

143:2), for through the Chok (Law) comes the da'as HaChet (the knowledge of sin, BERESHIS 3:7).

[21] But now, apart from the Chok, the Tzedek Olamim—the Tzidkat Hashem—has been revealed, as attested by the Torah and the Nevi'im,

[22] That is, the Tzidkat Hashem through emunah in Moshiach Yehoshua (Yeshua) to all the ma'aminim (believers). For there is no distinction.

[23] For all have sinned and suffered want of the kavod Hashem.

[24] They are acquitted and accounted to be YITZDAK IM HASHEM as a matnat Hashem (gift of G-d) by the unmerited Chen v'Chesed Hashem (grace of G-d) through HaPedut (the ransom, *the payment of ransom for the Geulah redemption—Shmuel Bais 7:23 that comes about through the Go'el Moshiach Tzidkeinu*) which is in Rebbe, Melech HaMoshiach Yehoshua,

[25] Whom G-d set forth as a kapporah (*that which propitiates G-d's wrath; cf the sa'ir l'azazel in Lv 16:22 and Isa 53:12 paying the onesh for sin*) through emunah (faith) in the DAHM ('blood' Gen 22:7; Ex 12:3,6; Isa 53:7,10) of Moshiach, to demonstrate the Tzedek Olamim, the Tzidkat Hashem (righteousness of G-d) in pasach (passing over, letting go the penalty of) the averos (sins) committed in former times

[26] In the forbearance of G-d, to vindicate his Tzidkat Hashem (righteousness of G-d) in the present time, that HASHEM TZADDIK ('G-d is righteous' DIVREY HAYAMIM BAIS 12:6) Himself and the One who counts to be YITZDAK IM HASHEM (IYOV 25:4) the person who has

emunah (faith) and bitachon (trust) in [Rebbe, Melech HaMoshiach] Yehoshua.

[27] Where then is boasting? (4:2) It has been memayet (precluded, excluded). By what kind of Torah? Of ma'asim (works)? No, on the contrary, by the Torah of Emunah (the Law of Faith, *that is, the Law understood in terms of emunah*).

[28] For we reckon that a man is acquitted and pronounced to be YITZDAK IM HASHEM by emunah (personal faith, trust, bitachon), apart from the [(supposed) zechus-earning] ma'asei mitzvot.

[29] Or is Hashem G-d of the Yehudim only? Is Hashem not also G-d of the Nations? Ken, of non-Jews, too,

[30] Vi-bahlt (since), after all, Adonai echad ('G-d is one' DEVARIM 6:4). Therefore, He will consider to be YITZDAK IM HASHEM and acquit those of the bris milah on the ground of emunah and the 'arelim' (uncircumcised ones) through that same emunah.

[31] Does it follow that we abolish Torah and make it invalid through emunah? Chas v'shalom! Aderaba (to the contrary), we uphold the Torah.

4 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?

[2] 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!

[3] For what does the Torah say? Avraham Avinu had emunah (faith) in Hashem VYACHSHEVEH-HA LO TZEDAKAH ('and it was

accounted, credited, reckoned imputed to him for righteousness' Gen 15:6.)

[4] 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).

[5] 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).

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

[7] 'Ashrey (blessed, happy) are those whose lawless deeds have been forgiven, and whose sins have been covered over;

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

[9] 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).

[10] When then was it 'reckoned'? When Avraham Avinu had the bris milah and was in