

# Jews For Yeshua

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To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## TRANSLATION 6

A Hebraic Paraphrase to Clarify better the Original Message as Understood by  
the Writer and Emissaries of Yeshua in the 1st Century CE

### Romans 4:1-8:17

**A literal translation base in context with Torah, and paraphrased as needed to bring out and clarify the Hebrew idioms, culture, and background in which it was written.**

Like Galatians, chapters 4 through 8 of Romans is heavily laced with the Hebrew Temple idioms of "works" and "the law" and "the circumcision; which are all given by Shaul to contrast the superiority of faith in the Messiah Yeshua's self-sacrifice with the Levitical sacrifices added 430 years after the promises given to Avraham. You can read more about these idioms in our various Galatians studies and in our Galatian Translation.

In this translation, I translate the Hebrew idioms referencing the Levitical sacrifices into how they would have been literally understood in the 1st Century; and then take that base translation and paraphrase it to make it flow smoother in the English.

#### **Avraham's Righteousness was Received Apart from the Levitical Sacrifices**

**4:1** What then shall we say that Avraham our father has found according to the flesh?

**4:2** For if Avraham was pardoned and acquitted through the Levitical sacrifices, he would have occasion for boasting, though not before יהוה.

**4:3** For what does the Scripture say? "Avraham believed יהוה, and it was accounted to him as righteousness."

**4:4** Now to him who presents Levitical sacrifices, the wages are not counted as favor gained, but as payment of a debt owed.

**4:5** But to him who does not present Levitical sacrifices, but believes in Him who pardons and acquits the repentant sinner, his faith is accounted to him as righteousness.

**4:6** Just as King David also describes the blessedness of the man who יהוה declares as righteous apart from the Levitical sacrifices when he says,

**4:7** "Blessed are those whose Torahless activities are forgiven, and whose Torah violations are covered;

**4:8** Blessed is the man to whom יהוה shall not convict as guilty concerning their violation of Torah."

### **Avraham's Righteousness was Received Before He was Circumcised**

**4:9** Does the blessedness then come upon the circumcised only, or does it come upon the uncircumcised as well? For we say that faith was accounted to Avraham as righteousness.

**4:10** When then was it accounted to him? While he was circumcised, or while he was uncircumcised? It was not accounted to him after he was circumcised, but before he was circumcised.

**4:11** And he received the sign of circumcision in his flesh later as a seal of the righteousness of the faith which he had displayed before he was circumcised, so that he might be the father of all those who believe, including those who are currently still uncircumcised, so that this same righteousness by faith might be applied to them also.

**4:12** So that he can be the father of those who are currently circumcised and participating in the Temple sacrifices, and be the father of those who are also currently walking in the steps of the faith which our father Avraham had before he was circumcised.

**4:13** For the Promise that he would be the heir of the world was not to Avraham or to his descendents through the Levitical sacrifices, but through the righteousness of the faith [in the Seed of Avraham who was to come; Yeshua the Messiah].

**4:14** For if those who are of the Levitical sacrifices are the heirs, then faith in Yeshua's self sacrifice would be pointless, and the Promise that was made would be of no effect.

### **Avraham's Righteousness was in the Sacrificial Work of Yeshua, the Promised Messiah to Come**

**4:15** Is what I am trying to say is that the Levitical sacrifices are about the imposition of consequences; except of course when there is no violation of Torah.

**4:16** But that faith [in Yeshua's self-sacrifice] is according to יהוה's favor toward us, so that the Promise might be made secure to all of Avraham's descendants, not only to those raised under the Levitical sacrifices, but also to those who come in to the faith as Avraham did who is the father of us all.

**4:17** As it is written, "I have made you a father of many nations" in the presence of Him who Avraham believed in, in Elohim who gives life to the dead and calls those things which do not exist as though they did exist.

**4:18** Who, contrary to hope, through hope believed, so that according to what was spoken when it says, "So shall your descendants be", Avraham became the father of many nations.

**4:19** And not being weak in faith, Avraham did not consider his own body, which was already dead (since he was about 100 years old), or the deadness of Sarah's womb.

**4:20** No, Avraham did not stagger at the promise of יהוה through distrust; but was strong in his faith, acknowledging the excellence of יהוה's power and light.

**4:21** And being fully persuaded that what יהוה had promised, He also was able to perform.

**4:22** And therefore it was credited to Avraham for righteousness.

**4:23** Now it was not written for his sake alone that it was credited to him,

**4:24** but also for us. It shall be credited to us who believe in יהוה who raised up Yeshua our Master from the dead,

**4:25** who was delivered up because of our unintentional errors and violations of Torah, and who was raised for our acquittal and pardon.

### **Faith in Yeshua's Blood Brings Pardon**

**5:1** Therefore, having been acquitted and pardoned by faith in His blood, we have peace with יהוה through our Master, the Messiah Yeshua,

**5:2** through whom also we have access by faith into this favor by which we stand, and rejoice in the hope of the excellence of יהוה's power and light.

**5:3** And not only that, but we also rejoice in tribulations, knowing that tribulation produces perseverance;

**5:4** and perseverance, character; and character, hope.

**5:5** Now hope does not bring disappointment, because the love of יהוה has been poured out in our minds by the Ruach haKadosh (Holy Spirit) who was given to us.

### **Yeshua's Sacrificial Death**

**5:6** For when we were still without strength, in due time יהוה's Anointed One died for the wicked.

**5:7** For it is a rare thing for a man to even give their life for a righteous man; even perhaps for an honorable man a person might dare to die for.

**5:8** But יהוה demonstrated His own love toward us in that while we were still violating His Torah, the Anointed One, His Son, died for us.

**5:9** And even more than that, having now been acquitted and pardoned through His Son's blood, we shall also be saved from יהוה's righteous anger through Him.

**5:10** For if when we were enemies we were reconciled to יהוה through the death of His Son, then how much more having now been reconciled to Him, shall we now be saved by the power of His resurrected life.

**5:11** And not only that, but we can also rejoice in יהוה through our Master Yeshua, His Anointed One, through whom we have now received that reconciliation.

### **Death in Adam, Life in Messiah**

**5:12** Therefore, just as through the one man, Adam, violation of Torah has entered into the world, and death through that sin, death has therefore, likewise, spread to all men, because all have violated Torah.

**5:13** And sin was in the world all the way up to the time of the reintroduction of Torah at Mt. Sinai; but people could not be held accountable for their violations of Torah where the revelation of Torah had not yet been revealed.

**5:14** But despite this absence of revelation of Torah among many, death reigned from Adam to Moshe, even over those who had not violated Torah according to the likeness of the sin of Adam, who is a type of יהוה's Anointed One who was to come.

**5:15** But the offering presented without expense to us through Yeshua is not like the one offered at our own expense at the Temple for our unintentional errors and violations of Torah. For through one violation of Torah many died, but through the favor of יהוה and the offering presented without expense by Him through Yeshua His Anointed One, His favor has now abounded much more to many.

**5:16** And so the offering presented without expense to us, and on our behalf, is not like the sacrifice offered by the priests on our behalf at the Temple. For the judgment which came through the one Torah violation of Adam resulted in the condemnation of death for all born into this world, but the offering presented without expense to us by Yeshua for our many Torah violations results in pardon and acquittal, and in deliverance from spiritual death, for all who believe in Him.

**5:17** For if by the one man's violation of Torah death reigned through the one man Adam, then how much more will those who receive the abundance of יהוה's favor through the righteous offering presented without expense to us, and on our behalf, reign in our life through the one man, the Messiah Yeshua.

**5:18** Therefore, as through one violation of Torah judgment has come to all men, resulting in the condemnation of death, even so through one Man's righteous act the offering presented at no expense to us by יהוה on our behalf came to all men resulting in pardon and acquittal unto life.

**5:19** For as by Adam's disobedience many were made Torah violators, so also by Yeshua's obedience many will be made righteous.

**5:20** Also, the law of sacrifices was added because the violations of Torah had greatly increased. But where Torah violation abounded, יהוה's favor abounded much more,

**5:21** So that even as Torah violation prevailed unto our death, even so יהוה's favor would prevail through righteousness unto eternal life through the Messiah Yeshua our Master, and ultimate Offering for sin.

## **Dead to Torah Violation, Alive to Our Heavenly Father**

**6:1** What shall we say then? Shall we continue to violate Torah so that יהוה's favor may abound?

**6:2** Of course not! How shall we who died to Torah violation live any longer in it?

**6:3** Or do you not know that as many of us as were immersed in the water into the Messiah Yeshua were immersed in the water into His death?

**6:4** Therefore, we were buried with Him through immersion into death, so that even as יהוה's Anointed was raised from the dead by the power and majesty of the Father, even so we should also walk in newness of life.

**6:5** For if we have been united together in the likeness of His death, certainly we shall also be united together in the likeness of His resurrection,

**6:6** knowing this, that our old nature was crucified with Him, so that our sin driven bodies might be made powerless, and that we should no longer be slaves to that sin nature.

**6:7** For he who has died to the sin nature is made righteous and no longer violates Torah.

**6:8** Now if we died with יהוה's Anointed One, we believe that we shall also live with Him,

**6:9** knowing that His Anointed One, having been raised from the dead, dies no more. Death no longer has dominion over Him.

**6:10** For the death that He died, He died one time to the fallen nature of Adam, and He did it on behalf of all who believe; but the life that He lives, He lives to יהוה.

**6:11** Likewise you also, consider yourselves to be dead indeed to the sin nature inherited by Adam; but alive to יהוה, in the Messiah Yeshua our Master.

**6:12** And do not let the sin nature reign in your dying body so that you should obey it in its desires.

**6:13** And do not present your body members as tools of unrighteousness to violate Torah with, but present yourselves to יהוה as if already raised up from the grave, and utilize your body members as tools of righteousness for יהוה.

**6:14** For the fallen nature shall not have dominion over you now that you are under יהוה's favor, and no longer under the law of sin.

## **From Slaves of Torah Violation to Slaves of Righteousness**

**6:15** So, shall we violate Torah because we are no longer under the curse of the law but under יהוה's favor? May it never be!

**6:16** Do you not know that to whoever you present yourselves as a slave to obey, you are a slave to that one you have obeyed, whether of Torah violation leading to death, or of obedience leading to righteousness.

### **Obedience to Torah Leading to Righteousness?**

**6:17** But יהוה be thanked that though you were slaves to the sin nature, you have obeyed from the core of your soul that form of doctrine that was delivered to you.

**6:18** And having been set free from the sin nature, you have now become slaves of righteousness.

**6:19** I speak in human terms because of the weakness of your flesh. For just as you presented your body parts as slaves to uncleanness, and to Torahless lives which led you deeper and deeper into sin, so now present your body parts as slaves to righteousness to be set-apart for יהוה.

**6:20** For when you were slaves to the fallen nature, you were not servants to righteousness.

**6:21** But what fruit then did you have in those things in which you are now ashamed? For the end of those things is death.

**6:22** But now having been released from the fallen nature, and having become slaves to יהוה, you are now bearing fruit that is set-apart to יהוה, with the end result, everlasting life.

**6:23** For the wages of Torah violation is death, but the sacrifice offered at no cost to us by יהוה, is eternal life in the Messiah Yeshua our Master, and ultimate Sin Sacrifice.

### **Freed from the Law of Sin**

**7:1** Or do you not know, brothers of the womb (for I speak to those who know the Torah), that the commandments of Torah defining the boundaries of the covenant of marriage have dominion over a man for as long as he lives?

**7:2** For the woman who has a husband is bound by the Torah to her husband for as long as he is alive. But if her husband dies, the Torah releases her from her marital duties to her husband.

**7:3** So then if, while her husband lives, she marries another man, she will be in violation of her marriage covenant and identified by Torah as an adulteress; but if her husband dies, she will be released from the conditions of that vow, so that she will not be an adulteress, even though she has married another man.

**7:4** Therefore, my brothers of the womb, you also have become dead to the law of sin through the body of Messiah, so that you may be married to another, to Him who was raised from the dead, with your fruit now being produced to יהוה and not to the Wicked One.

**7:5** For when we were in the flesh, the passions and desires of the fallen nature which were aroused by the law of sin were at work in our body parts to bear fruit unto death.

**7:6** But now we have been delivered from the law of sin, having died to that which had held us in bondage, so that we should now serve in the newness of the Ruach (Spirit) and not in the oldness of the letter \*<sup>1</sup>.

### **The Garden of Eden**

**7:7** How can we say then, "The Torah is sin"? May it never be! On the contrary, I would not have known what sin is except through the Torah; for I would not have known what covetousness is unless the Torah had said, "You shall not desire that which belongs to another."

*{This is an indirect reference to Adam concerning his lust for the forbidden fruit}*

**7:8** But the law of sin, having its starting point through the commandment, worked to accomplish in me a longing desire for all kinds of forbidden things; and that apart from the Torah the law of sin was dead.

*{This is a continuation of the inference to Adam, and of how Adam, and we through Adam, now also long to possess or experience forbidden things; a desire that did not exist prior to the giving of the commandment to Adam} \*<sup>2</sup>,*

**7:9** For I, *[in Adam]*, was alive once apart from the Torah, but when the commandment came *[to Adam]* Torah violation came alive and I, *[through Adam]* died.

**7:10** And the commandment, which was revealed in order to bring life, I, *[through Adam]* found to bring death.

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**[Note 1:** This reference to the "oldness of the letter" is a Hebrew idiom referencing the tablets of the Testimony which contained the instructions on how to build the 10 components of the Mishkan (Tabernacle) provided under the priesthood Order of Levi for the shedding of blood for the remission of sin [See the Booklet, "On the Mystery of the Tablets" for more on this topic]. The tablets and instruction of which were added 430 years after the covenant given to Avraham, and which acted as a tutor to point us to the blood of Yeshua's Sacrifice that would ultimately come in its place, but after the Priesthood Order of Melchizadok. This reference therefore is being used here to relate the greater freedom we have in Torah through His sacrifice over that which we had through the previous sacrificial system. In other words, prior to Yeshua we had to offer up animal sacrifices at our own expense for the remission of our sins according to the regulations governing the sacrifices offered at the Mishkan (Tabernacle), or in this case, at the Temple; but how since Yeshua's coming, we have now been set free from the law of sin, and its curse, through His sacrifice, death, and resurrection, and so can now serve Him with fullness of the Ruach (Spirit) in the power of a resurrected life apart from those Temple sacrifices.

**[Note 2:** Adam violated Torah only after receiving knowledge of Torah, for it was only after receiving the knowledge of Torah that the serpent could deceive him and Havah into violating it. Not that the Torah did not exist, or that it was evil, but that the Torah revealed and exposed the sinful nature within us and made the sinful nature evident for what it is. And that nature being duly exposed responds by running further into darkness, away from Torah, when it doesn't want to be exposed, or runs to the light as revealed in Torah when, through the spiritual nature, the soul wants to overcome and conquer the sin nature within.]

**7:11** For the sin nature [*through the serpent*], taking opportunity through the commandment, deceived me [*like the serpent*], and by it, killed me; **B'resheet (Genesis 2:15-3:7)**.

**7:12** Therefore the Torah is set-apart, and the commandment is set-apart, and just and good.

### **The Torah is Good**

**7:13** Has then that which is good become death to me? Absolutely not! But Torah violation, so that it might be revealed as sin, was producing death in me through that which is good, so that violation of Torah, through the commandment, might be cast down and clearly exposed as the great wickedness that it really is.

**7:14** For we know that the Torah is spiritual, but that it was I who was fleshly, having been sold as a slave to serve sin in a life that was out of alignment with יהוה's instruction in Torah.

**7:15** For what I did, I did not understand. And what I desired to do, that I did not practice; but that which I hated, that I did.

**7:16** If then, I did that which I desired not to do, I agree then with the Torah that the Torah is good.

**7:17** But now, it is no longer I who did it, but the law of sin that dwelled in me.

**7:18** For I know that in me (that is, in my flesh) nothing good dwells; for though the desire to do what is right was present with me, how to perform that which is right I did not know.

**7:19** For the righteous things I desired to do, I did not do; but the evil that I desired not to do, that I did.

**7:20** Now if I did that which I desired not to do, it was no longer I who did it, but the law of sin that dwelled in me.

**7:21** I found then a law, that evil was ever present with me, the one who desired to do what is right.

**7:22** For I delighted in the Torah of יהוה according to the inward man.

**7:23** But I saw another law in my body, the law of sin, warring against the Law of my mind, the instruction of Torah, which brought me into captivity to the law of sin which was in my body.

**7:24** O wretched man that I was! Who would deliver me from this body of death?

**7:25** I thank יהוה that it would be through the Messiah Yeshua our Master! The Promised Seed of Avraham! So then, with the mind I myself now serve the Torah of יהוה, though in the past, with the flesh, I served the law of sin.

### **Free from Indwelling Torah violation**

**8:1** There is therefore now no condemnation ending in spiritual death to those who are in the Messiah Yeshua, who do not walk according to the flesh, but according to the Ruach (Spirit).

**8:2** For the law of the Ruach (Spirit) of life in the Messiah Yeshua has made me free from the law of sin and death.

**8:3** And what the sacrificial law could not do in that it was weak through the flesh of animals, **יהוה** did by sending His own Son in the likeness of sinful flesh, on account of our violations of Torah, and He condemned and put to death the sinful nature of the flesh,

**8:4** so that the righteous requirement of the shedding of blood pictured in the sacrificial law for the remission of sin, and of the righteous requirements of Torah, might be fulfilled in us who do not walk according to the fleshly nature, but according to the Ruach (Spirit).

**8:5** For those who live according to the desires of the flesh set their minds on the things of the flesh, but those who live according to the Ruach (Spirit) set their minds on the things of the Ruach (Spirit).

**8:6** For to be sinful minded is death, but to be spiritually minded is life and peace.

**8:7** Because the fleshly mind is bitterly opposed to **יהוה**; for it is not submissive to the Torah of **יהוה**, nor indeed can be.

**8:8** So then, those who follow after the animal nature of their fleshly cravings cannot please **יהוה**.

**8:9** But you are not walking after the fleshly nature, but after the Ruach (Spirit), if indeed the Ruach (Spirit) of **יהוה** dwells in you. And understand that if anyone does not have the Ruach (Spirit) sent by Yeshua, then he does not belong to **יהוה**.

**8:10** But if the Ruach (Spirit) of **יהוה** is in you, the body will still die because of Torah violation, but the Ruach (Spirit) will bring you new life because of righteousness, both in this life, and in the life to come.

**8:11** And if the Ruach (Spirit) of **יהוה** who raised Yeshua from the dead dwells in you, then **יהוה** who raised His Anointed One from the dead will also give life to you, through His Ruach (Spirit) who dwells in you; though you are still dwelling in physical bodies that will someday die.

### **Now Children of our Heavenly Father, Not of the Accuser**

**8:12** Therefore, brothers of the womb, we are in debt, not to the sin nature, to live according to the desires of the flesh.

**8:13** For if you live according to the lusts and impulses of the flesh you will die; but if by the Ruach (Spirit) you put to death the practices and cravings of your fleshly body, you will live.

**8:14** For as many as are led by the Ruach (Spirit) of **יהוה**, these are sons of **יהוה**.

**8:15** For you did not receive the ruach (spirit) of enslavement again to fear, but you received the Ruach (Spirit) of adoption by whom we cry out, "Abba, Father."

**8:16** The Ruach (Spirit) of Elohim bearing witness with our ruach (spirit) that we are the sons of יהוה,

**8:17** and if sons, then heirs; heirs of יהוה, and joint heirs with His Anointed One, if indeed we suffer with Him, that we may also be exalted together with Him.

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