumcision, a seal of the just righteousness of the faith that he had while uncircumcised: That he might be the father of all those believing, though they be uncircumcised; That the just righteousness may also be reckoned to them.

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For indeed not by law was the promise to Abraham or to his descendants, that he should be the heir of the world, but through the just righteousness of faith.

14 For if they which are of the law are heirs, faith has been rendered void, and the promise rendered of no effect:

15 For the law brings about wrath; for where there is no law, neither is there transgression (deviation, to go contrary, overstepping).

16 Therefore it is of faith, that is according to grace, for the promise being sure to all the seed, not to that which is of the law only, but also to that which is of the faith of Abraham, who is the father of us all.

17 As it has been written, A father of many ethnicities I have made you. Before God whom he believed, the One making alive the dead, and calling the things that do not exist into existence.

18 Who against hope, in hope believed, for his becoming the father of many ethnicities, according to that having been spoken, “So will be your offspring.”

19 And not having become weak in the faith, he did not consider his own body having already become impotent, being about a hundred years old, and of the lifelessness of Sarah’s womb.

20 Yet he did not waver (judge back and forth) in unbelief at the promise of God, but was empowered in faith, having given glory to God;

21 And having been fully assured that, what He had promised, He is also powerful to do.

22 Therefore it also was reckoned to him for just righteousness.

23 Now it was not written on account of him alone, that it was reckoned to him,

24 But also on account of us, to whom it is about to be reckoned, to those believing on the One having raised up (aroused, waken) Jesus our Lord out from among the dead,

25 Who was delivered over for our falling aways (false steps, lapses, non-deliberate falling aways after being close beside) and was raised up for our justification (acquittal, absolution).