

Sepher Romyim (Romans)

Chapter 1

Shavua Reading Schedule (31th sidrot) - Rom 1 - 7

א פולוס עבד יהושע המשיח מקרא להיות שליח
ונבדל לבשורת אלֹהים:

1. Polos `ebed Yahushuà haMashiyach m'qora' lih'yoth shaliach
w'nib'dal lib'sorath 'Elohim.

Rom1:1 Polos (Shaul), a servant of **OWXJW** the Mashiyach, called to be an apostle
and set apart to the good news of Elohim,

<1:1> Παῦλος δοῦλος Χριστοῦ Ἰησοῦ,
κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,

1 Paulos doulos Christou Iēsou,
Paul, a servant of the Anointed One Yahushua,
klētos apostolos aphōrismenos eis euaggelion theou,
a called apostle having been set apart for the gospel of Elohim,

ב אשר הבטיח אתה מראש על ידי נביאיו בכתבי הקדש:

2. 'asher hib'tiach 'othah mero'sh `al-y'dey n'bi'ayu b'kith'bey haqodesh.

Rom1:2 which He promised in advance through His prophets in the Holy Scriptures,

<2> ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις

2 ho proepēggeilato dia tōn prophētōn autou en graphais hagiais
which He promised before through his prophets in Scriptures holy

ג על־דבר בנו אשר מִזְרַע דָּוִד לְפִי הַבָּשָׂר:

3. `al-d'bar b'no 'asher mizera` Dawid l'phi habasar.

Rom1:3 concerning the Word of His Son, who came of a seed of Dawid
according to the flesh,

<3> περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

3 peri tou huiou autou tou genomenou ek spermatos Dawid kata sarka,
concerning His Son having come from the seed of David according to flesh,

ד אשר הוכן לְבֶן-הָאֱלֹהִים בְּגִבּוּרָה לְפִי רוּחַ הַקֹּדֶשׁ
בְּתַחֲתוֹ מִבֵּין הַמֵּתִים הוּא יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ:

4. 'asher hukan l'Ben-ha'Elohim big'burah l'phi Ruach haq'dushah bith'chiatho
mibeyn hamethim hu' Yahushuà haMashiyach 'Adoneynu.

Rom1:4 who was prepared the Son of Elohim with power by the resurrection
from the dead, according to the Spirit of sanctification,
He was **OWXJW** the Mashiyach our Adon (Master),

<4> τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης
ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

4 tou horisthentos huiou theou en dynamei kata pneuma
having been designated the Son of Elohim in power according to a Spirit
hagiōsynēs ex anastaseōs nekrōn,
of sanctification by a resurrection of dead ones,
Iēsou Christou tou kyriou hēmōn,
Yahushua the Anointed One our Master,

הָאֶשֶׁר-עַל-יָדוֹ נָתַן לָנוּ חֶסֶד
וְשִׁלְיָחוֹת לְהַקִּים מְשֻׁמַּעַת הָאֶמּוּנָה בְּכָל-הַגּוֹיִם לְמַעַן שְׁמוֹ:
5. 'asher-`al-yado nitan lanu chesed ush'lichuth l'haqim
mish'ma`ath ha'emunah b'kal-hagoyim l'ma`an sh'mo.

Rom1:5 which is by His hand, we have received the grace and apostleship to bring
about the obedience of faith among all the gentiles for the sake of His name,

<5> δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως
ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,

5 di' hou elabomen charin kai apostolēn eis hypakoēn pisteōs
through whom we received grace and apostleship for obedience of faith
en pasin tois ethnesin hyper tou onomatos autou,
among all the nations on behalf of His name,

וּבְתוֹכָם הֵנֶכֶם גַּם-אַתֶּם קְרוּאֵי יְהוֹשֻׁעַ הַמָּשִׁיחַ:
6. w'b'thokam hin'kem gam-'attem q'ru'ey Yahushuà haMashiyach.
Rom1:6 among whom you also are called of **וְיֵשׁוּעַ הַמָּשִׁיחַ** the Mashiyach.

<6> ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

6 en hois este kai hymeis klētoi Iēsou Christou,
among whom are also you called ones of Yahushua the Anointed One,

זָכַל-יְדִידֵי הָאֱלֹהִים וּמִקְרָאִים לְהִיּוֹת קְדוּשִׁים
אֶשֶׁר בְּרוּמֵי חֶסֶד וְשָׁלוֹם לָכֶם מֵאֵת הָאֱלֹהִים אָבִינוּ
וְאֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:
7. kal-y'didey ha'Elohim um'qora'im lih'yoth q'doshim 'asher b'Romi chesed
w'shalom lakem me'eth ha'Elohim 'Abinu wa'Adoneynu Yahushuà haMashiyach.

Rom1:7 To all who are in Romi, beloved of Elohim, called to be sanctified ones:
Grace and peace to you from Elohim our Father
and our Adon (Master) **וְיֵשׁוּעַ הַמָּשִׁיחַ** the Mashiyach.

<7> πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις,
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

7 pasin tois ousin en Hrōmē agapētois theou,
to all the ones being in Rome, loved ones of Elohim,
klētois hagiois, charis hymin kai eirēnē
called ones, sanctified ones, grace to you and peace
apo theou patros hēmōn kai kyriou Iēsou Christou.

חִבְרֵאשׁוֹנָה מוֹדָה אֲנִי לֵאלֹהֵי בְּרִיהוּשָׁע הַמָּשִׁיחַ עַל-כֻּלְכֶּם
אֲשֶׁר אֱמוּנַתְכֶם מוֹדַעַת בְּכָל-הָעוֹלָם:

8. bari'shonah modeh 'ani l'Elohay b'Yahushua haMashiyach `al-kul'kem
'asher 'emunath'kem muda`ath b'kal-ha`olam.

Rom1:8 First, I thank my El of **OW** the Mashiyach for you all,
that your faith is being proclaimed throughout the whole world.

<8> Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν
ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

8 Prōton men eucharistō tō theō mou dia Iēsou Christou peri pantōn hymōn
First, I thank my El through Yahushua the Anointed One concerning all of you
hoti hē pistis hymōn kataggelletai en holō tō kosmō.
because your faith is being proclaimed in all the world.

ט כִּי עַד הָאֱלֹהִים אֲשֶׁר אֲנִי עֹבֵד אֹתוֹ בְּרִיחִי בְּבִשׁוֹרַת בְּנוֹ
כִּי תָמִיד אֲנִי מְזַכֵּר אֶתְכֶם:

9. ki `ed ha'Elohim 'asher 'ani `obed 'otho b'ruchi bib'sorath b'no
ki thamid 'ani maz'kir 'eth'kem.

Rom1:9 For Elohim is my witness, whom I serve Him with my spirit
in the good news of His Son, because I always mention of you.

<9> μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ
τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιῶμαι

9 martys gar mou estin ho theos, hō latreuō en tō pneumatī mou
witness For my is Elohim, whom I serve in my spirit
en tō euaggeliō tou huiou autou, hōs adialeiptōs mneian hymōn poioumai
in the gospel of His Son, how unceasingly mention of you I make

י וּמִתְחִנֵּן אֲנִי בְּכָל-עֵת בְּתַפִּילוֹתַי
אֲשֶׁר אֶצְלִיחַ לָבוֹא אֵלֵיכֶם רַק-הַפְעַם בְּחֻפְזִי הָאֱלֹהִים:

10. umith'chanen 'ani b'kal-`eth bith'philothay
'asher 'ats'liach labo' 'aleykem raq-hapa`am b'chephets ha'Elohim.

Rom1:10 And I request at all times in my prayers that I shall succeed
in coming to you only this time with the will of Elohim.

<10> πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος
εἴ πως ἤδη ποτὲ εὐδοωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

10 pantote epi tōn proseuchōn mou deomenos ei pōs ēdē pote
always at my prayers requesting if somehow now at some time
euodōthēsomai en tō thelēmati tou theou elthein pros hymas.
I shall make my way by the will of Elohim to come to you.

יֵא כִּי כָלְתָה נִפְשִׁי לִרְאוֹתְכֶם

וְלֹאֲצִיל אֲלֵיכֶם מִמֶּת רֹיחַ לְמַעַן חֲזִק לְבָבְכֶם:

11. **ki kal'thah naph'shi lir'oth'kem ul'ha'atsil 'aleykem matath ruach l'ma'an chazeq lib'kem.**

Rom1:11 For my soul is to see you and to grant to you a gift of spirit,
for your heart is strengthened,

<11> ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν
εἰς τὸ στηριχθῆναι ὑμᾶς,

11 **epipothō gar idein hymas, hina ti metadō charisma hymin pneumatikon**
For I long to see you, that some I may impart gift to you spiritual
eis to stērichthēnai hymas,
to the end you may be established,

יְבִי לְהַתְנִיחַם עִמָּכֶם אָנִי בְּאֵמוּנַתְכֶם וְאַתֶּם בְּאֵמוּנָתִי:

12. **I'phith'nachem `imakem 'ani be'emunath'kem w'attem be'emunathi.**

Rom1:12 that is, to be encouraged together among you,
I am in your faith and you are in my faith.

<12> τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν
διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

12 **touto de estin symparaklēthēnai en hymin**
that is to be encouraged together while among you
dia tēs en allēlois pisteōs hymōn te kai emou.
through the in one another faith yours both and mine.

יִגְדֹּל אֶחָד מִכֶּם אַחִי כִּי-בְּעָמִים רַבּוֹת שִׁמְתִּי
עַל-לְבִי לָבוֹא אֲלֵיכֶם לְהִיּוֹת לִי פָרִי גַם-בָּכֶם כְּמוֹ
בְּיָתֶר הַגּוֹיִם וְלֹא-עָלְתָה בְּיָדִי עַד-הַנֶּה:

13. **w'lo'-akached mikem 'achay ki-ph'amim rabboth sam'ti `al-libi labo' 'aleykem lih'yoth li ph'ri gam-bakem k'mo b'yether hagoyim w'lo'-al'thah b'yadi `ad-henah.**

Rom1:13 And I shall not deny you, my brothers, that many times I have put my heart
to come to you, that I may have fruit among you also, even as among the rest of the gentiles.
And I have not gone up with my hands until now.

<13> οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς,
καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ
καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

13 **ou thelō de hymas agnoein, adelphoi, hoti pollakis proethemēn elthein pros hymas,**
not I wish now you to be unaware, brothers, that often I planned to come to you,
kai ekōlythēn achri tou deuro, hina tina karpon schō
and was hindered until the present, that some fruit I may have
kai en hymin kathōs kai en tois loipois ethnesin.
also among you even as also among the remaining nations.

יֵד מְחִיב אֲנִי לַיּוֹנִים וְלַלְעִזִּים גַּם לְחַכְמִים וְלַפְתָּאִים:

14. m'chuyab 'anoki laY'wanim w'la'azim gam lachakamim w'lap'tha'im.

Rom1:14 I am debtor both to Greeks and to barbarians, both to the wise and to the foolish.

<14> Ἑλλῆσιν τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,

14 Hellēsīn te kai barbaroīs, sophoīs te kai anoētoīs opheiletēs eimi,

Both to Greeks and to foreigners, both to wise and to unintelligent I am a debtor,

טו לָכֵן נִדְבַנִּי לְבִי לְהַשְׁמִיעַ אֶת-הַבְּשׂוּרָה גַּם-אֶתְכֶם בְּנֵי רוֹמִי:

15. laken n'dabani libi l'hash'mi'a 'eth-hab'sorah gam-'eth'kem b'ney Romi.

Rom1:15 Therefore I am grateful to my heart to proclaim the good news also to you, the sons of Romi.

<15> οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

15 houtōs to kat' eme prothymon kai hymin tois en Hrōmē euaggelisasthai.

so as far as depends on me I am eager also to you the ones in Rome to preach.

טז כִּי אֵינֶנִּי בּוֹשׁ מִבְּשׂוּרַת הַמָּשִׁיחַ אֲשֶׁר גְּבוּרַת אֱלֹהִים
הִיא לְתַשׁוּעָה לְכָל-הַמְּאֲמִין לְיְהוּדֵי רְאִשׁוֹנָה וְגַם-לְיֹנִי:

16. ki 'eyneni bosh mib'sorath haMashiyach

'asher g'burath 'Elohim hi' lith'shu'ah l'kal-hama'amin laYahudi ri'shonah w'gam-laY'wani.

Rom1:16 For I am not ashamed of the good news of the Mashiyach, for it is the power of Elohim, for salvation to everyone who believes, to the Yahudi first and also to the Yewani.

<16> Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις

γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλῆνι.

16 Ou gar epaischynomai to euaggelion, dynamis gar theou estin

For not I am ashamed of the good news, for the power of Elohim it is

eis sōtērian panti tō pisteuonti, Ioudaiō te prōton kai Hellēni.

unto salvation to everyone believing, both to Jew first and to Greek.

יז כִּי-בָּה נִגְלְתָה צְדָקַת אֱלֹהִים מֵאֱמוּנָה אֶל-אֱמוּנָה כְּפָתוּב
וְצָדִיק בְּאֱמוּנָתוֹ יִחְיֶה:

17. ki-bah nig'l'thah tsid'qath 'Elohim me'emunah 'el-'emunah kakathub w'tsadiq be'emunatho yich'yeh.

Rom1:17 For in it the righteousness of Elohim is revealed from faith to faith, as it is written, "But the righteous shall live by his faith."

<17> δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

17 dikaiosynē gar theou en autō apokalyptetai ek pisteōs eis pistin,

For the righteousness of Elohim in it is revealed from faith to faith,

kathōs gegraptai, Ho de dikaios ek pisteōs zēsetai.

as it has been written, but the righteous man by faith shall live.

יחֲכִי נִגְלָה חֲרוֹן אֱלֹהִים מִן־הַשָּׁמַיִם עַל כָּל־רִשְׁעַת בְּנֵי אָדָם
וְעוֹלָתָם אֲשֶׁר יַעֲצְרוּ אֶת־הָאֱמֶת בְּעוֹלָהּ:

18. **ki nig'lah charon 'Elohim min-hashamayim `al kal-rish'`ath b'ney 'adam w'`aw'latham 'asher ya'ats'ru 'eth-ha'emeth b'`aw'lah.**

Rom1:18 For the wrath of Elohim is revealed from the heavens against all wickedness of sons of men and their unrighteousness who suppress the truth in unrighteousness,

<18> Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

18 Apokalyptetai gar orgē theou ap' ouranou epi pasan asebeian is revealed For wrath Elohim's from the heavens against all unholiness kai adikian anthrōpōn tōn tēn alētheian en adikiā katechontōn, and unrighteousness of men the truth in unrighteousness repressing,

יִטְעֵן אֲשֶׁר יַדְעַת הָאֱלֹהִים גְּלוּיָהּ בְּקִרְבָּם
כִּי הָאֱלֹהִים גְּלָה לָהֶם:

19. **ya'an 'asher da'ath ha'Elohim g'luyah b'qir'bam ki ha'Elohim gilah lahem.**

Rom1:19 for that the knowledge of Elohim is manifest among them, for Elohim has revealed to them.

<19> διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν.

19 dioti to gnōston tou theou phaneron estin en autois; because that which may be known of about Elohim is manifest among them; ho theos gar autois ephanerōsen. Elohim For to them manifested it.

כִּי מַחֲוֹתוֹ הַנִּצְלָמָה הִיא כְּחוֹ תוֹדַע בְּמַעֲשָׁיו
וְתִרְאָה בָּהֶם גְּבוּרָתוֹ הַנִּצְחִית וְאֱלֹהִיתוֹ מֵעַתָּה נִבְרָא הָעוֹלָם
עַד־אֲשֶׁר אֵין לָהֶם פֶּתַח לְהַתְנַצֵּל:

20. **ki mahutho hana`alamah hi' kocho tiuada` b'ma`asayu w'thera'eh bahem g'buratho hanits'chith we'lahutho me`eth nib'ra' ha`olam `ad-'asher 'eyn lahem pith'chon peh l'hith'natsel.**

Rom1:20 For from the time of the creation of the world, His invisible attributes are His knowledgable dominion of His actions and you shall see in them His eternal power and His divinity because there is no opening of the mouth for them to apologize,

<20> τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

20 ta gar aorata autou apo ktiseōs kosmou tois poiēmasin For the invisible things of Him from creation the world's by the things made nououmena kathoratai, hē te aidios autou dynamis being understood are clearly seen, both His everlasting power kai theiotēs, eis to einai autous anapologētous,

כאִּי הִכִּירוּ אֶת־הָאֱלֹהִים וְלֹא־כִבְדּוּהוּ כְּאֱלֹהִים
וְגַם־לֹא הוֹדוּ לוֹ כִּי אִם־הִלְכוּ אַחֲרֵי הַהֶבֶל
בְּמוֹעֲצוֹתֵיהֶם וַיַּחֲשֹׁךְ לָבָם הַנִּבְעָר:

21. **ki hikiru** 'eth-ha'Elohim w'**lo'-kib'duhu k'Elohim w'gam-lo' hodu lo**
ki 'im-hal'ku 'acharey hahebel b'mo`atsotheyhem wayech'sha'k libam hanib`ar.

Rom1:21 because they knew Elohim and were not afraid of Him as Elohim
nor also give thanks to Him but they followed after the vanities in their imaginations,
and their ignorant heart was darkened.

<21> διότι γνόντες τὸν θεὸν οὐχ ὥς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλ'
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

21 **dioti gnontes ton theon ouch hōs theon edoxasan**
because having known Elohim not as Elohim they glorified Him

ē ēucharistēsan, all' emataiōthēsan en tois dialogismois autōn
nor thanked Him, but became vain in their reasonings

kai eskotisthē hē asynetos autōn kardia.
and was darkened senseless their heart.

כבִּיבְאִמְרָם חֲכָמִים אֲנַחְנוּ הָיוּ לְכִסְיִלִּים:

22. **ub'am'ram chakamim 'anach'nu hayu lik'silim.**

Rom1:22 According to the sayings of the wise men, they were fools,

<22> φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν

22 **phaskontes einai sophoi emōranthēsan**
professing to be wise they became foolish,

כגַּוְיָמִירוּ אֶת־כְּבוֹד הָאֱלֹהִים אֲשֶׁר הוּא חַי
וְקִיָּם בְּדַמוֹת צֶלֶם אָדָם אֲשֶׁר הוּא כָּלָה וְהוֹלֵךְ צֶלֶם כָּל־עוֹף
וְהוֹלֵךְ עַל־אַרְבַּע וְרֶמֶשׂ הָאֲדָמָה:

23. **wayamiru 'eth-k'bod ha'Elohim 'asher hu' chay w'qayam bid'muth tselem 'adam**
'asher hu' kaleh w'hole'k tselem kal-'oph w'hole'k `al-'ar'ba` w'remes ha'adamah.

Rom1:23 and turned the glory of Elohim, which He lives,
and formed into the likeness of the image of a man who are corruptible
and of the image of all birds go and go on all four-footed beasts and reptiles on the earth.

<23> καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνης
φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

23 **kai ēllaxan tēn doxan tou aphthartou theou en homoiōmati eikonos**
and changed the glory of the incorruptible Elohim into a likeness of an image

phthartou anthrōpou kai peteinōn kai tetrapodōn kai herpetōn.
of corruptible man and birds and quadrupeds and reptiles.

כד על-כן גם-הָאֱלֹהִים נָתַנָּם לְטִמְאַה בְּתַאֲוֹת לָבָם
לְנִבֵּל גְּוִיּוֹתֵיהֶם אִישׁ בְּרֵעֵהוּ:

24. `al-ken gam-ha'Elohim n'thanam latum'ah b'tha'aoth libam
l'nabel g'wiotheyhem ish b're`ehu.

Rom1:24 Therefore, Elohim also gave them up to impurity in the lusts of their hearts,
to dishonor their bodies, a man with the other,

<24> Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς.

24 Dio paredōken autous ho theos en tais epithymiais tōn kardiōn autōn

Therefore gave over them Elohim in the lusts of their hearts

eis akatharsian tou atimazesthai ta sōmata autōn en autois;

to impurity to be dishonored their bodies among themselves;

כַּאֲשֶׁר הִמְרִיזוּ אֶמְתּוֹ שֶׁל הָאֱלֹהִים בַּשָּׁקָר וּבִכְבֹּדוֹ
אֶת-הַבְּרִיָּה לְעִבְדָּהּ תַּחַת בְּרָאָהּ הַמְבֹרָךְ לְעוֹלָמִים אָמֵן:

25. 'asher hemiru 'amito shel ha'Elohim bashaqaer
way'kab'du 'eth-hab'riah l'ab'dah tachath bor'ah ham'bora'k l'olamim 'Amen.

Rom1:25 who have converted the truth of Elohim into a lie, and respected
the creature for their work rather than the Creator, who is blessed forever. Amen.

<25> οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει
καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα,
ὃς ἔστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

25 hoitines metēllaxan tēn alētheian tou theou en tō pseudei

who changed the truth of Elohim into the lie

kai esebasthēsan kai elatreusan tē ktisei para ton ktisanta,

and worship and served the creature rather than the one having created,

hos estin eulogētos eis tous aiōnas, amēn.

who is blessed into the ages, Amen.

כּוּ בַעֲבוּר זֹאת נָתַנָּם הָאֱלֹהִים לְתַאֲוֹת בּוֹשָׁה כִּי-נִשְׁיָהֶם
הִחְלִיפוּ אֶת-הַדָּרֶךְ אֶרֶץ בְּשָׂא כְּדָרֶךְ אֶרֶץ:

26. ba`abur zo'th n'thanam ha'Elohim l'tha'aoth bushah ki-n'sheyhem hecheliphu
'eth-dere'k 'erets b'shel' k'dere'k 'arets.

Rom1:26 For this reason Elohim gave them over to passions of shame.

For their women exchanged the way of the nature
into that was not as the way of the nature,

<26> διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας,
αἷ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

26 dia touto paredōken autous ho theos eis pathē atimias,

Because of this gave over them Elohim to passions of dishonor,

hai te gar thēleiai autōn metēllaxan tēn physikēn chrēsīn

the even for females of them changed the natural function

eis tēn para physin,
into that contrary to nature,

כַּזְכָּרִים גַּם-הַזְכָּרִים עָזְבוּ דְרֶךְ גִּבּוֹר בְּאִשָּׁה
וַיַּחֲמִי זֶה בָּזֶה בְּתֹאזְתָם וַיַּעֲשׂוּ תוֹעֵבָה זָכָר עַם-זָכָר
וַיִּקְחוּ שָׂכָר מִשׁוּבָתָם הָרְאִי לָהֶם בְּעֵצָם גּוֹפָם:

27. w'ken gam-haz'karim `az'bu dere'k geber b'ishah
wayechamu zeh bazeh b'tha'awatham waya`asu tho`ebah zakar `im-zakar
wayiq'chu s'kar m'shubatham hara'uy lahem b'etsem gupham.

Rom1:27 and likewise also the men abandoned the natural use of the woman
and burned in their lust toward one another, men with men committing abomination,
and receiving back the recompence of their proper duty in themselves, in their very bodies.

<27> ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν
ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην
κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν
ἐν ἑαυτοῖς ἀπολαμβάνοντες.

27 homoiōs te kai hoi arsenes aphentes tēn physikēn chrēsin tēs thēleias exekauthēsan
and likewise also the males having left the natural function of the female burned
en tē orexei autōn eis allēlous, arsenes en arsesin tēn aschēmosynēn
in their craving toward one another, males with males the indecent act
katergazomenoi kai tēn antimisthian hēn edei tēs planēs autōn
performing and the retribution which was their due because of their error
en heautois apolambanontes.
in themselves receiving back.

כַּחַזְכָּרִים מְאֲסוּ דַעַת אֱלֹהִים
נִתְּנָם הָאֱלֹהִים בְּיָדֵי דַעַת נִמְאָסָה לַעֲשׂוֹת אֶת אֲשֶׁר-לֹא יֵעָשֶׂה:

28. w'ka'asher ma'asu da`ath 'Elohim
n'thanam ha'Elohim bidey de`ah nim'asah la`asoth 'eth 'asher-lo' ye`aseh.

Rom1:28 And as they despised the knowledge of Elohim,
Elohim gave them over to a worthless mind, to do what is not proper,

<28> καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

28 kai kathōs ouk edokimasan ton theon echein en epignōsei,
And as they did not approve to hold Elohim in their knowledge,
paredōken autous ho theos eis adokimon noun,
gave over them Elohim to a disapproved mind,
poiein ta mē kathēkonta,
to do the things not being proper,

כַּסְוִיָּהּ בְּקִרְבָּם כָּל-חָמָס זִנוּיָהּ וְרָשָׁע בָּצַע וְאָוֹן
וַיִּמְלְאוּ קִנְאָה וְרָצַח וּמְרִיבָה וּמְרָמָה וְתַהֲפֻכּוֹת:

29. wayireb b'qir'bam kal-chamas z'nuth waresha` betsa` wa'awen
wayimal'u qin'ah waretsach um'ribah umir'mah w'thah'pukoth.

Rom1:29 having been filled with all wickedness of prostitution, wickedness, greed, evil;
filled with jealousy, murder, strife, deceit; whisperers,

<29> πεπληρωμένους πάση ἀδικία πονηρία πλεονεξία κακία,
μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστὰς

29 peplērōmenous pasē adikiā ponēriā pleonexiā kakiā,
having been filled with all unrighteousness, wickedness, greediness, evil,
mestous phthonou phonou eridos dolou kakoētheias, psithyristas
full of envy, murder, strife, deceit, malice, whisperers,

לְהַלְכֵי רָכִיל וּמַלְשִׁינִים שְׂנְאֵי אֱלֹהִים וְגַאִים וְזִדִּים
וּמַתְהַלְלִים וְחֹשְׁבֵי אָוֶן וְלֹא שֹׁמְעִים בְּקוֹל אֲבוֹתָם:

30. hol'key rakil umal'shinim sn'ey 'Elohim w'ge'im w'zedim umith'holalim
w'chsh'bey 'awen w'lo' shom'im b'qol 'abotham.

Rom1:30 the ways of slander, transforming haters of Elohim, insolent,
arrogant, boastful, inventors of evil, do not listen to the voice to their fathers,

<30> καταλάλους θεοστυγεῖς ὑβριστὰς ὑπερηφάνους ἀλαζόνας,
ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,

30 katalalous theostygeis hybristas hyperēphanous,
backbiters, Elohim-haters, insolent, arrogant,
alazonas, epheuretas kakōn, goneusin apeitheis,
boasters, inventors of bad things, to parents disobedient,

לֹא נִבְעָרִים מִדַּעַת וּבִגְדִים אֲכָזָרִים נֹטְרֵי שְׂנְאָה וְלֹא רַחֲמָנִים:

31. nib'arim mida`ath ubog'dim 'ak'zarim not'rey sin'ah w'lo' rachamanim.

Rom1:31 ignorant from knowledge, cruel clothing, bearing hatred, not compassionate;

<31> ἀσυνέτους ἀσυνθέτους ἀστόργους ἀνελεήμονας·

31 asynetous asynthetous astorgous aneleēmonas;
senseless, faithless, unaffectionate, merciless;

לְבַיּוֹדְעִים הֵמָּה אֶת־מִשְׁפַּט אֱלֹהִים כִּי־עֲשִׂי אֵלֶּה בְּנֵי־מָוֶת הֵם
וְלֹא לְבָד שֶׁנַּעֲשׂוּ אֶת־אֵלֶּה כִּי גַם־רוֹצִים בְּעֲשִׂיהֶם:

32. yod'im hemah 'eth-mish'pat 'Elohim ki-`osey 'eleh b'ney-maweth hem
w'lo' l'bad sheya`asu 'eth-'eleh ki gam-rotsim b'`oseyhem.

Rom1:32 who, though they know the judgment of Elohim,
that those who practice such deserve sons of death, not only do the same,
but also approve of those who practice them.

<32> οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι
θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

32 hoitines to dikaiōma tou theou epignontes
who the just requirements of Elohim knowing

hoti hoi ta toiauta prassontes axioi thanatou eisin,
 that the ones such things practicing worthy of death are,
 ou monon auta poiousoin alla kai syneudokousin tois prassousin.
 not only do them but also approve of the ones practicing them.

Chapter 2

אֵלֶיךָ כָּל-בֶּן-הָאָדָם הָדִין אֵין לָךְ הַתְּנַצְלוֹת כִּי בִדְבַר אֲשֶׁר
 תִּדְרִין אֶת-חֲבֵרְךָ תַּחֲיֵב נַפְשָׁךְ בְּאֲשֶׁר אַתָּה הָדִין תַּעֲשֶׂה כְּמַעֲשֵׂהוּ:
 1. laken kal-ben-ha'adam hadan 'eyn l'ak hith'nats'luth ki badabar 'asher tadin
 'eth-chaber'ak t'chayeb naph'sh'ak ba'asher 'attah hadan ta'aseh k'ma'asehu.

Rom2:1 Therefore, every son of man who judges, you are without excuse,
 for in the matter which you judge your friend, you condemn your soul,
 since you who judge do as he did.

<2:1> Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων·
 ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

1 Dio anapologētos ei, ō anthrōpe pas ho krinōn;
 Wherefore inexcusable you are, O man everyone judging;
 en hō gar krineis ton heteron, seauton katakrineis,
 in what for you judge the other, yourself you condemn;
 ta gar auta prasseis ho krinōn.
 for the same thing you practice, the one judging.

בְּיָדֵינוּ כִּי-מִשְׁפָּט אֱלֹהִים מִשְׁפָּט אֱמֶת עַל-עֲשֵׂי אֵלֶּה:
 2. w'yada'nu ki-mish'pat 'Elohim mish'pat 'emeth `al-`osey 'eleh.
Rom2:2 And we know that the judgment of Elohim is a judgement of truth
 against them that do these things.

<2> οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστίν
 κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

2 oidamen de hoti to krima tou theou estin
 But we know that the judgment of Elohim is
 kata alētheian epi tous ta toiauta prassontas.
 according to truth upon the ones such things practicing.

גַּוְאַתָּה בֶּן-אָדָם הָדִין אֶת אֲשֶׁר-פָּעָלוּ כְּאֵלֶּה
 וְאַתָּה עֹשֶׂה כְּמַעֲשֵׂיהֶם הַתְּאֵמַר לְהַמְלִיט מִמִּשְׁפָּט הָאֱלֹהִים:
 3. w'attah ben-'adam hadan 'eth 'asher-pa'alu ka'eleh
 w'attah `oseh k'ma'aseyhem hatho'mar l'himalet mimish'pat ha'Elohim.

Rom2:3 And you are the son of man who judges what they have done such things
 and you do as they did the saying, to escape from the judgment of Elohim?

<3> λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας
 καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;

3 logizē de touto, ō anthrōpe ho krinōn tous ta toiauta prassontas

And do you reckon this O man, the ones judging the ones such things practicing
kai poiōn auta, hoti sy ekpheuxē to krima tou theou?
and doing them, that you shall escape the judgment of Elohim?

דֹּא תְבוּז לְרוֹב טוֹבוֹ וְלַחֲמִלְתּוֹ וְלֹאֲךָ רִיחוֹ וְלֹא תִדַּע
כִּי-טוֹבַת הָאֱלֹהִים מִבִּיאָה אֶתְךָ לְיָדֵי תְשׁוּבָה:

4. 'o thabuz l'rob tubo u'chem'latho u'ore'k rucho w'lo' theda`
ki-tobath ha'Elohim m'bi'ah 'oth'ak lidey th'shubah.

Rom2:4 Or do you despise the riches of His kindness and of His tolerance
and of the longsuffering of His spirit, not knowing
that the kindness of Elohim leads you to repentance?

<4> ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

4 ē tou ploutou tēs chrēstotētos autou kai tēs anochēs kai tēs makrothymias
Or the riches of his kindness and the forbearance and the longsuffering
kataphroneis, agnoōn hoti to chrēston tou theou
Do you scorn, not realizing that the kindness of Elohim
eis metanoian se agei?
to repentance you leads?

הוֹבִקְשִׁי לְבָבְךָ הַמָּאֵן לְשׁוּב תִּצְבֹּר לָךְ עֲבָרָה לְיוֹם
עֲבָרַת הָאֱלֹהִים וְהַגְלוֹת מִשְׁפָּט צִדִּיקוֹ:

5. ubiq'shi l'bab'ak ham'ma'en lashub tits'bor l'ak `eb'rah l'yom `eb'rath ha'Elohim
w'higaloth mish'pat tsid'qo.

Rom2:5 And according of the hardness of your heart refuse to return,
you are accumulating wrath for yourself in the day of wrath
and revelation of the righteous judgment of Elohim,

<5> κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν
ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ

5 kata de tēn sklērotētā sou kai ametanoēton kardian thēsaurizeis
But according to the hardness of you and unrepentant heart you store up
seautō orgēn en hēmerā orgēs
for yourself wrath in a day of wrath
kai apokalυueōs dikaiokrisias tou theou
and revelation of the righteous judgment of Elohim,

וְאֲשֶׁר יִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ:

6. 'asher y'shalem l'ish k'ma`asehu.

Rom2:6 who shall recompense to the man according to his deeds:

<6> ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

6 hos apodōsei hekastō kata ta erga autou;
who shall recompense to each man according to his works;

זַחֲיֵי עוֹלָם לַשְׁקָדִים לַעֲשׂוֹת הַטוֹב וְשִׁחְרֵי כְבוֹד
וְהַדָּר אֲשֶׁר אֵינָנו עֹבְרִים:

7. chayey `olam lashoq'dim la`asoth hatob w'shocharey kabod
w'hadar 'asher 'eynenu `ober.

Rom2:7 everlasting life to those who by perseverance in doing good work
seek for grace and honor which is not corruptibility;

<7> τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν
καὶ ἀφθαρσίαν ζητοῦσιν ζῶην αἰώνιον,

7 tois men kath' hypomonēn ergou agathou doxan kai timēn

To the ones on one hand by endurance work of in good glory and honor
kai aphtharsian zētousin zōēn aiōnion,
and incorruptibility seeking, life eternal,

חֲוַעַל-בְּנֵי הַמְּרִי וְאֲשֶׁר לֹא-שָׁמְעוּ לְאֵמֶת
כִּי אִם שָׁמְעוּ-לְעוֹלָה עֲלֵיהֶם חֲרוֹן-אֵף וְחִמָּה:

8. w'al-b'ney ham'ri wa'asher lo'-sham'u la'emeth
ki 'im sham'u-la`aw'lah `aleyhem charon-'aph w'chemah.

Rom2:8 but against the sons of rebellion, and that they did not obey the truth,
but that they obey to the unrighteousness of them, fierce wrath and displeasure.

<8> τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ
πειθομένοις δὲ τῇ ἀδικίᾳ ὀργῇ καὶ θυμῷ.

8 tois de ex eritheias kai apeithousi tē alētheiā

to the ones on the other hand being selfish and disobeying the truth
peithomenois de tē adikiā orgē kai thymos.
but being obedient to unrighteousness, wrath and anger,

טַצָּרָה וּמַצּוּקָה עַל-כָּל-נֶפֶשׁ אָדָם עֹשֶׂה הָרָע עַל-הַיְּהוּדִי
בַּתְּחִלָּה וְגַם-עַל-הַיֻּנָּנִי:

9. tsarah um'tsuqah `al-kal-nephesh 'adam `oseh hara`
`al-haYahudi bat'chilah w'gam-`al-haY'wani.

Rom2:9 There shall be tribulation and distress for every soul of man who does evil,
to the Yahudi first and also to the Yewani,

<9> θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος.

9 thlipsis kai stenochoṛia epi pasan psychēn anthrōpou tou katergazomenou to kakon,
affliction and distress on every soul of man working the evil,

Ioudaiou te prōton kai Hellēnos;
both of Jew first and of Greek;

יְכַבֹּד וְהַדָּר וְשִׁלּוֹם לְכָל-עֹשֶׂה הַטוֹב לַיְּהוּדִי בַּתְּחִלָּה
וְגַם לַיֻּנָּנִי:

10. w'habod w'hadar w'shalom l'kal-`oseh hatob laYahudi bat'chilah w'gam laY'wani.

Rom2:10 but glory and honor and peace to everyone who does good,
to the Yahudi in the beginning and also to the Yewani.

<10> δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,
Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

10 doxa de kai timē kai eirēnē panti tō ergazomenō to agathon,
but glory and honor and peace to everyone working the good,
Ioudaiō te prōton kai Hellēni;
both to Jew first and to Greek;

יֵא כִּי אֵין מַשָּׂא פָּנִים עַם-הָאֱלֹהִים:

11. ki 'eyn mas' phanim `im-ha'Elohim.

Rom2:11 For there is no respect of faces with Elohim.

<11> οὐ γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ.

11 ou gar estin prosōpolēmpsia para tō theō.
Not for there is respect of persons with Elohim.

יֵב כִּי כָל-אֲשֶׁר חָטְאוּ וְאֵין לָהֶם תּוֹרָה גַּם בִּבְלִי-תּוֹרָה יֵאבְדוּ
וְאֲשֶׁר חָטְאוּ וְלָהֶם תּוֹרָה עַל-כֵּי הַתּוֹרָה יִשְׁפָּטוּ:

12. ki kal-'asher chat'u w'eyn lahem Torah gam bib'li-Thorah yo'bedu
wa'asher chat'u w'lahem Torah `al-pi haTorah yishaphetu.

Rom2:12 For all who have sinned and they do not have the Law shall also perish
without the Law, and who have sinned and they have the Law shall be judged
according to the Law.

<12> ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται,
καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται.

12 hosoi gar anomōs hēmarton, anomōs kai apolountai,
For as many as without Law sinned, without Law also shall perish,
kai hosoi en nomō hēmarton, dia nomou krithēsontai;
and as many as in under Law sinned, by Law shall be judged;

יֵג כִּי לֹא שֹׁמְעֵי הַתּוֹרָה צְדִיקִים לִפְנֵי הָאֱלֹהִים
כִּי אִם-עֹשֵׂי הַתּוֹרָה הֵם יִצְדָּקוּ:

13. ki lo' shom`ey haTorah tsadiqim liph'ney ha'Elohim
ki `im-`osey haTorah hem yits'daqu.

Rom2:13 for not the ones who hear the Law are righteous in the sight of Elohim,
but they who do the Law shall be righteous.

<13> οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ,
ἀλλ' οἱ ποιηταὶ νόμου δικαιοθήσονται.

13 ou gar hoi akroatai nomou dikaioi para [tō] theō,
for not the hearers of Law are just with Elohim,
all' hoi poiētai nomou dikaiōthēsontai.

but the doers of Law shall be justified.

יֵד כִּי הַגּוֹיִם אֲשֶׁר אֵין-לָהֶם תּוֹרָה בַּעֲשׂוֹתָם כְּדִבְרֵי הַתּוֹרָה
מֵאַלְיָהֶם גַּם-בְּאֵין תּוֹרָה הֵם תּוֹרָה לְנַפְשָׁם:

14. ki hagoyim 'asher 'eyn-lahem Torah ba'asotham k'dib'rey haTorah me'aleyhem
gam-b'eyn Torah hem Torah l'naph'sham.

Rom2:14 For the gentiles who do not have the Law in doing according to the words
of the Law for themselves, also without the Law, they are a Law to their souls,

<14> ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν,
οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος.

14 hotan gar ethnē ta mē nomon echonta physei

For when the gentiles not having the Law by nature

ta tou nomou poiōsin, houtoi nomon mē echontes heautois eisin nomos;

the things of the Law practice, these a Law not having to themselves are a Law;

טו בְּהִרְאוֹתָם מַעֲשֵׂה הַתּוֹרָה כְּתוּב עַל-לִבָּם וְדַעְתָּם מַעֲיָדָה בָּהֶם
וּמַחְשְׁבוֹתָם בְּקִרְבָּם מְחִיבוֹת זֹאת אֶת-זֹאת אוֹ מְצֻחוֹת:

15. b'har'otham ma'aseh haTorah kathub `al-libam w'da'tam m'idah bahem
umach'sh'botham b'qir'bam m'chay'both zo'th 'eth-zo'th 'o m'zakoth.

Rom2:15 when they show the work of the Law written on their hearts,
and their conscience testifies to them and their thoughts between themselves
accusing this or that or defending,

<15> οὗτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν
κατηγορούντων ἢ καὶ ἀπολογουμένων,

15 hoitines endeiknyntai to ergon tou nomou grapton en tais kardiais autōn,

who demonstrate the work of the Law written in their hearts,

symmartyrousēs autōn tēs syneidēseōs

bearing joint witness their conscience

kai metaxy allēlōn tōn logismōn katēgorountōn ē kai apologoumenōn,

and between one another their thoughts accusing or even defending,

טז בְּיוֹם אֲשֶׁר יִשְׁפֹּט הָאֱלֹהִים אֶת-כָּל-תַּעֲלָמוֹת בְּנֵי הָאָדָם
בְּיַד יְהוֹשֻׁעַ הַמָּשִׁיחַ כְּפִי בְשׂוֹרָתִי:

16. b'yom 'asher yish'pot ha'Elohim 'eth-kal-ta'alumoth b'ney ha'adam
b'yad Yahushua haMashiyach k'phi b'sorathi.

Rom2:16 on the day when Elohim shall judge all the secrets of the sons of men
through ^{OW}Χ¹¹ the Masiyach, according to my good news.

<16> ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτά τῶν ἀνθρώπων
κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

16 en hēmera hote krinei ho theos ta krypta tōn anthrōpōn

in a day when judges Elohim the hidden things of men,

kata to euaggelion mou dia Christou Iēsou.

according to the gospel of me, through the Anointed One Yahushua.

יִזְהַן אֶתָּה נִקְרָא בְּשֵׁם יְהוּדִי וְנִשְׁעָנָה עַל-הַתּוֹרָה
וְתִתְהַלֵּל בְּאֱלֹהִים:

17. hen 'attah niq'ra' b'shem Yahudi w'nish'an'at `al-haTorah w'thith'halel b'Elohim.

Rom2:17 See, you are called by the name of a Yahudi
and rely upon the Law and boast in Elohim,

<17> Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

17 Ei de sy Ioudaios eponomazē kai epanapauē nomō kai kauchasai en theō

But if you a Jew are called and rely upon the Law and and boast in Elohim,

יְחִידְכֶּעָתָּה אֶת-רְצוֹנוֹ וְתָבִין בֵּין-טוֹב לָרַע בְּהִשְׁכִּילָהּ בַּתּוֹרָה:

18. w'yada`at 'eth-r'tsono w'thabin beyn-tob lara` b'has'kil'ak baTorah.

Rom2:18 and know His will and understand between good and evil being instructed
out of the Law,

<18> καὶ γινώσκεις τὸ θέλημα

καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

18 kai ginōskeis to thelēma kai dokimazeis ta diapheronta katēchoumenos ek tou nomou,

and know the will and approve the things excelling being instructed from the Law,

יִטְבַּחְכֶּם בְּנַפְשָׁהּ לְהִיּוֹת מוֹלִיךְ הָעוֹרִים וְאוֹר לְאִשֶּׁר בַּחֲשֹׁךְ:

19. ubatach'at b'naph'sh'ak lih'yoth moli'k ha'iw'rim w'or la'asher bachshe'k.

Rom2:19 and are trusting in your souls to be a guide of the blind,
a light of those who are in darkness,

<19> πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

19 pepoithas te seauton hodēgon einai typhlōn,

and having confidence yourself a guide to be of blind ones,

phōs tōn en skotei,

a light of the ones in darkness,

כְּאֹמֶן לְחֹסְרֵי לֵב וּמוֹרֶה הַפְּתָאִים וְיֵשׁ לָהּ צוּרַת הַמַּדָּע
וְהָאֵמֶת בַּתּוֹרָה:

20. 'omen l'chas'rey leb umoreh hap'tha'im w'yesh l'ak tsurath hamada`
w'ha'emeth baTorah.

Rom2:20 a instructor of the foolish ones in heart and a teacher of the babes,
and you have the doctrine of knowledge and of the truth in the Law.

<20> παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως
καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

20 paideutēn aphronōn, didaskalon nēpiōn,

an instructor of foolish ones, a teacher of babes,

echonta tēn morphōsin tēs gnōseōs kai tēs alētheias en tō nomō;
having the embodiment of knowledge and of the truth in the Law.

כאִתָּהּ תִּתְּנָה אֶחֱרִים
וְנִפְשֶׁךָ לֹא תִתְּנָה אֶתְּנָה לֹא תִתְּנָה גִּבּוֹר:

21. w'attah hathoreh 'acherim w'naph'sh'ak lo' thoreh hatho'mar lo' thig'nob
w'hin'ak goneb.

Rom2:21 You, then, who teach another, do you not teach yourself?

You who preach that one shall not steal, do you steal?

<21> ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις;

ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;

21 ho oun didaskōn heteron seauton ou didaskeis?

Therefore the one teaching another yourself do you not teach?

ho kēryssōn mē kleptein klepteis?

The one proclaiming not to steal do you steal?

כבִּי תִתְּנָה לֹא תִתְּנָה נֶאֱמַר תִּשְׁקֹץ אֶת־הָאֱלִילִים
וְאִתָּהּ גִּזְלֵי אֶת־הַקְּדוֹשִׁים:

22. hatho'mar lo' thin'aph w'attah no'eph t'shaqets 'eth-ha'elilim
w'attah gozel 'eth-haqadashim.

Rom2:22 You who say, do not commit adultery, do you commit adultery?

You who abhor idols, do you rob temples?

<22> ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα ἱεροσυλεῖς;

22 ho legōn mē moicheuein moicheueis?

The one saying not to commit adultery do you commit adultery?

ho bdelyssomenos ta eidōla hierosyleis?

The one abhorring the idols do you plunder temples?

כגִּתְּתִיחַלֵּל בַּתּוֹרָה וְתִתְּנָה לְאֱלֹהִים בְּעִבְרָךָ אֶת־הַתּוֹרָה:

23. tith'halel baTorah wat'nabel 'eth-ha'Elohim b'ab'r'ak 'eth-haTorah.

Rom2:23 You who boast in the Law, through your breaking the Law,
do you dishonor Elohim?

<23> ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·

23 hos en nomō kauchasai, dia tēs parabaseōs tou nomou ton theon atimazeis;

Who in the Law boast, through transgression of the Law dishonor Elohim.

כד כִּי בְּגִלְלָכֶם שֵׁם הָאֱלֹהִים מְחַלְלִים בְּגוֹיִם כְּכַתוּב:

24. ki big'lal'kem shem ha'Elohim m'chulal bagoyim kakathub.

Rom2:24 For the name of Elohim is blasphemed among the gentiles
because of you, as it is written.

<24> τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,
καθὼς γέγραπται.

24 to gar onoma tou theou di' hymas blasphēmeitai en tois ethnesin,
 For the name of Elohim because of you is blasphemed among the nations,
 kathōs gegraptai.
 as it has been written.

כה הן המילה תועיל אם-תשמר את-התורה אבל
 אם-עבר אתה את-התורה מלתך היתה-לך לערלה:

25. hen hamilah tho`il 'im-tish'mor 'eth-haTorah
 'abal 'im-`ober 'attah 'eth-haTorah milath'ak hay'thah-l'ak l'ar'lah.

Rom2:25 For circumcision indeed profits if you practice the Law, but if you are
 a transgressor of the Law, your circumcision has become uncircumcision to you.

<25> περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης·
 ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

25 peritomē men gar ōphelei ean nomon prassēs;
 Circumcision indeed for profits if the Law you practice;
 ean de parabatēs nomou ēs,
 but if a transgressor of Law you are,
 hē peritomē sou akrobystia gegonen.
 your circumcision uncircumcision has become.

כן ואם-ישמר הערל את-משפטי התורה הלא תחשב-לו
 ערלתו למילה:

26. w'im-yish'mor he`arel 'eth-mish'p'tey haTorah halo' thechasheb-lo
 `ar'latho l'milah.

Rom2:26 So, if the uncircumcised one keeps the judgment of the Law,
 shall not his uncircumcision be considered to him for circumcision?

<26> ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει,
 οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομήν λογισθήσεται;

26 ean oun hē akrobystia ta dikaiōmata tou nomou phylassē,
 If therefore the uncircumcision the just requirements of the Law keeps,
 ouch hē akrobystia autou eis peritomēn logisthēsetai?
 shall not his uncircumcision for circumcision be accounted?

כן והערל מלכה המקיים את-התורה הוא ישפט אותך
 אשר-לך הכתב והמילה ועברת את-התורה:

27. w'he`arel miledah ham'qayem 'eth-haTorah hu' yish'pot 'oth'ak
 'asher-l'ak hak'thab w'hamilah w'`abar'at 'eth-haTorah.

Rom2:27 And the uncircumcised from its nature, if he fulfill the Law, shall he judge you,
 for you who have written and being circumcised you have transgressed the Law?

<27> καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελούσα σὲ τὸν
 διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

27 kai krinei hē ek physeōs akrobystia ton nomon telousa se ton

And shall judge the by nature uncircumcision the Law keeping you the
dia grammatos kai peritomēs parabatēn nomou.
by letter and circumcision transgressor of Law.

כח כי לא-המצִינן לְמַרְאֵה עֵינַיִם הוּא הַיְּהוּדִי
וְלֹא הָאֹת הַנִּרְאָה בַּבָּשָׂר הִיא הַמִּילָה:

28. ki lo'-ham'tsuyan l'mar'eh `eynayim hu' haYahudi
w'lo' ha'oth hanir'ah babasar hi' hamilah.

Rom2:28 For he is not a Yahudi who is the indicator in appearance of the eyes seen
nor it is a circumcision that is the visible signal in the flesh.

<28> οὐ γὰρ ὁ ἐν τῷ φανερώ 'Ιουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερώ ἐν σαρκὶ περιτομή,
28 ou gar ho en tō phanerō Ioudaios estin oude hē en tō phanerō en sarki peritomē,
For not the outwardly Jew he is nor the outwardly in flesh circumcison,

כט כי אם-תוכו נֶשְׁל אָדָם הוּא יְהוּדִי
וּמִילָה הִיא בִּלְבָב כְּכִי הָרוּחַ וְלֹא כְּכִי הַכֶּתֶב
אֲשֶׁר-לֹא מִבְּנֵי אָדָם תִּתְּחַלְתּוּ כִּי אִם-מֵאֵת הָאֱלֹהִים:

29. ki 'im-toko shel 'adam hu' Yahudi umilah hi' baleb k'phi haRuach
w'lo' k'phi hak'thab 'asher-lo' mib'ney 'adam t'hilatho ki 'im-me'eth ha'Elohim.

Rom2:29 But he is a Yahudi who is the interior of man and it is a circumcision
which is of the heart, in the Spirit, and not as it is written,
that His praise is not from the sons of men, but from Elohim.

<29> ἀλλ' ὁ ἐν τῷ κρυπτῷ 'Ιουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι οὐ γράμματι,
οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.
29 all' ho en tō kryptō Ioudaios, kai peritomē kardias en pneumati ou grammati,
but the inwardly Jew is, and circumcision is of heart in spirit not letter,
hou ho epainos ouk ex anthrōpōn all' ek tou theou.
whose praise is not from men but from Elohim.

Chapter 3

א אם כֵּן מַה-הוּא יִתְרוֹן הַיְּהוּדִי וּמַה-הִיא תוֹעֶלֶת הַמִּילָה:

1. 'im ken mah-hu' yith'ron haYahudi umah-hi' to'eleth hamilah.

Rom3:1 If so, what is the advantage of the Yahudi?
Or what is the benefit of the circumcision?

<3:1> τί οὖν τὸ περισσὸν τοῦ 'Ιουδαίου ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;
1 Ti oun to perisson tou Ioudaiou ē tis hē ōpheleia tēs peritomēs?
What then is the advantage of the Jew, or what the profit of circumcision?

ב הַרְבֵּה מְכָל-פָּנִים תִּתְּחַלְתּוּ שֶׁבְּיָדָם הַפְּקָדוֹ הַבְּרִי אֱלֹהִים:

2. har'beh mikal-panim t'chilatho sheb'yadam haph'q'adu dib'rey 'Elohim.

Rom3:2 Much in every way!

The beginning that is in their hands, that they were entrusted with the words of Elohim.

<2> πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.
 2 poly kata panta tropon. prōton men
 Much according to every way, first indeed
 [gar] hoti episteuthēsan ta logia tou theou.
 for that they were entrusted with the oracles of Elohim.

גוֹאֵם-מִקְצָתָם לֹא הֶאֱמִינוּ
 מִחֶ-בְּכָךְ הִיבָטַל חֶסְרוֹן אֱמוּנָתָם אֶת-אֱמוּנַת אֱלֹהִים:

3. w'im-miq'tsatham lo' he'eminu
 mah-b'ka'k hay'batel ches'ron 'emunatham 'eth-'emunath 'Elohim.

Rom3:3 If some of them did not believe what it was in so doing,
 shall the unbelief of their faith nullify the faithfulness of Elohim?

<3> τί γάρ; εἰ ἠπίστησάν τινες,
 μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ;
 3 ti gar? ei ēpistēsan tines,
 For what? If some disbelieved,
 mē hē apistia autōn tēn pistin tou theou katargēsei?
 surely not the unbelief of them the faithfulness of Elohim shall nullify?

דִּחְלִילָה אָבַל הָאֵל הוּא הִנָּאֵמָן וְכָל-הָאָדָם כֹּזֵב
 כִּפְתוּב לְמַעַן תִּצְדַּק בְּדִבְרֶךְ תִּזְכָּה בְּשַׁפְטֶךְ:

4. chalilah 'abal ha'El hu' hane'eman w'kal-ha'adam kozeb
 kakathub l'ma'an tits'daq bid'bareak tiz'keh b'shaph'teak.

Rom3:4 May it never be! But let the El be true, and every man a liar, as it is written
 for the sake of the justification in Your words, and You prevail in Your judgment.

<4> μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,
 καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου
 καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.
 4 mē genoito; ginesthō de ho theos alēthēs,
 May it never be; let be but Elohim true,
 pas de anthrōpos pseustēs, kathōs gegraptai, Hopōs an dikaiōthēs
 and every man a liar, as it has been written, so as You may be justified
 en tois logois sou kai nikēseis en tō krinesthai se.
 in Your sayings and shall be victor in the judgment of You.

הוֹאֵם-עוֹלָתָנוּ תוֹדִיעַ אֶת-צְדָקַת הָאֱלֹהִים מִחֶ-נֹּאמַר הַיֵּשׁ-עוֹל
 בְּאֱלֹהִים הַמְשַׁלֵּחַ חֶרֶן אָפּוֹ כְּנֶגֶד בְּנֵי-אָדָם אֲנִי מְדַבֵּר:

5. w'im-aw'lathenu todi'a 'eth-tsid'qath ha'Elohim mah-no'mar
 hayesh-awel b'Elohim ham'shaleach charon 'apo k'daber b'ney-'adam 'ani m'daber.

Rom3:5 But if our unrighteousness establishes the righteousness of Elohim,
 what shall we say? Is there the unrighteousness in Elohim who is inflicting the fierce wrath?
 I speak after the manner of the sons of men.

<5> εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν;
μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.

5 ei de hē adikia hēmōn theou dikaiosynēn synistēsīn,

But if the unrighteousness of us of Elohim the righteousness commends,
ti eroumen? mē adikos ho theos ho epipherōn tēn orgēn?
what shall we say? Is surely not unrighteous Elohim the one inflicting wrath?
kata anthrōpon legō.

According to man, I speak.

וְחִלִּילָהּ שְׂאֵם-כֵּן אֵיךְ יִשְׁפֹּט הָאֱלֹהִים אֶת-הָעוֹלָם:

6. chalilah she'im-ken 'ey'k yish'pot ha'Elohim 'eth-ha`olam.

Rom3:6 May it never be! If so, how shall Elohim judge the world?

<6> μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

6 mē genoito; epei pōs krinei ho theos ton kosmon?

May it not be; otherwise how shall judge Elohim the world?

זָכִי אִם-בְּכַזְבִּי תִרְבֶּה וְתִפְרֹץ אֲמִתּוֹ שֶׁל אֱלֹהִים לְתִהְיֶה לוֹ
לְמַח אֲשַׁפֵּט עוֹד כְּחוֹטֵא:

7. ki 'im-b'kaz'bi tir'beh w'thiph'rots 'amito shel 'Elohim lith'hilah lo
lamah 'eshaphet `od k'chote'.

Rom3:7 For if through my lie has increased, the truth of Elohim shall burst forth
into His glory to me, why am I also still judged as a sinner?

<7> εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ,
τί ἔτι καγὼ ὡς ἁμαρτωλὸς κρίνομαι;

7 ei de hē alētheia tou theou en tō emō pseusmati eperisseusen eis tēn doxan autou,

But if the truth of Elohim by my lie abounded to His glory,

ti eti kagō hōs hamartōlos krinomai?

why still also as a sinner am I judged?

חַוְלָמָה לֹא נַעֲשֶׂה כְדָבָר מְחַרְפֵּינוּ וּמוֹצִיָּאֵי דְבָהּ עָלֵינוּ
כְּאֵלּוּ אֲמָרִים אֲנַחְנוּ נַעֲשֶׂה דְרַע לְמַעַן יָבֹא הַטּוֹב אֵלֶּה הֵם
אֲשֶׁר עָלִיהֶם יָבֹא דִינָם בְּצֶדֶק:

8. w'lamah lo' na`aseh kid'bar m'charaphey nu

umotsi'ey dibah `aley nu k'ilu 'om'rim 'anach'nu na`aseh hara`

l'ma'an yabo' hatob 'eleh hem 'asher `aley hem yabo' dinam b'tsedeq.

Rom3:8 And why not say as the words of slanderousness and they get slander out
against us, as if we say, Let us do evil that good may come? These are the ones for which
their judgment shall bring them to justice.

<8> καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασίν τινες ἡμᾶς λέγειν

ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστιν.

8 kai mē kathōs blasphemoumetha kai kathōs phasin tines hēmas legein

And not as we are slanderously charged and as some affirm us to say,

hoti Poiēsōmen **ta kaka**, **hina** elthē **ta agatha**?

Let us practice **bad things**, **that** may come **good things**

hōn to **krima** endikon **estin**.

whose judgment **is** **deserved**.

טועפֿט מױס-הײַש-לױט מײַנע זינדן לױט בײַמאומה

בײַר הױכחנױ שׂגם-הַיהודים גַם-הַיִּנְנִים כֻּלָּם תַּחַת הַחֶטָּא:

9. w'`attah mah hayesh-lanu ma`alah y'therah lo' bim'umah

k'bar hokach'nu shegam-haYahudim gam-haY'wanim kulam tachath hachet'.

Rom3:9 What **then**? Are we bringing up abundantly? **Not** at all,

for we have **already** charged **that** both the Yahudim and the Yewanim are **all** under **sin**;

<9> τί οὖν; προεχόμεθα; οὐ πάντως·

προηγησάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλλήνας πάντας ὑφ' ἁμαρτίαν εἶναι,

9 **Ti** **oun**? **proechometha**? **ou** **pantōs**;

What then? **Do we excel**? **Not** at **all**?

proēgiasametha gar Ioudaious te kai Hellēnas pantas hyph' hamartian einai,

For we have before charged both **Jews** and **Greeks** **all** under **sin** to **be**,

יִכְכָּתוּב אֵין צַדִּיק גַּם-אַחַד:

10. **kakathub** 'eyn tsadiq 'eyn gam-'echad.

Rom3:10 as it is written, There is **none** righteous, **not** even **one**!

<10> καθὼς γέγραπται ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

10 **kathōs** gegraptai hoti **Ouk** estin dikaios **oude** **heis**,

as it has been written, there is **not** a righteous man **not** one,

יֵאָאֵין מְשַׁכִּיל אֵין-דֹרֵשׁ אֶת-אֱלֹהִים:

11. 'eyn mas'kil 'eyn-dores'eth-'Elohim.

Rom3:11 There is **none** that **understands**, **nor** that **seeks** after **Elohim**;

<11> οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν.

11 **ouk** estin ho syniōn, **ouk** estin ho ekzētōn ton **theon**.

There is not the one understanding, **there is not** the one seeking **Elohim**.

יבִּהְיֶה כָּל סָר יַחְדָּו נֶאֱלָחוּ אֵין עֲשֵׂה-טוֹב אֵין גַּם-אַחַד:

12. **hakol** sar yach'daw ne'elachu 'eyn `oseh-tob 'eyn gam-'echad.

Rom3:12 They **all** have turned aside together, they have become worthless.

There is **none** who **does** **good**, there is **not** even **one**.

<12> πάντες ἐξέκλιναν ἅμα ἡχρεώθησαν·

οὐκ ἔστιν ὁ ποιῶν χρηστότητα, [οὐκ ἔστιν] ἕως ἑνός.

12 **pantes** exeklinan hama ēchreōthēsan;

All turned away, **together** they became useless;

ouk estin ho poiōn chrēstotēta, [**ouk** estin] **heōs** **henos**.

there is not the one doing good, **there is not** so much as **one**.

יג קָבֵר פְּתוּחַ גְּרוֹנָם לְשׁוֹנָם יַחְלִיקוֹן חֶמֶת עֲכָשׁוּב תַּחַת שְׁפָתֵימוֹ:

13. qeber pathuach g'ronam l'shonam yachaliquon
chamath `ak'shub tachath s'phattheymo.

Rom3:13 Their throat is an open grave, with their tongues they have deceived,
the poison of asps is under their lips,

<13> τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,
ὡς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν.

13 taphos aneōgmenos ho larygx autōn, tais glōssais autōn

A grave having been opened is their throat, with their tongues
edoliousan, ios aspidōn hypo ta cheilē autōn;
they were working deceit, poison of asps is under their lips;

יד אֲשֶׁר אָלָה פִּיהֶם מָלֵא וּמַרְרוֹת:

14. 'asher 'alah pihem male' um'roroth.

Rom3:14 whose mouths are full of cursing and bitterness;

<14> ὣν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει,

14 hōn to stoma aras kai pikrias gemei,

whose mouth of cursing and bitterness is full,

טו רַגְלֵיהֶם יִמָּהְרוּ לְשַׁפֵּךְ-דָּם:

15. rag'leyhem y'maharu lish'pa'k-dam.

Rom3:15 their feet are swift to shed blood,

<15> ὀξεῖς οἱ πόδες αὐτῶν ἐκχεαί ἅιμα,

15 oxeis hoi podes autōn ekcheai haima,

swift are their feet to shed blood,

טז שֹׁד וְשֹׁכֵר בְּמַסְלֹתָם:

16. shod washeber bim'silotham.

Rom3:16 destruction and misery are in their paths,

<16> σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

16 syntrimma kai talaipōria en tais hodois autōn,

ruin and misery are in their paths,

יז וְדֶרֶךְ שְׁלוֹם לֹא יָדְעוּ:

17. w'dere'k shalom lo' yada'u.

Rom3:17 and the way of peace they have not known.

<17> καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

17 kai hodon eirēnēs ouk egnōsan.

and the way of peace they did not know.

יח אֵין פחד אֱלֹהִים לְנֶגְדַּ עֵינֵיהֶם:

18. 'eyn pachad 'Elohim l'neged `eyneyhem.

Rom3:18 There is **no** fear of **Elohim** before their eyes.

<18> οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

18 **ouk** estin phobos theou apenanti tōn ophthalmōn autōn.

There is **not** a fear of **Elohim** before their eyes.

יִשְׂאָנִחְנוּ יָדֵעֲנוּ כִּי כָל-מֵה-שְׂאֲמָהּ הַתּוֹרָה
מְדַבֶּרֶת לָאֵלֶּה שְׁעוֹל הַתּוֹרָה עָלֵיהֶם כְּדִי שְׂיִסָּכֵר כָּל-פֶּה
וְיִהְיֶה כָל-הָעוֹלָם תָּיִב לִפְנֵי אֱלֹהִים:

19. wa'anach'nu yada`nu ki kal-mah-she'am'rah haTorah m'dabereth la'eleh she`ol
haTorah `aleyhem k'dey sheyisaker kal-peh wihi kal-ha`olam chayab liph'ney 'Elohim.

Rom3:19 And we know that whatever the Law says that,
it speaks to those whom the yoke of the Law is based on them,
so that every mouth may be closed and all the world may become accountable to Elohim.

<19> Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ,
ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ.

19 Oidamen de hoti hosa ho nomos legei tois en tō nomō lalei,

But we know that whatever the Law says to the ones in under the Law it speaks,
hina pan stoma phragē
that every mouth may be stopped

kai hypodikos genētai pas ho kosmos tō theō;
and under judgment may come all the world by Elohim;

כּ מִפְּנֵי שְׂמִמְעָשֵׁי הַתּוֹרָה לֹא-יִצְדָּק לְפָנָיו כָּל-בָּשָׂר
כִּי עַל-יְדֵי הַתּוֹרָה יֵעָת הַחֲטָא:

20. mip'ney shemima`asey haTorah lo'-yits'daq l'phanayu kal-basar
ki `al-y'dey haTorah da`ath hachet'.

Rom3:20 because by the works of the Law every flesh shall be not justified in His sight,
for through the Law has the knowledge of sin.

<20> διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

20 dioti ex ergōn nomou ou dikaiōthēsetai pasa sarx enōpion autou,
because by works of law not shall be justified all flesh before him,
dia gar nomou epignōsis hamartias.
for through law is full recognition of sin.

כּא וְעַתָּה בְּבִלִי תוֹרָה צְדָקָת אֱלֹהִים יִצְאָה לְאוֹר
אֲשֶׁר הָעִידוּ עָלֶיהָ הַתּוֹרָה וְהַנְּבִיאִים:

21. w'`attah bib'li Torah tsid'qath 'Elohim yats'ah la'or
'asher he'idu `aleyah haTorah w'han'bi'im.

Rom3:21 But now, without the Law the righteousness of Elohim has come out into light, which the Law and the prophets are testified about them,

<21> Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

21 Nyni de chōris nomou dikaiosynē theou pephanerōtai

But now apart from Law a righteousness of Elohim has been manifested,
martyroumenē hypo tou nomou kai tōn prophētōn,
being attested to by the Law and the prophets,

כבֿ וְהִיא צְדָקַת אֱלֹהִים בְּאַמוּנַת יְהוֹשֻׁעַ הַמָּשִׁיחַ אֶל-כֹּל
וְעַל-כֹּל אֲשֶׁר הָאֱמוּנָה בּוֹ כִּי אֵין לְהַבְדִּיל:

22. w'hi' tsid'qath 'Elohim be'emunath Yahushua haMashiyach 'el-kol
w'al-kol 'asher he'eminu bo ki 'eyn l'hab'dil.

Rom3:22 and it is the righteousness of Elohim through faith of **וְיֵשׁוּעַ** the Mashiyach to all, and on all that believe in Him. For there is no distinction,

<22> δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας.
οὐ γάρ ἐστιν διαστολή,

22 dikaiosynē de theou dia pisteōs Iēsou Christou

a righteousness of Elohim through faith of Yahushua the Anointed One
eis pantas tous pisteuontas. ou gar estin diastolē,
to all the ones believing. No for there is distinction,

כג כִּי-כֻלָּם חָטְאוּ וְחָסְרוּ-כְבוֹד אֱלֹהִים הַמָּה:

23. ki-kulam chata'u w'chas'rey-k'bod 'Elohim hemah.

Rom3:23 for they have all sinned and they fall short of the glory of Elohim,

<23> πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ

23 pantes gar hēmarton kai hystेरountai tēs doxēs tou theou
for all sinned and come short of the glory of Elohim,

כד וְנִצְדָּקוּ חֲנָם בְּחֶסֶדּוֹ עַל-יְדֵי הַפְּדוּת
אֲשֶׁר הָיְתָה בַּמָּשִׁיחַ יְהוֹשֻׁעַ:

24. w'nits'd'qu chinam b'chas'do `al-y'dey hap'duth
'asher hay'thah baMashiyach Yahushua.

Rom3:24 being justified as a gift by His grace through the redemption which is in the Mashiyach **וְיֵשׁוּעַ**,

<24> δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι
διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ.

24 dikaioumenoi dōrean tē autou chariti

being justified freely by His grace
dia tēs apolytrōseōs tēs en Christō Iēsou;
through the redemption in the Anointed One Yahushua;

כה אשר שמו האלהים לפנינו לכפרת על-ידי האמונה
 בדמו להראות את-צדקתו אחרי
 אשר העביר את-החטאים הראשנים בעת המקלתו:

25. 'asher samo ha'Elohim l'phaneynu l'kaporeth
 'al-y'dey ha'emunah b'damo l'har'oth 'eth-tsid'qatho
 'acharey 'asher he'ebir 'eth-hachata'im hari'shonim b'eth chem'latho.

Rom3:25 whose name Elohim is before us as an atonement, through the faith
 in His blood, to demonstrate His righteousness after that He passed over the sins
 that had taken place before at the time of His compassion,

<25> ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς
 ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

25 hon proetheto ho theos hilastērion dia [tēs] pisteōs
 whom displayed Elohim as a propitiation through the faith
 en tō autou haimati eis endeixin tēs dikaiosynēs autou
 in His blood in a display of His righteousness
 dia tēn paresin tōn progegonotōn hamartēmatōn
 because of the passing by of the having previously occurred sins

כו להראות את-צדקתו בעת הזאת כי צדיק הוא
 ומצדיק את-בן-אמונת יהושע:

26. l'har'oth 'eth-tsid'qatho ba'eth hazo'th ki tsadiq hu'
 umats'diq 'eth-ben-'emunath Yahushua.

Rom3:26 to demonstrate His righteousness at the present time,
 that He is righteous and He justifies the Son of faith in **וַיְהִי**.

<26> ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ,
 εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

26 en tē anochē tou theou, pros tēn endeixin tēs dikaiosynēs autou
 in the forebearance of Elohim, for the display of His righteousness of him
 en tō nyn kairō, eis to einai auton dikaion
 in the present time, for Him to be just
 kai dikaiounta ton ek pisteōs Iēsou.
 and justifying the one of faith of in Yahushua.

כז ובכן איזה תהלת המתהלל הלא אברהם על-ידי איזו
 תורה על-ידי-תורת המעשים לא כי על-ידי תורת האמונה:

27. ub'ken 'ayeh t'hilath hamith'halel halo' 'abadah w'al-y'dey 'eyzu thorah
 ha'al-y'dey-thorath hama'asim lo' ki al-y'dey torath ha'emunah.

Rom3:27 Well, where is the doctrine of the deeds that is not lost, and by what Law?
 By the Law of works? No, but by a Law of faith.

<27> Ποῦ οὖν ἡ καύχσις; ἐκλείσθη. διὰ ποίου νόμου;
 τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως.

27 **Pou** **oun** **hē** **kauchēsis**? **exekleisthē**. **dia** **poiou** **nomou**?
Where **therefore** **is** **the** **boasting**? **It** **was** **excluded**, **through** **what** **Law**?
tōn **ergōn**? **ouchi**, **alla** **dia** **nomou** **pisteōs**.
Of **works**? **No**, **but** **through** **a** **Law** **of** **faith**.

כח לִכְן דְּנִים אֲנַחְנוּ שֶׁאֲמוּנָה יִצְדַּק הָאָדָם בְּבִלִי מַעֲשֵׂי תוֹרָה:
28. **laken** **danim** **'anach'nu** **shebe'emunah** **yits'daq** **ha'adam** **bib'li** **ma`asey** **Thorah**.

Rom3:28 **Therefore**, **we** **consider** **that** **a** **man** **is** **justified** **that** **is** **by** **faith**
without **the** **works** **of** **the** **Law**.

<28> λογίζομεθα γὰρ δικαιούσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

28 **logizometha** **gar** **dikaïousthai** **pistei** **anthrōpon** **chōris** **ergōn** **nomou**.

For **we** **consider** **to** **be** **justified** **by** **faith** **a** **man** **apart** **from** **works** **of** **Law**.

כט או הֵרַק אֱלֹהֵי הַיְּהוּדִים הָאֱלֹהִים הֵלֵא גַם אֱלֹהֵי הַגּוֹיִם
אֲכֵן גַּם-אֱלֹהֵי הַגּוֹיִם הוּא:

29. **'o** **haraq** **'Elohey** **haYahudim** **ha'Elohim** **halo'** **gam** **'Elohey** **hagoyim**
'aken **gam**-**'Elohey** **hagoyim** **hu'**.

Rom3:29 **Or** **is** **He** **the** **El** **of** **the** **Yahudim** **only**? **Is** **He** **not** **the** **El** **of** **gentiles** **also**?
Yes, **He** **is** **the** **El** **of** **gentiles** **also**,

<29> ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν,

29 **ē** **Ioudaion** **ho** **theos** **monon**? **ouchi** **kai** **ethnōn**? **nai** **kai** **ethnōn**,

Or **of** **Jews** **is** **He** **the** **El** **only**? **Not** **also** **of** **gentiles**? **Yes** **also** **of** **gentiles**,

לכִּי אֶחָד הָאֱלֹהִים הַמַּצְדִּיק אֶת-הַמּוֹלִים מִתּוֹךְ הָאֲמוּנָה
וְאֶת-הַעֲרֵלִים עַל-יְדֵי הָאֲמוּנָה:

30. **ki** **'echad** **ha'Elohim** **hamats'diq** **'eth**-**hamulim** **mito'k** **ha'emunah**
w'eth-**ha`arelim** **`al**-**y'dey** **ha'emunah**.

Rom3:30 **since** **Elohim** **is** **one** **who** **shall** **justify** **the** **circumcised** **out** **of** **the** **faith**
and **the** **uncircumcised** **through** **the** **faith**.

<30> εἴπερ εἰς ὁ θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως

καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

30 **eiper** **heis** **ho** **theos** **hos** **dikaiōsei** **peritomēn** **ek** **pisteōs**

since **one** **Elohim** **there** **is** **who** **shall** **justify** **the** **circumcision** **by** **faith**

kai **akrobystian** **dia** **tēs** **pisteōs**.

and **uncircumcision** **through** **faith**.

לֹא הַמְבַטְלִים אֶפּוֹא אֲנַחְנוּ אֶת-הַתּוֹרָה עַל-יְדֵי הָאֲמוּנָה חֲלִילָה
אֲךְ מְקִימִים אֲנַחְנוּ אֶת-הַתּוֹרָה:

31. **ham'bat'lim** **'epho** **'anach'nu** **'eth**-**haTorah** **`al**-**y'dey** **ha'emunah** **chalilah**
'a'k **m'qay'mim** **'anach'nu** **'eth**-**haTorah**.

Rom3:31 **Do** **we** **then** **nullify** **the** **Law** **through** **the** **faith**? **May** **it** **never** **be**!

Yes, **we** **establish** **the** **Law**.

<31> νόμον οὖν καταργούμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ιστάνομεν.
 31 **nomon oun** katargoumen **dia** tēs pisteōs? **mē genoito;**
 The **Law** **therefore** do we annul **through** **faith**? **May it not be.**
alla **nomon** **histanomen.**
Rather **the Law** **we** **confirm.**

Chapter 4

אומה-נאמר אפוא על-אברהם אבינו מה-זה
 השג לפי הבשר:

1. **umah-no'mar 'epho' `al-'Ab'raham '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**?

בפי אם-נצדק אברהם מתוך המעשים לו התהילה
 אבל לא לפני האלהים:

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

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

גפי מה אמר הכתוב והאמן אברהם ביהוה ויחשבה לו צדקה:

3. **ki mah 'amar haKathub w'he'emin 'Ab'raham baYahúwah**
wayach'sh'beah lo ts'daqah.

Rom4:3 For what does the Scripture say?

Abraham believed in אמן, 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.

דהנה הפעל לא-יחשב לו שזכרו לפי החסד

כִּי אִם-לְפִי הַחֹבָה:

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

Rom4:4 Behold, the one working has 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 ὀφείλημα,

4 tō de ergazomenō 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,

הָאָבֵל לְאַשֶׁר אֵינָנוּ פֹּעֵל

כִּי אִם-מֵאֲמִין בַּמַּצְדִּיק אֶת-הַרָשָׁע אֱמוּנָתוֹ תִּחְשָׁב לוֹ לְצִדְקָה:

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 asebe logizetai hē pistis autou eis dikaiosynē;

the unholy is accounted his faith for righteousness;

וּכְאֲשֶׁר גַּם-דָּוִד מְאֹשֶׁר אֶת-הָאָדָם

אֲשֶׁר הָאֱלֹהִים יַחְשָׁב-לוֹ צִדְקָה בְּלֹא מַעֲשִׂים 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 Elohim credits righteousness to him without works, as he says:

<6> καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου

ὃ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,

6 kathaper kai Dawid legei ton makarismōn tou anthrōpou

even as also David speaks of the blessedness of the man

hō ho theos logizetai dikaiosynēn chōris ergōn,

to whom Elohim accounts righteousness apart from works,

זֶאֱשֶׁרִי נְשִׁוּי-פֶשַׁע כְּסוּי חַטָּאָה:

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 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**.

ח אֲשֶׁרִי אָדָם לֹא-יַחְשֹׁב יְהוָה לוֹ עוֹן:

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 λογίσσεται κύριος ἁμαρτίαν.

8 makarios anēr hou ou mē logisētai kyrios hamartian.

Blessed is a man of **whom** **never** YHWH would account **sin**.

ט וּבְכֵן הַאֲשֹׁר הִזָּה הַעַל-הַמִּילָה הוּא אוֹ-גַם עַל-הַעֲרָלָה
הֵלֵא אֲמַרְנוּ כִּי לֹא־בָרָהֶם נִחְשָׁבָה אֲמוּנָתוֹ לְצַדִּיקָה:

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, his 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 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.

י וְאִמָּתִי נִחְשָׁבָה-לוֹ בְּהִיּוֹתוֹ נִמּוֹל אוֹ בְּעוֹדְנוּ עֲרֵל
הֵן לֹא בְּהִיּוֹתוֹ נִמּוֹל כִּי אִם בְּעוֹדְנוּ עֲרֵל:

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 And when was then it credited to him?

While he was circumcised, or while he was uncircumcised?

Not while he was circumcised, but while he was uncircumcised;

<10> πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;
οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ.

10 pōs oun 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

יא וְאִזְּלוֹת הַמִּילָה נִתֵּן לוֹ לְחֹתֶם צַדִּיקַת הָאֲמוּנָה אֲשֶׁר הִתְּה-לוֹ
וְהוּא עֲרֵל לְהִיּוֹת לְאָב לְכָל-אֲשֶׁר בְּאֲמִינֵנוּ

וְהֵם עָרְלִים לְמַעַן תִּחְשַׁב הַצִּדְקָה אֲף־לָהֶם:

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'aminu
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 was 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,

יְבֹלְהוּת לְאָב גַּם־לְמוּלִים אֲף־לֹא לְאִשְׁרַי אֵינָם אֶלָּא נְמוּלִים
כִּי אִם־גַּם־הַלְכִים בְּעִקְבוֹת הָאֲמוּנָה שְׁהִיתָה־לוֹ
לְאַבְרָהָם אָבִינוּ בְּעוֹדֵנוּ עָרְלִי:

12. w'lih'yoth l'ab gam-lamulim 'a'h-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 of circumcision but also not only to those who are of the circumcision, but who also walk in the steps of the faith that is of our father Abraham while he was uncircumcised.

<12> καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν
τοῖς ἰχνεσιν 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.

יֵגִי לֹא עַל־יְדֵי תוֹרָה הִיתָה הַבְּטָחָה לְאַבְרָהָם
אוֹ לְזַרְעוֹ לְהִיּוֹת יְרֵשׁ הָעוֹלָם כִּי אִם־עַל־יְדֵי צְדָקַת הָאֲמוּנָה:

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
והבטחה בטלה:

14. **ki** 'ilu hay'thah hay'rushah lib'ney-haTorah
ha'emunah tih'yeh lariaq w'habab'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, κενένωται 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;

טו יען אשר התורה מביאה קצף כי באין תורה אין עברה:

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 ὀργὴν κατεργάζεται· 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 תפון ההבטחה לכל הירע לא לבני התורה לבדם
כי-גם לבני אמונת אברהם אשר הוא אב לבנינו:

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'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,
ὅς ἐστιν 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 כִּכְתוּב בִּי אָב־הַמּוֹן גּוֹיִם נִתְּתִיד וְהוּא הָאֱמִין בִּי נִגְדַּר פָּנִיו
אֱלֹהִים הַמְּחִיָּה אֶת־הַמֵּתִים וְהַקּוֹרֵא לְמַה־שְּׁלֹא־הָיָה כְּמוֹ הָיָה:
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 οὗ
ἐπίστευσεν θεοῦ τοῦ ζῳοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

17 kathōs gegraptai 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 zōopoioountos tous nekrous
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;

יח בְּאֶפְסֵס תִּקְוָה הָאֱמִין בְּתִקְוָה לְמַעַן
אֲשֶׁר יִהְיֶה לְאָב הַמּוֹן גּוֹיִם כְּמוֹ שֶׁנֶּאֱמַר כֹּה יִהְיֶה זְרַעְךָ:
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'eak.

Rom4:18 Besides 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> ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι 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,

יט וְלֹא רַפְתָּה אֱמוּנָתוֹ בְּהִתְבּוֹנְנוֹ אֶל־בְּשָׂרוֹ אֲשֶׁר הָיָה כִּמְת
בְּהִיּוֹתוֹ כֶּבֶן־מֵאֵת שָׁנָה וְאֶל־רַחֵם שָׂרָה אֲשֶׁר בָּלָה:
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 [ἤδη] νενεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας 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;

כִּי אֶל-חֶלֶק לְבוֹ בְּהִבְטָחַת הָאֱלֹהִים כִּמְחָסָר אֱמוּנָה
כִּי אִם-הִתְחַזַּק בְּאֱמוּנָתוֹ 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 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 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 וַיִּנְפְּשׁוּ יָדְעַת מְאֹד כִּי אֶת-אֲשֶׁר הִבְטִיחַ גַּם-יָכֹל לַעֲשׂוֹתוֹ:

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 ἐπηγγέλται 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.

כִּבְעַל-כֵּן גַם-נִחְשְׁבָה-לוֹ לְצִדִּיקָה:

22. `al-ken gam-nech'sh'bah-lo lits'daqqah.

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 לֹא-לְמַעַנּוֹ לְבַד כָּתוּב הַדָּבָר הַזֶּה שֶׁנִּחְשְׁבָה לוֹ:

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

כִּי אִם-גַּם לְמַעַנְנוּ אֲשֶׁר עֲתִידָה לְהַחֲשִׁב לָנוּ
הַמַּאֲמִינִים בְּמִי שֶׁהָעִיר אֶת-יְהוֹשֻׁעַ אֲדֹנֵינוּ 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 **OWX14** our Adon 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,

כִּה אֲשֶׁר נִמְסַר בְּעִבּוֹר פְּשָׁעֵינוּ וְנִעֹר לְבַעֲבוֹר צִדְקָנוּ:

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

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

<25> ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἡγέρθη 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.

Chapter 5

אֲלֶכָן אַחֲרֵי נִצְדָּקְנוּ בְּאֵמוּנָה שְׁלוֹם לָנוּ
עַם-הָאֱלֹהִים בְּאֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

1. **laken 'acharey nits'daq'nu ba'emunah shalom lanu**
'im-ha'Elohim ba'Adoneynu Yahushua haMashiyach.

Rom5:1 Therefore, after we were justified in faith, we have peace
with Elohim through our Adon (Master) **OWX14** the Mashiyach,

<5:1> Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν
πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

1 **Dikaiōthentes oun ek pisteōs eirēnēn echomen pros ton theon**
Having been justified therefore by faith peace we have toward Elohim
dia tou kyriou hēmōn Iēsou Christou
through our Master Yahushua the Anointed One

בְּאֲשֶׁר בָּרָדוּ מַצְאָנוּ בְּאֵמוּנָה גַּם-מִבּוֹא הַחֹסֶד הַזֶּה
אֲשֶׁר אֲנַחְנוּ עֹמְדִים בּוֹ וְנִתְהַלָּל בְּתִקְוַת כְּבוֹד הָאֱלֹהִים:

2. **'asher b'yado matsa'nu ba'emunah gam-m'bo' hachased hazeh**

‘asher ‘anach’nu `om’dim bo w’nith’halel b’thiq’wath k’bod ha’Elohim.

Rom5:2 in whose hand we found in faith also the introduction of this grace, in which we stand, and we exult in the hope of the glory of Elohim.

<2> δι’ οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ.

2 di’ hou kai tēn prosagōgēn eschēkamen [tē pistei] eis tēn charin tautēn through whom also the access we have had by faith into this grace en hē hestēkamen kai kauchōmetha ep’ elpidi tēs doxēs tou theou. in which we stand and boast on hope of the glory of Elohim.

ג'ל'א-עוד אלא שנתהלל בצרות מפני שינדענו
כי-הצרכה מביאה לידי סבלנות:

3. w’lo’-`od ‘ela’ shenith’halel batsaroth mip’ney sheyada`nu
ki-hatsarah m’bi’ah lidey sab’lanuth.

Rom5:3 And not the more, but that we exult in tribulations because we know that the tribulation brings about endurance;

<3> οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,

3 ou monon de, alla kai kauchōmetha en tais thlipsesin, Not only so and, but also we boast in tribulations, eidotes hoti hē thlipsis hypomonēn katergazetai, knowing that tribulation endurance produces,

ד'וסבלנות לידי צמירה בנסיון
וצמירה בנסיון לידי תקנה:

4. w’sab’lanuth lidey `amidah b’nisayon wa`amidah b’nisayon lidey thiq’wah.

Rom5:4 and endurance about steadfastness in experience; and steadfastness in experience about hope.

<4> ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.

4 hē de hypomonē dokimēn, hē de dokimē elpida. and endurance approvedness, and approvedness hope.

ה'ותקנה היא לא תביש כי הוצקה בלבבנו אהבת אלהים
על-ידי רוח הקדש הנתן לנו:

5. w’thiq’wah hi’ lo’ thabish ki huts’qah bi’babenu ‘ahabath ‘Elohim
`al-y’dey Ruach haQodesh hanitan lanu.

Rom5:5 and hope does not disappoint, because the love of Elohim has been poured out within our hearts through the Holy Spirit who was given to us.

<5> ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

5 hē de elpis ou kataischynei, hoti hē agapē tou theou ekkechytai

And hope does not put to shame, because the love of Elohim has been poured out
en tais kardiais hēmōn dia pneumatōs hagiou tou dothentos hēmin.
in our hearts through the Holy Spirit having been given to us.

וְכִי הַמָּשִׁיחַ בְּעוֹדְנוּ חַלָּשִׁים מֵת בְּעֵתוֹ בְּעַד הַרְשָׁעִים:

6. ki haMashiyach b'`odenu chalashim meth b'`ito b'`ad har'sha'im.

Rom5:6 For while we were still weak, at its time the Mashiyach died for the wicked.

<6> ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

6 eti gar Christos ontōn hēmōn asthenōn eti

For the Anointed One when we were still weak,

kata kairon hyper asebon apethanen.

in due time on behalf of unholy ones died.

זֶלֶא בְּמַהֲרָה יָמוּת אִישׁ בְּעַד הַצְדִּיק

אָבָל אֶפְשָׁר שְׂשִׁיאָהוּ לְבוֹ לָמוּת בְּעַד הַטּוֹב:

7. lo' bim'herah yamuth 'ish b'`ad hatsadiq

'abal 'eph'shar sheyisa'ehu libo lamuth b'`ad hatob.

Rom5:7 No man would die soon for a righteous one,
but it is possible that his heart may be willing to die for the good one.

<7> μὴ γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·

ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

7 molis gar hyper dikaiou tis apothaneitai;

For scarcely on behalf of a righteous man anyone shall die;

hyper gar tou agathou tacha tis kai tolma apothanein;

for on behalf of the good one perhaps someone even dares to die;

חֹבְזָאֵת הוֹדִיעַ הָאֱלֹהִים אֶת-אַהֲבָתוֹ אֵלֵינוּ

אֲשֶׁר מָשִׁיחַ מֵת בְּעוֹדְנוּ וְאֵנְחָנוּ עוֹד חַטָּאִים:

8. ubazo'th hodi'a ha'Elohim 'eth-'ahabatho 'eleynu

'asher Mashiyach meth ba'adenu wa'anach'nu `od chata'im.

Rom5:8 By this Elohim demonstrates His love for us,
that we were yet sinners, Mashiyach died for us.

<8> συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός,

ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

8 synistēsın de tēn heautou agapēn eis hēmas ho theos,

demonstrates but His own love to us Elohim,

hoti eti hamartōlōn ontōn hēmōn Christos hyper hēmōn apethanen.

that still sinners being we the Anointed One on behalf of us died.

טוֹעֲתָה אֲשֶׁר נִצְדָּקְנוּ בְּדָמוֹ עַל אַחַת כְּמָה וְכָמָה

שְׂנֹנְשֵׁעַ בּוֹ מִן-הַקָּצֵף:

9. w'`attah 'asher nits'daq'nu b'damo `al 'achath kamah w'kamah

sheniuasha` bo min-haqatseph.

Rom5:9 Now that we have been justified by His blood, for the One much more that we shall be saved from the wrath through Him.

9> πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

9 pollō oun mallon dikaiōthentes nyn en tō haimati autou sōthēsometha

By much then rather having been justified now in His blood we shall be saved di' autou apo tēs orgēs.
through Him from the wrath.

יְכִי הִנֵּה הִרְצִינוּ לְאֱלֹהִים בְּמוֹת בְּנוֹ בְּהִיּוֹתָנוּ אֲבִים
אֶף כִּי-נִשְׁעַ עֲתָה בְּחַיּוֹ אֲחֵרִי אֲשֶׁר הִרְצִינוּ:

10. ki hinneh hur'tsinu l'Elohim b'moth b'no bih'yothenu 'oy'bim
'aph ki-niuasha` `attah b'chayayu 'acharey 'asher hur'tsinu.

Rom5:10 For, behold, we have given to Elohim through the death of His Son, because we were the enemies even though we shall be saved now by His life after that we have been reconciled.

10> εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέμεν σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

10 ei gar echthroi ontes katēllagēmen tō theō dia tou thanatou tou huiou autou,

For if enemies being we were reconciled to Elohim through the death of His Son, pollō mallon katallagentes sōthēsometha en tē zōē autou;
by much rather having been reconciled we shall be saved in His life.

יֵאֵל-עוֹד אֶלֶּא שְׁמִתְהֶלָּלִים אֲנַחְנוּ בְּאֱלֹהִים עַל-יָד
אֲדַיִנּוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר בּוֹ עֲתָה הָיָה לָנוּ הִרְצוּי:

11. w'lo'-`od 'ela' shemith'halalim 'anach'nu b'Elohim
'al-yad 'Adoneynu Yahushua haMashiyach 'asher bo `attah hayah lanu haritsuy.

Rom5:11 And nothing more, but we who are boasting in Elohim in the hand of our Adon (Master) Oωχχ the Mashiyach, in whom we now have the desire.

11> οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

11 ou monon de, alla kai kauchōmenoi en tō theō

Not only so and, but also boasting in Elohim dia tou kyriou hēmōn Iēsou Christou
through our Master Yahushua the Anointed One di' hou nyn tēn katallagēn elabomen.
through whom now the reconciliation we received.

יְבָלָנוּ כְּאֲשֶׁר עַל-יְדֵי אָדָם אֶחָד בָּא הַחֲטָא לְעוֹלָם
וְהַמּוֹת בְּעֶקֶב הַחֲטָא וְכֵן עָבַר הַמּוֹת עַל-כָּל-בְּנֵי אָדָם מִפְּנֵי

12. laken ka'asher `al-y'dey 'adam 'echad ba' hachet' la`olam
w'hamaweth b'egeb hachet' w'ken `abar hamaweth `al-kal-b'ney 'adam
mip'ney 'asher kulam chata'u.

Rom5:12 Therefore, when through one man sin came to the world, and death was in the result of sin, and so death passed over all sons of men, because that they all sinned,

<12> Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν
καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν,
ἐφ' ᾧ πάντες ἥμαρτον·

12 Dia touto hōsper di' henos anthrōpou hē hamartia eis ton kosmon eisēlthen
Therefore as through one man sin into the world entered

kai dia tēs hamartias ho thanatos, kai houtōs eis pantas anthrōpous ho thanatos diēlthen,
and through sin death, so also to all men death came,
eph' hō pantes hēmarton;
inasmuch as all sinned;

יִגְבִּי לִפְנֵי מַתָּן תּוֹרָה כְּבָר הָיָה חָטָא בְּעוֹלָם
אֲלֵא שְׁלֵא יִחְשַׁב חָטָא בְּאֵין תּוֹרָה:

13. ki liph'ney matan Torah k'bar hayah chet' ba`olam
'ela' shel' yechasheb chet' b'eyn Torah.

Rom5:13 for before the Law was given, sin was already in the world, but sin is not accounted when there is no Law.

<13> ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ,
ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,

13 achri gar nomou hamartia ēn en kosmō,
For until Law sin was in the world,

hamartia de ouk ellogeitai mē ontos nomou,
but sin is not accounted when there is not a Law,

יִדְאָף עַל-פִּי כֵן מָשַׁל הַמָּוֶת מֵאָדָם עַד-מֹשֶׁה וְגַם
עַל-אוֹתָם שְׁלֵא חָטְאוּ כְּפִשְׁעוֹ שֶׁל-אָדָם הִרְאִישׁוֹן
אֲשֶׁר בְּדִמּוּתוֹ הוּא הֶעֱתִיד לָבוֹא:

14. 'aph `al-pi ken mashal hamaweth me'Adam `ad-Mosheh gam `al-'otham
shel' chat'u k'phish'o shel-'Adam hari'shon 'asher bid'mutho hu' he'athid labo'.

Rom5:14 Although according to this, death reigned from Adam until Mosheh, even over those who had not sinned in the likeness of the transgression of Adam, which is in His image of Him who is to come.

<14> ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως
καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ
ὅς ἐστιν τύπος τοῦ μέλλοντος.

14 alla ebasileusen ho thanatos apo Adam mechri Mōuseōs
but regined death from Adam until Moses

kai **epi tous mē hamartēsantas** epi tō **homoiōmati**
even **over the ones not having sinned** on in the likeness
tēs parabaseōs Adam **hos estin typos** tou mellontos.
of the transgression of Adam who is a type of the one coming.

טוֹאֲבָל לֹא כִפְשָׁע הַמִּתְנַה כִּי הִנֵּה בִּפְשָׁע הָאֶחָד מִתּוֹ הָרַבִּים
אִם כִּי-חֶסֶד אֱלֹהִים וּמִתְנַתּוֹ רַבּוֹ לָרַבִּים
בְּחֶסֶד הָאָדָם הָאֶחָד יְהוֹשִׁעַ הַמְּשִׁיחַ:

15. **‘abal lo’ kapesha` hamatanah ki hinneh b’phesha` ha’echad methu harabbim**
‘aph ki-chesed ‘Elohim umat’natho rabu larabbim
b’chesed ha’adam ha’echad Yahushua haMashiyach.

Rom5:15 But the gift is **not like** the trespass. For, behold, in one trespass
the many died, much more **that the grace** of Elohim and His gift **was multiplied**
for many by the grace of the one Man, **וְיֵשׁוּעַ** the Mashiyach.

<15> Ἀλλ’ οὐχ ὥς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς
παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ
ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

15 All’ ouch hōs to paraptōma, houtōs kai to charisma;

But not as the trespass, so also the gift;

ei gar tō tou henos paraptōmati hoi polloi apethanon,

for if by the of the one man trespass the many died,

pollō mallon hē charis tou theou kai hē dōrea en chariti tē tou henos anthrōpou

by much rather the grace of Elohim and the gift in grace of the One man

Iēsou Christou eis tous pollous eperisseusen.

Yahushua the Anointed One to the many abounded.

טוֹאֲבָל הַמִּתְנַה כְּדָבָר שֶׁהָיָה עַל-יְדֵי אֶחָד שֶׁחָטָא
כִּי הָדִין בָּא מֵאֶחָד לְחַיֵּב וּמִתְנַת הַחֶסֶד הִיא
לְזָכוֹת מִפְּשָׁעִים רַבִּים:

16. **w’eyn hamatanah kadabar shehayah `al-y’dey ‘echad shechata`**
ki hadin ba’ me’echad l’chayeb umat’nath hachesed hi’ l’zakoth mip’sha`im rabbim.

Rom5:16 The gift is **not as** a thing that came through the one who sinned
because the judgment came from one to the other
but the gift of grace is to justify many trespassers.

<16> καὶ οὐχ ὥς δι’ ἐνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς
εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

16 kai ouch hōs di’ henos hamartēsantos to dōrēma;

And not as through one man having sinned is the gift;

to men gar krima ex henos eis katakrima,

the on one hand for judgment was from one trespass resulting in judgment,

to de charisma ek pollōn paraptōmatōn eis dikaiōma.

on the other the gift follows from many trespasses resulting in justification.

יז כי אם-בפשע האחד מלך המות על-ידי האחד אף
 כי-מקבלי שפעת החסד ומתנת הצדקה ומלכו
 בחיים על-ידי האחד יהושע המשיח:

17. ki 'im-b'phesha` ha'echad mala'k hamaweth `al-y'dey ha'echad 'aph
 ki-m'qab'ley shiph'`ath hachased umat'nath hats'daqah yim'l'ku
 bachayim `al-y'dey ha'echad Yahushua haMashiyach.

Rom5:17 For if by the trespass of the one, the death reigned through the one,
 much more those who receive the abundance of grace and of the gift of righteousness
 shall reign in life through the One, **וַיְהִי** the Mashiyach.

<17> εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός,
 πολλῷ μᾶλλον οἱ τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης
 λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ.

17 ei gar tō tou henos paraptōmati ho thanatos ebasileusen dia tou henos,
 For if by the of the one man trespass death reigned through the one man,
 pollō mallon hoi tēn perisseian tēs charitos
 by much rather the ones the abundance of the grace
 kai tēs dōreas tēs dikaiosynēs lambanontes en zōē basileusousin
 and of the gift of righteousness receiving in life shall reign
 dia tou henos Iēsou Christou.
 through the One man Yahushua the Anointed One.

יח לכן כאשר בפשע אחד נאשמו כל-בני-אדם
 כן בזכות אחת יזכו כל-בני-אדם לחיים:

18. laken ka'asher b'phesha` 'echad ne'sh'mu kal-b'ney-'adam
 ken biz'kuth 'achath yiz'ku kal-b'ney-'adam lachayim.

Rom5:18 Therefore, as through one trespass resulting in condemnation for all sons of men
 even so through one righteousness act to all sons of men resulting in justification of life.

<18> Ἀρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,
 οὕτως καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.

18 Ara oun hōs di' henos paraptōmatos eis pantas anthrōpous eis katakrima,
 So then as through one trespass for all men resulting in judgment,
 houtōs kai di' henos dikaiōmatos eis pantas anthrōpous eis dikaiōsin zōēs;
 so also through one righteous act to all men resulting in justification of life.

יט כי כאשר במרי האדם האחד היו הרבים לחטאים
 כן במשמעת האחד יהיו הרבים לצדיקים:

19. ki ka'asher bim'ri ha'adam ha'echad hayu harabbim l'chata'im
 ken b'mish'ma'ath ha'echad yih'yu harabbim l'tsadiqim.

Rom5:19 For as through the one man's disobedience the many were made sinners,
 even so through the obedience of the One the many shall be made righteous.

<19> ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ

κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι
κατασταθήσονται οἱ πολλοί.

19 hōsper gar dia tēs parakoēs tou henos anthrōpou hamartōloi katestathēsan hoi polloi,
For as through the disobedience of the one man sinners were made the many,
houtōs kai dia tēs hypakoēs tou henos dikairoi katastathēsontai hoi polloi.
so also through the obedience of the One man righteous shall be made the many.

כַּוְהַתּוֹרָה נִכְנָסָה לְמַעַן יִרְבֶּה הַפֶּשַׁע
וּבְאֲשֶׁר רָבָה הַחֲטָא עָרַף עָלָיו הַחֶסֶד:

20. w'haTorah nik'n'sah l'ma'an yir'beh hapasha`
uba'asher rabah hachet' `adaph `alayu hechased.

Rom5:20 The Law entered in order to multiply the trespass.
And for the sake of sin increased, grace exceeded it,

<20> νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα·
οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,
20 nomos de pareisēlthen, hina pleonasē to paraptōma;
But the Law entered that should increase the trespass;
hou de epleonasen hē hamartia, hypereperisseusen hē charis,
but where increased sin, more increased grace,

כֹּאֲלִמַּעַן יִמְלֹךְ הַחֶסֶד עַל-יְדֵי הַצְדָּקָה לְחַיִּי עוֹלָם בְּיְהוֹשֻׁעַ
הַמְּשִׁיחַ אֲדֹנֵינוּ כַּאֲשֶׁר מָלַךְ הַחֲטָא בַּמָּוֶת עַד-הַנֶּחַד:

21. l'ma'an yim'lo'k hachased `al-y'dey hats'daqah l'chayey `olam b'Yahushua`
haMashiyach 'Adoneynu ka'asher mala'k hachet' bamaweth `ad-henah.

Rom5:21 as sin reigned in death until now, even so grace would reign through
righteousness for eternal life in **וְיֵשׁוּעַ** the Mashiyach our Adon (Master).

<21> ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ
διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

21 hina hōsper ebasileusen hē hamartia en tō thanatō,
that just as reigned sin in death,
houtōs kai hē charis basileusē dia dikaiosynēs
so also grace may reign through righteousness resulting
eis zōēn aiōnion dia Iēsou Christou tou kyriou hēmōn.
in life eternal through Yahushua the Anointed One our Master.

Chapter 6

«אִם-כֵּן מַח-נֹאמַר הַנֶּעֱמָד בַּחֲטָא לְמַעַן יִרְבֶּה הַחֶסֶד:

1. 'im-ken mah-no'mar hana'amod bachet' l'ma'an yir'beh hechased.

Rom6:1 What, then, shall we say? Shall we continue in sin so that grace may increase?

<6:1> τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

1 Ti oun eroumen? epimenōmen tē hamartia, hina hē charis pleonasē?
What then shall we say? Should we continue in sin, that grace may increase?

בְּחַלִּילָה לָנוּ כִּי מִתְּנוּ לַחֲטָא וְאֵיךְ נִזְכִּיר לַחַיִּית בּוֹ:

2. **chalilah lanu ki math'nu lachet' w'ey'k nosiph lich'yoth bo.**

Rom6:2 May it never be! How shall we who died to sin increase to live in it?

<2> μὴ γένοιτο. οἷτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

2 **mē genoito. hoitines apethanomen tē hamartia, pōs eti zēsomen en autē?**

May it never be. Who we died to sin, how still shall we live in it?

ג אִנּוּ הָאִינְכֶם יִדְעִים

כִּי כִלְנוּ הַנְּטָבִלִים לַמָּשִׁיחַ יְהוֹשֻׁעַ לְמוֹתוֹ נְטָבְלָנוּ:

3. **'o ha'eyn'kem yod'im ki kulanu hanit'balim**

laMashiyach Yahushua l'motho nit'bal'nu.

Rom6:3 Or do you not know that many of us who have been immersed into Mashiyach **וְאֵיךְ** have been immersed into His death?

<3> ἢ ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

3 **ē agnoeite hoti, hosoi ebaptisthēmen**

Or are you ignorant that as many as were baptized

eis Christon Iēsoun, eis ton thanaton autou ebaptisthēmen?

into the Anointed One Yahushua, into His death were baptized?

ד לָכֵן נִקְבְּרָנוּ עִמּוֹ בַּטְבִּילָה לְמוֹת לְמַעַן נִתְּהַלֵּךְ בְּחַיִּים

מִחַדָּשִׁים כְּאֲשֶׁר הַמָּשִׁיחַ יַעֲזֹר מִן־הַמֵּתִים עַל־יְדֵי כְבוֹד הָאָב:

4. **laken niq'bar'nu imo bat'bilah lamaweth l'ma'an nith'hale'k b'chayim**
m'chudashim ka'asher haMashiyach ne'or min-hamethim al-y'dey k'bod ha'Ab.

Rom6:4 Therefore we have been buried with Him through the immersion into death, as the Mashiyach was raised from the dead through the glory of the Father, so that we also might walk in newness of life.

<4> συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ὥστε ὡςπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

4 **synetaphēmen oun autō dia tou baptismatos eis ton thanaton,**

Therefore we were buried with Him through the baptism into death,

hina hōsper ēgerthē Christos ek nekrōn

that just as was raised the Anointed One from dead ones

dia tēs doxēs tou patros, houtōs kai hēmeis en kainotēti zōēs peripatēsōmen.

through the glory of the Father, so also we in newness of life may walk.

ה כִּי אִם־נִדְבַקְנוּ בְּדִמְיוֹן מוֹתוֹ

אֵכֵן יְדְבוּקִים נִהְיָה גַם־לְתַחֲיָתוֹ:

5. **ki 'im-nid'baq'nu b'dim'yon motho 'aken d'buqim nih'yeh gam-lith'chiatho.**

Rom6:5 For if we have been planted together in the likeness of His death, certainly we shall be also the likenesses into His resurrection,

<5> εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

5 ei gar symphytoi gegonamen tō homoiōmati tou thanatou autou,
For if we have grown together in the likeness of His death,
alla kai tēs anastaseōs esometha;
yet so also of His resurrection we shall be;

וּבְאֲשֶׁר יִדְעִים אֲנַחְנוּ כִּי-נִצָּלַב עִמּוֹ הָאָדָם הַיָּשָׁן אֲשֶׁר בָּנוּ
לְמַעַן יֵאבֹד גּוֹף הַחַטָּא וְלֹא נִהְיָה עוֹד עֲבָדִים לַחַטָּא:

6. ba'asher yod'im 'anach'nu ki-nits'lab imo ha'adam hayashan 'asher banu
l'ma'an yo'bad guph hachet' w'lo' nih'yeh 'od `abadim lachet'.

Rom6:6 As we know that the old man, who was with us, was crucified with Him, so that the body of sin should be abolished, and we should no longer be servants to sin.

<6> τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.

6 touto ginōskontes hoti ho palaios hēmōn anthrōpos synestaurōthē,
This knowing that old our humanity was crucified with Him,
hina katargēthē to sōma tēs hamartias, tou mēketi douleuein hēmas tē hamartia;
that may be made ineffective the body of sin, that no longer should serve we sin;

זְכִּיר הַמָּוֶת נִקָּה מִן-הַחַטָּא:

7. ki hameth niqah min-hachet'.

Rom6:7 for the dead has been justified from sin.

<7> ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

7 ho gar apothanōn dedikaiōtai apo tēs hamartias.
for the one having died has been justified from sin.

חִיְהִיָּה אִם-מָתָנוּ עִם-הַמָּשִׁיחַ נְאֻמִּין כִּי-גַם-נִחְיָה עִמּוֹ:

8. w'hinneha 'im-math'nu im-haMashiyach na'amin ki-gam-nich'yeh imo.

Rom6:8 Behold, if we died with the Mashiyach, we believe that we shall also live with Him,

<8> εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,

8 ei de apethanomen syn Christō, pisteuomen hoti kai syzēsomen autō,
But if we died with the Anointed One, we believe that also we shall live with Him,

ט בְּאֲשֶׁר יָדַעְנוּ כִּי הַמָּשִׁיחַ אַחֲרַי אֲשֶׁר נָעוֹר
מִן-הַמָּוֶת לֹא יָמוּת עוֹד וְלֹא יִשְׁלַט-בּוֹ עוֹד הַמָּוֶת:

9. ba'asher yada'nu ki haMashiyach 'acharey 'asher ne'or
min-hamethim lo' yamuth 'od w'lo' yish'lat-bo 'od hamaweth.

Rom6:9 for we know that the Mashiyach after that He had been raised from the dead, would no longer die, and that death would no longer reign over Him.

9 <9> εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει,
θάνατος αὐτοῦ οὐκέτι κυριεύει.

9 eidotes hoti Christos egertheis ek nekrōn ouketi apothnēskei,
knowing that the Anointed One having been raised from dead ones no more dies,
thanatos autou ouketi kyrieuei.
death Him no more lords it over.

יְכִי אֲשֶׁר מֵת מֵת לַחַטָּא פַּעַם אֶחָד וְאֲשֶׁר חַי חַי הוּא לֵאלֹהִים:
10. ki 'asher meth meth lachet' pa'am 'echad wa'asher chay chay hu' l'Elohim.

Rom6:10 For He that died, He died to sin one time and who lives, He lives to Elohim.

10 <10> ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ θεῷ.

10 ho gar apethanen, tē hamartiā apethanen ephapax; ho de zē, zē tō theō.
For in that he died, to sin He died once; but in that He lives, He lives to Elohim,

יֵאוּכֵן גַּם-אַתֶּם הָיוּ בְּעֵינֵיכֶם כְּמֵתִים לַחַטָּא
וְחַיִּים לֵאלֹהִים בְּמִשְׁיַח יְהוֹשֻׁעַ אֲדֹנֵינוּ:

11. w'ken gam-'attem heyu b'eyneykem k'methim lachet'
w'chayim l'Elohim baMashiyach Yahushua 'Adoneynu.

Rom6:11 So you were also in your eyes as dead to sin,
and live to Elohim in the Mashiyach OWYAH our Adon (Master).

11 <11> οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν τῇ ἁμαρτίᾳ
ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

11 houtōs kai hymeis logizesthe heautous [einai] nekrous men tē hamartiā
so also you account yourselves to be dead ones indeed to sin
zōntas de tō theō en Christō Iēsou.
but living to Elohim in the Anointed One Yahushua.

יְבֹא-כֵן אִפּוֹא אֶל-תְּשִׁלַּט הַחַטָּאת בְּגוּפְכֶם
אֲשֶׁר יָמוּת לְהַטּוֹת לְבַבְכֶם אַחֲרֵי תַאֲוֹתָיו:

12. 'im-ken 'epho' 'al-tish'lat hachata'th b'guph'kem
'asher yamuth l'hatoth l'bab'kem 'acharey tha'aothayu.

Rom6:12 If so, then do not rule over sin in your body
that shall die to obey your heart after your lusts,

12 <12> Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι
εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,

12 Mē oun basileuetō hē hamartia en tō thnētō hymōn sōmati
Not therefore Let reign sin in mortal your body
eis to hypakouein tais epithymiais autou,
so as to obey the lust of it,

יְגַאֲל-תַתְּנוּ אֶת-אֲבְרִיכֶם לְהִיּוֹת לְכָל-י-עוֹל לַחַטָּא אֲבָל

תָּנוּ עֲצֻמָּכֶם לֵאלֹהִים כַּחֲיִים מֵעַם הַמֵּתִים
וְאַבְרִיכֶם לְכָלִי צְדָקָה לֵאלֹהִים:

13. w'al-tit'nu 'eth-'ebareykem lih'yoth lik'ley-`awel lachet' 'abal t'nu `ats'm'kem
I'Elohim kachayim me'im hamethim w'ebareykem lik'ley ts'daqah I'Elohim.

Rom6:13 Do not let your members to become as instruments of unrighteousness to sin,
but present yourselves to Elohim as live from the dead
and your members as instruments of righteousness to Elohim.

<13> μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε
ἑαυτοὺς τῷ θεῷ ὥσεί ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ.

13 mēde paristanete ta melē hymōn hopla adikias tē hamartiā,
neither present your members as tools of unrighteousness to sin,
alla parastēsate heautous tō theō hōsei ek nekrōn zōntas
but present yourselves to Elohim as out from dead ones living
kai ta melē hymōn hopla dikaiosynēs tō theō.
and your members as tools of righteousness to Elohim.

יֵד כִּי הַחֲטָא לֹא יִשְׁתַּרַר עוֹד עָלֵיכֶם
מִפְּנֵי שְׂאֵינְכֶם תַּחַת הַתּוֹרָה כִּי אִם-תַּחַת הַחֲסֵד:

14. ki hachet' lo' yis'tarer `od `aleykem mip'ney she'eyn'kem tachath haTorah
ki 'im-tachath hechased.

Rom6:14 For the sin shall no longer rule over you
because you are not under the Law but under the grace.

<14> ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

14 hamartia gar hymōn ou kyrieusei; ou gar este hypo nomon alla hypo charin.
For sin you shall not lord it over; not for you are under Law but under grace.

טו וְעַתָּה הַנְּחֲטָא מִפְּנֵי שְׂאֵין אֲנַחְנוּ תַּחַת הַתּוֹרָה
כִּי אִם-תַּחַת הַחֲסֵד חָלִילָה:

15. w'`attah hanecheta' mip'ney she'eyn 'anach'nu tachath haTorah
ki 'im-tachath hechased chalilah.

Rom6:15 Now we sin because we are not under the Law but under grace? May it never be!

<15> τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμέν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο.

15 Ti oun? hamartēsōmen, hoti ouk esmen hypo nomon alla hypo charin?
What then? May we sin, because we are not under Law but under grace?
mē genoito.
May it never be.

טז הֲלֹא יַדְעֵתֶם כִּי אֲשֶׁר תִּתְּנוּ נַפְשְׁכֶם לוֹ לְהִיּוֹת עֲבָדָיו
לְסוּר לְמַשְׁמַעְתּוֹ עֲבָדִים אֲתֶם לוֹ לְשִׁמְעַ בְּקוֹלוֹ
אִם-לְחֲטָא אֵלֶי-מוֹת אִם-לְמַשְׁמַעַת אֵלֶי-צְדָקָה:

16. halo' y'da`tem ki 'asher tit'nu naph'sh'kem lo lih'yoth `abadayu lasur
l'mish'ma`to `abadim 'attem lo lish'mo`a b'qolo 'im-lachet' 'eley-maweth
'im-lamish'ma`ath 'eley-ts'daqah.

Rom6:16 Do you not know that when you present your souls to him to be his servants,
to turn aside to his words, you are servants to him to hear in his voice
whether of sin to death, or of obedience of righteousness?

<16> οὐκ οἴδατε ὅτι ᾧ παραστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,
δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

16 ouk oidate hoti hō paristanete heautous doulous eis hypakoēn,

Do you not know that to whom you present yourselves servants for obedience,
douloi este hō hypakouete, ētoi hamartias eis thanaton

His servant you are whom you obey, whether of sin resulting in death
ē hypakoēs eis dikaiosynēn?
or obedience resulting in righteousness?

יִזְאָבֶל תּוֹדֹת לְאֱלֹהִים כִּי-הָיִיתֶם עֲבָדֵי הַחַטָּא

וְאַחַר שָׁמַעְתֶּם בְּכָל-לִבְבְּכֶם לְצוּרַת הַלֶּקַח אֲשֶׁר חִנְכְּתֶם בָּהּ:

17. 'abal todoth l'Elohim ki-heyithem `ab'dey hachet'
w'achar sh'ma`tem b'kal-l'bab'kem l'tsurath haleqach 'asher chunak'tem bah.

Rom6:17 But thanks to Elohim that you were servants of sin, and then you have heard
with all your heart to the form of the teaching that you were entrusted,

<17> χάρις δὲ τῷ θεῷ ὅτι ἦτε δούλοι τῆς ἁμαρτίας
ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,

17 charis de tō theō hoti ēte douloi tēs hamartias hypēkousate de

But thanks be to Elohim that you used to be servants of sin but you obeyed
ek kardias eis hon paredothēte typon didachēs,
from the heart to which you were committed the pattern of teaching.

יִשְׁחַרְתֶּם מִיָּדֵי הַחַטָּא לְכֵן הִשְׁתַּעַבְדֶּתֶם לְצִדִּיקָה:

18. shucharar'tem miydey hachet' laken hish'ta`'bad'tem lats'daqah.

Rom6:18 and you have been freed from the hands of sin,
so you have become servants to righteousness.

<18> ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.

18 eleutherōthentes de apo tēs hamartias edoulōthēte tē dikaiosynē.

and having been freed from sin you were enslaved to righteousness.

יִשְׁכַּדְּךָ בְּנִי-אָדָם אֲנִי מְדַבֵּר מִפְּנֵי בְּשָׂרְךָ הַחֲלוּשׁ

כִּי כְּאֲשֶׁר לְפָנַי הִכִּינוֹתֶם אֶת-אֲבִירֵיכֶם לְעִבּוּדָה

הַטְּמְאָה וְהִרְשַׁע לְהִרְשִׁיעַ כֵּן עָתָה הִכִּינוּ

אֶת-אֲבִירֵיכֶם לְעִבּוּדַת הַצִּדִּיקָה לְהִתְקַדֵּשׁ:

19. k'dere'k b'ney-'adam 'ani m'daber mip'ney b'sar'kem hechalush ki ka'asher
l'phanim hakinothem 'eth-'ebareykem la`abodath hatum'ah w'haresha l'har'shi`a

ken `attah hakinu 'eth-'ebareykem la`abodath hats'daqah l'hith'qadesh.

Rom6:19 I speak in the way of the sons of men because of the weakness of your flesh. For when in the past you have presented your members as servants of uncleanness, and of lawlessness, resulting in lawlessness, so now present your members as servants of righteousness, resulting in holiness.

<19> ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

19 anthrōpinon legō dia tēn astheneian tēs sarkos hymōn.

Humanly I speak because of the weakness of your flesh.

hōsper gar parestēsate ta melē hymōn doula tē akatharsia

For just as you presented your members servants to impurity

kai tē anomia eis tēn anomian, houtōs nyn parastēsate ta melē hymōn

and to lawlessness resulting in lawlessness so now present your members

doula tē dikaiosynē eis hagianmon.

servants to righteousness resulting in sanctification.

כִּי-בִיעַת הַיּוֹתֶכֶם עֲבָדֵי הַחַטָּא הַפְּשִׁים הֵייתֶם מִן-הַצְדִּיקָה:

20. ki-b'`eth heyoth'kem `ab'dey hachet' chaph'shim heyithem min-hats'daqah.

Rom6:20 For at the time you were servants of sin, you were free from righteousness.

<20> ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

20 hote gar douloi ēte tēs hamartias, eleutheroi ēte tē dikaiosynē.

For when servants you were of sin, free ones you were to righteousness.

כֹּאֲמָה אֶפֹּא הַפְּרִי שְׁהָיָה לָכֶם אֶז מִן-הַמַּעֲשִׂים

אֲשֶׁר עָתָה תִּבְשּׁוּ מֵהֶם כִּי אֶחָרִיתָם הָמוּת:

21. umah 'epho' hap'ri shehayah lakem 'az min-hama`asim

'asher `attah thebshu mehem ki 'acharitham hamaweth.

Rom6:21 So what fruit, therefore, did you have then, from your acts which now you are ashamed of? For their end is death.

<21> τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν ἐπαισχύνεσθε, τὸ γὰρ τέλος ἐκείνων θάνατος.

21 tina oun karpon eichete tote? eph' hois nyn epaischynesthe,

Therefore what fruit had you then? Over which things now you are ashamed,

to gar telos ekeinōn thanatos.

for the result of those things is death.

כִּבְאֶכֶן עָתָה בַּהֵיּוֹתֶכֶם מִשְׁחָרָרִים מִיָּדֵי הַחַטָּא וּמִשְׁעָבָדִים

לְאֱלֹהִים יֵשׁ לָכֶם פְּרִיָּכֶם לְקִדְשָׁה וְאַחֲרִיתוֹ חַיִּי עוֹלָם:

22. 'aken `attah bih'yoth'kem m'shuchararim miydey hachet'

um'shu`badim l'Elohim yesh lakem per'y'kem liq'dushah w'acharitho chayey `olam.

Rom6:22 But now that you have been freed from the hands of sin and become servants

to Elohim, you have your fruit resulting in sanctification, and your end is eternal life.

22 νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ
ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

22 nyni de eleutherōthentes apo tēs hamartias doulōthentes de tō theō

But now having been freed from sin and having been enslaved to Elohim
echete ton karpon hymōn eis hagianmon, to de telos zōēn aiōnion.
you have your fruit resulting in sanctification, and the result life eternal.

כג כִּי-שְׂכָר הַחֵטָא הוּא הַמָּוֶת וּמִתְנַת חֶסֶד אֱלֹהִים הִיא
חַיֵּי הָעוֹלָמִים בְּמַשִּׁיחַ יְהוֹשֻׁעַ אֲדוֹנֵינוּ:

23. ki-s'kar hachet' hu' hamaweth umat'nath chesed 'Elohim hi' chayey ha'olamim
baMashiyach Yahushua 'Adoneynu.

Rom6:23 For the wages of sin is death, but the gift of the grace of Elohim is eternal life
in the Mashiyach OWXJ our Adon (Master).

23 τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος
ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

23 ta gar opsōnia tēs hamartias thanatos, to de charisma tou theou zōē aiōnios

For the wages of sin is death, but the free gift of Elohim is life eternal
en Christō Iēsou tō kyriō hēmōn.
in the Anointed One Yahushua our Master.

Chapter 7

א או הלא ידעתם אחי כי לידעי התורה אני מדבר
כי התורה תנשלת על-האדם כל-ימי חייו:

1. 'o halo' y'da'tem 'echay ki l'yod'ey haTorah 'ani m'daber
ki haTorah tish'lat `al-ha'adam kal-y'mey chayayu.

Rom7:1 Or do you not know, brothers, for I speak to those knowing the Law,
that the Law rules over a man all the days of his life?

7:1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ,
ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;

1 Ē agnoeite, adelphoi, ginōskousin gar nomon lalō,

Or are you ignorant, brothers, for to ones knowing the Law I speak,
hoti ho nomos kyrieuei tou anthrōpou eph' hoson chronon zē?
that the Law lords it over the person over such time as He lives?

ב כי אשת איש מן התורה יקוּקָה לְבַעְלָהּ בְּחַיֵּיו
וּבְמוֹת בְּעָלָהּ פְּטוּרָה הִיא מִדִּין בְּעָלָהּ:

2. ki 'esheth 'ish min haTorah z'quqah l'ba'lah b'chayayu
ub'moth ba'lah p'turah hi' midin ba'lah.

Rom7:2 For the married woman has bound by the Law to her husband while he is living,
but if her husband dies, she is released from the law of her husband.

<2> ἡ γὰρ ὑπανδρος γυνή τῷ ζῶντι ἀνδρὶ δέδεσται νόμῳ·
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

2 hē gar hypandros gynē tō zōnti andri dedetai nomō;

For the woman married to the living husband has been bound by Law;
ean de apothanē ho anēr, katērgētai apo tou nomou tou andros.
but if dies the husband, she has been released from the Law of the husband.

גִּזְעַל-כֵּן אִם-תִּהְיֶה לְאִישׁ אַחֵר בְּחַיֵּי בַעֲלָהּ נֶאֱפֶתת יִקְרָא
לָהּ וּבְמֹת בַּעֲלָהּ חֲפֻשִׁית הִיא מִן-הַתּוֹרָה
וְאִינָנָה נֶאֱפֶתת בְּהִיּוֹתָהּ לְאִישׁ אַחֵר:

3. w'al-ken 'im-tih'yeh l'ish 'acher b'chayey ba'lah no'epheth yiqare' lah ub'moth
ba'lah chaph'shith hi' min-haTorah w'eynenah no'epheth bih'yothah l'ish 'acher.

Rom7:3 Therefore, while her husband lives, if she becomes to another man's,
she shall be called an adulteress, but if her husband dies, she is free from the Law,
so that she is not an adulteress because she becomes to another man's.

<3> ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ·
ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου,
τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.

3 ara oun zōntos tou andros moichalis chrēmatisei

So then while lives the husband an adulteress she shall be called
ean genētai andri heterō; ean de apothanē ho anēr, eleuthera estin
if she becomes joined to a different husband; but if dies the husband, free she is
apo tou nomou, tou mē einai autēn moichalida genomenēn andri heterō.
from the Law, not is she an adulteress having been joined to a different husband.

דּוֹכֵן אַחֵר גַּם-אַתֶּם הֵייתֶם כַּמֶּתִים לַתּוֹרָה
בְּגוֹיֵת הַמָּשִׁיחַ לְהִיּוֹת לְאַחֵר לְאִשֶּׁר יַעֲזוֹר
מִן-הַמֶּתִים לְמַעַן נַעֲשֶׂה-פְּרִי לְאֱלֹהִים:

4. w'ken 'achay gam-'attem heyithem kamethim laTorah big'wiath haMashiyach
lih'yoth l'acher la'asher ne'or min-hamethim l'ma'an na'aseh-p'ri l'Elohim.

Rom7:4 Therefore, my brothers, you also were to die to the Law
through the body of the Mashiyach, to become to another one,
to Him who was raised from the dead, so that we should bear fruit to Elohim.

<4> ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ
διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ,
τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ.

4 hōste, adelphoi mou, kai hymeis ethanatōthēte tō nomō

So that, my brothers, also you were put to death to the Law
dia tou sōmatos tou Christou, eis to genesthai hymas heterō,
through the body of the Anointed One, for to be joined you to a different one,
tō ek nekrōn egerthenti,
to the one from dead ones having been raised,

hina karpophorēsōmen tō theō.
that we may bear fruit to Elohim.

הַכִּי בָעֵת הַיּוֹתָנוּ בַּבָּשָׂר הַתְּשׁוּקוֹת הַחַטָּאִים אֲשֶׁר הִתְעוֹרְרוּ
עַל-יְדֵי הַתּוֹרָה הָיוּ פֹעֲלוֹת בְּאַבְרִינוּ לַעֲשׂוֹת פְּרִי לְמוֹת:

5. ki b'eth heyothenu babasar t'shuqoth hachata'im 'asher hith'oraru
al-y'dey haTorah hayu pho'aloith b'ebareynu la'asoth p'ri lamaweth.

Rom7:5 For at the time we were in the flesh, the passions of sins, which were working through the Law, were working in our members to bear fruit to death.

<5> ὅτε γὰρ ἡμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ
διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.

5 hote gar ēmen en tē sarki, ta pathēmata tōn hamartiōn ta

For when we were in the flesh, the passions of sins

dia tou nomou enērgeito en tois melesin hēmōn, eis to karpophorēsai tō thanatō;

through the Law were working in our members, so as to bear fruit to death;

וְאַבֵּל עָתָה פְּטוּרִים אֲנִיחָנוּ מִן-הַתּוֹרָה
כִּי מִתְּנֵנוּ לֹא אֲשֶׁר הָיִינוּ זְקוּקִים לוֹ לְמַעַן נַעֲבֹד
מִעָתָה לְפִי חַדוּשׁ הָרוּחַ וְלֹא לְפִי-יִשָּׁן הַכְּתָב:

6. 'abal `attah p'turim 'anach'nu min-haTorah ki math'nu la'asher hayinu z'quqim lo
l'ma'an na`abod me`attah l'phi chidush haRuach w'lo' l'phi-yshen hak'thab.

Rom7:6 But now we have been released from the Law, because we have died to what we were held by it, so that from now on we should serve according to newness of the Spirit and not according to oldness of the writing.

<6> νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα,
ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

6 nyni de katērgēthēmen apo tou nomou apothanontes

but now we were released from the Law having died to that

en hō kateichometha, hōste douleuein hēmas en kainotēti pneumatos

in which we were being held, so as we serve in newness of Spirit

kai ou palaiotēti grammatos.

and not in oldness of letter.

זֵאם-כֵּן הֵנָּא מֵרַשְׁתְּתוֹרָה חָטָא הִיא חָלִילָה
אֵלָּא לֹא יִבְעָתִי אֶת-הַחַטָּא בְּלִתִּי עַל-יְדֵי הַתּוֹרָה
כִּי לֹא-הָיִיתִי יוֹדֵעַ חֲמוּד לִוְלִי אֶמְרָה הַתּוֹרָה לֹא תַחֲמוֹד:

7. 'im-ken hano'mar shehaTorah chet' hi' chalilah
'ela' lo' yada'ti 'eth-hachet' bil'ti al-y'dey haTorah
ki lo'-hayithi yode'a hachimud luley 'am'rah haTorah lo' thach'mod.

Rom7:7 If so, it is said that the Law sinned, Let it not be!

But I did not know sin except through the Law, because I would not have known the covetousness if the Law had not said, "You shall not covet."

<7> τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο·
 ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου·
 τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις.
 7 **Ti oun eroumen? ho nomos hamartia? mē genoito;**
What then shall we say? Is the Law sin? May it never be.
 alla tēn hamartian ouk egnōn ei mē dia nomou;
 But sin I did not know except through Law;
 tēn te gar epithymian ouk ēdein ei mē ho nomos elegen, Ouk epithymēseis.
 for also lust I was not knowing except the Law was saying, Not you shall lust.

חִוּהַחֲטָא מָצָא לוֹ סִבָּה בַּמִּצְוָה לְעוֹרֵר בְּקִרְבִּי כָל-חֲמוּד
 כִּי מִבְּלִעְדֵּי הַתּוֹרָה הַחֲטָא מֵת הוּא׃

8. w'hachet' matsa' lo sibah bamits'wah l'orer b'qir'bi kal-chimud
 ki mibal'adey haTorah hachet' meth hu'.

Rom7:8 But sin, finding reason in me through the commandment,
 worked within me all covetousness. For without the Law sin is dead.

<8> ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ
 πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

8 aphormēn de labousa hē hamartia dia tēs entolēs kateirgasato en emoi
 Opportunity but having taken sin through the commandment produced in me
 pasan epithymian; chōris gar nomou hamartia nekra.
 every kind of lust; for without Law sin is dead.

טוֹאַנִי הָיִיתִי חַי מִלְּפָנִים בְּלֹא תּוֹרָה
 וְכַשְׁפָּאָה הַמִּצְוָה וַיְחִי הַחֲטָא׃

9. wa'ani hayithi chay mil'phanim b'lo' Thorah
 uk'sheba'ah hamits'wah way'chi hachet'.

Rom7:9 I was alive in formerly without the Law,
 but when the commandment came, sin lived,

<9> ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ, ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,
 9 egō de ezōn chōris nomou pote,

And I was living without Law once,
 elthousēs de tēs entolēs hē hamartia anezēsen,
 having come but the commandment sin revived,

יֹאנִי מָתִי וְנִמְצָא שֶׁהַמִּצְוָה אֲשֶׁר נִתְּנָה לַחַיִּים הִיָּתָה לִּי לְמוֹת׃

10. wa'ani mati w'nim'tsa' shehamits'wah
 'asher nit'nah lachayim hay'thah li lamaweth.

Rom7:10 and I died. And it was found that the commandment
 that gave in life to me had to die.

<10> ἐγὼ δὲ ἀπέθανον καὶ εὐρέθη μοι ἡ ἐντολή ἢ εἰς ζωὴν, αὕτη εἰς θάνατον·

10 egō de apethanon kai heurethē moi hē entolē hē eis zōēn,

and I died, and it was discovered by me that the commandment for life
hautē eis thanaton;
this was for death.

יא כִּי-מָצָא הַחֵטָא סִבָּה בַּמִּצְוָה לְהַתְעוֹת אֹתִי וַיְמִיתֵנִי עַל-יָדָהּ:
11. ki-matsa' hachet' sibah bamits'wah l'hath'oth 'othi way'mitheni `al-yadah.

Rom7:11 for sin, finding reason through the commandment, deceived me,
and killed me through it.

<11> ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με
καὶ δι' αὐτῆς ἀπέκτεινεν.

11 hē gar hamartia aphormēn labousa dia tēs entolēs exēpatēsen me
For sin opportunity taking through the commandment deceived me
kai di' autēs apekteinen.
and through it killed me.

יב וּבְכֵן הַתּוֹרָה הִיא קְדוֹשָׁה וְהַמִּצְוָה קְדוֹשָׁה וְיִשְׁרָה וְטוֹבָה:
12. ub'ken haTorah hi' q'doshah w'hamits'wah q'doshah wisharah w'tobah.

Rom7:12 So that the Law is holy, and the commandment is holy and honest and good.

<12> ὥστε ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ δίκαια καὶ ἀγαθή.

12 hōste ho men nomos hagios kai hē entolē hagia kai dikaia kai agathē.
So the Law is holy and the commandment holy and just and good.

יג הִכִּי הַטּוֹבָה הֵיטָה-לִּי לְמוֹת חֲלִילָה אֶלָּא הַחֵטָא
כְּדֵי שְׂיִרְאָה חֵטָא בְּהִבִּיאוֹ לִי הַמּוֹת מִן-הַטּוֹבָה
כְּדֵי שְׂיִהְיֶה חֵטָא לַחֲטָאָה יְתָרָה עַל-יְדֵי הַמִּצְוָה:
13. haki hatobah hay'thah-li lamaweth chalilah `ela' hachet'
k'dey sheyera'eh hachet' bahabi'o li hamaweth min-hatobah
k'dey sheyih'yeh hachet' lachata'ah y'therah `al-y'dey hamits'wah.

Rom7:13 Then, has that which is good become death to me? Let it not be!
But the sin, so that sin might be manifest, was working death in me through what is good,
so that sin through the commandment might become exceedingly sinful.

<13> Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία,
ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον,
ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

13 To oun agathon emoi egeneto thanatos? mē genoito; alla hē hamartia,
Then the good to me became death? May it never be. But sin,
hina phanē hamartia, dia tou agathou moi katergazomenē thanaton,
that it may be shown as sin, through the good to me working death
hina genētai kath' hyperbolēn hamartōlos hē hamartia dia tēs entolēs.
that might become exceedingly sinful sin through the commandment.

יד כִּי יוֹדְעִים אֲנִחנוּ שֶׁהַתּוֹרָה רוּחַנִית וְאֲנִי בָשָׂר

וְנִמְכַּר בֶּיֶד-הַחַטָּא:

14. **ki yod'im 'anach'nu shehaTorah ruachnith wa'ani basar w'nim'kar b'yad-hachet'.**

Rom7:14 For we know that the Law is spiritual, but I am of flesh, sold through sin.

<14> οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστίν,
ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

14 **oidamen gar hoti ho nomos pneumatikos estin,**

For we know that the Law spiritual is,

egō de sarkinos eimi pepramenos hypo tēn hamartian.

but I am carnal having been sold under sin.

טו כּי אֶת-אֲשֶׁר אֲנִי פֹעֵל לֹא יִדְעָתִי כִּי אֵינְנִי עֹשֶׂה אֶת
אֲשֶׁר-אֲנִי רֹצֶה בּוֹ כִּי אִם-אֲשֶׁר שְׁנֵאתִי אֹתוֹ אֲנִי עֹשֶׂה:

15. **ki 'eth-'asher 'ani pho'el lo' yada'ti ki 'eyneni `oseh 'eth 'asher-'ani rotseh bo
ki 'im-'asher sane'thi 'otho 'ani `oseh.**

Rom7:15 For that what I work, I do not know.

For I do not do what I desire in it, but what I hate it, that I do.

<15> ὃ γὰρ κατεργάζομαι οὐ γινώσκω.

οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ.

15 **ho gar katergazomai ou ginōskō;**

For what work I do not know;

ou gar ho thelō touto prassō, all' ho misō touto poiō.

for not what I want this I do. But what I hate this I do.

טז וּבַעֲשׂוֹתִי אֶת אֲשֶׁר לֹא-רָצִיתִי הִנְנִי מוֹדָה
כִּי הַתּוֹרָה טוֹבָה הִיא:

16. **uba`asothi 'eth 'asher lo'-ratsithi hin'ni modeh ki haTorah tobah hi'.**

Rom7:16 And when I do what I do not want, behold, I admit that the Law is good.

<16> εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

16 **ei de ho ou thelō touto poiō, symphēmi tō nomō hoti kalos.**

Now if what I do not want this I do, I agree with the Law that it is good.

יז וְעַתָּה לֹא-אֲנִי עוֹד הַפֹּעֵל אֹתוֹ כִּי אִם-הַחַטָּא הַשֹּׁכֵן בְּקִרְבִּי:

17. **w'`attah lo'-'ani `od hapo`el 'otho ki 'im-hachet' hashoken b'qir'bi.**

Rom7:17 Now, it is no longer I that work it, but the sin which dwells within me.

<17> νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

17 **nyni de ouketi egō katergazomai auto alla hē oikousa en emoi hamartia.**

But now no longer I work it but the dwelling in me sin.

יח כּי יִדְעָתִי אֲשֶׁר-בִּי בְּבִשְׂרִי לֹא יִשְׁכֵּן טוֹב
כִּי רֹצֶה אֲנִי לַעֲשׂוֹת הַטּוֹב וְלֹא אֶמְצָא:

18. ki yada`ti 'asher-bi bib'sari lo' yish'kon tob
ki rotseh 'ani la`asoth hatob w'lo' 'em'tsa'.

Rom7:18 For I know that in me, that is in my flesh, dwells no good.
Because I wanted to do what is good and I would not find.

<18> οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν.
τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ.

18 oida gar hoti ouk oikei en emoi, tout' estin en tē sarki mou, agathon;
For I know that not dwells in me, that is in my flesh, anything good;
to gar thelein parakeitai moi, to de katergazesthai to kalon ou;
for to will is present with me, but to work the good is not.

יֵט כִּי אֵינֶנִּי עֹשֶׂה הַטֹּב אֲשֶׁר-אֲנִי רֹצֶה כִּי אִם-הָרַע
אֲשֶׁר אֵינֶנִּי רֹצֶה אוֹתוֹ אֲנִי עֹשֶׂה:

19. ki 'eyneni `oseh hatob 'asher-'ani rotseh ki 'im-hara`
'asher 'eyneni rotseh 'otho 'ani `oseh.

Rom7:19 For I do not do the good which I desire,
but the evil that I do not want it, that I do.

<19> οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω.

19 ou gar ho thelō poiō agathon,
For I do not do the I want to do good,
alla ho ou thelō kakon touto prassō.
but what I do not want to do this evil I practice.

כִּי אִם אֶת-אֲשֶׁר לֹא-רָצִיתִי אֲנִי עֹשֶׂה לֹא-עוֹד אֲנִי הַפְּעַל
כִּי אִם-הַחֲטָא הַשֹּׂכֵן בְּקִרְבִּי:

20. w'im 'eth-'asher lo'-ratsithi 'ani `oseh lo'-`od 'ani hapo`el
ki 'im-hachet' hashoken b'qir'bi.

Rom7:20 And if I do that I do not want, it is no longer I who work,
but the sin dwelling within me.

<20> εἰ δὲ ὃ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ,
οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

20 ei de ho ou thelō [egō] touto poiō,
But if what I do not want I this do,
ouketi egō katergazomai auto alla hē oikousa en emoi hamartia.
no longer I work it but the dwelling in me sin.

כַּאֲנִי בִּכְנִי מֵצֵא-אֲנִי בִּי זֶה הַחֹק אֲנִי רֹצֶה לַעֲשׂוֹת הַטֹּב
וְדַבְּק-בִּי הָרַע:

21. ub'ken motse'-'ani bi zeh hachoaq 'anoki rotseh la`asoth hatob w'dabaq-bi hara`.

Rom7:21 I find then the law, this, when I want to do good, that evil is present with me.

<21> Εὕρισκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν,

ὅτι ἐμοὶ τὸ κακὸν παράκειται·

21 Heuriskō ara ton nomon, tḡ thelonti emoi poiein to kalon,
I find then the law, the one wanting to me to do the good,
hoti emoi to kakon parakeitai;
that to me the evil is present.

כב כי לפי האדם הפנימי חפצתי בתורת אלהים:

22. ki l'phi ha'adam hap'nimi chaphats'ti b'Thorath 'Elohim.

Rom7:22 For I delight in the Law of Elohim according to the inner man,

<22> συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

22 synēdomai gar tḡ nomō tou theou kata ton esō anthrōpon,
For I delight in the Law of Elohim with respect to the inner man,

כג אבל ראֵה-אֲנִי בְּאֵבְרֵי חֵק אַחֵר הַלַּחַם לְחֶק-שְׂכָלִי
וְיֻלִּיכֵנִי שְׂבִי לְתוֹרַת הַחֶטָּא אֲשֶׁר בְּאֵבְרֵי:

23. 'abal ro'eh-'ani b'ebaray choq 'acher halchem l'chaq-sik'li
w'yoliken sh'bi l'thorath hachet' 'asher b'ebaray.

Rom7:23 but I see a different law in the members, waging war against the law of my mind
and bringing me a prisoner of the law of sin which is in my members.

<23> βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ
τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι
ἐν τοῖς μέλεσίν μου.

23 blepō de heteron nomon en tois melesin mou antistratauomenon tḡ nomō tou noos mou
but I see a different law in my members warring against the law of my mind
kai aichmalōtizonta me en tḡ nomō tēs hamartias tḡ onti en tois melesin mou.
and capturing me by the law of sin being in my members.

כד אֵי-לִי הָאָדָם הַעֲנִי מִי יַצִּילֵנִי מִגּוּפִי הַמָּוֶת הַזֶּה:

24. 'oy-li ha'adam he'ani mi yatsileni miguph hamaweth hazeh.

Rom7:24 Woe to me the man who shall save me from the body of this death?

<24> ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;
24 talaipōros egō anthrōpos; tis me hrysetai ek tou sōmatos tou thanatou toutou?
miserable I am man; who shall rescue me from the body of this death?

כה אֲבָרְכָה אֶת-הָאֱלֹהִים בְּיְהוֹשֻׁעַ הַמָּשִׁיחַ אֲדֹנֵינוּ:

25. 'abar'kah 'eth-ha'Elohim b'Yahushua haMashiyach 'Adoneynu.

Rom7:25 I shall bless Elohim through Oυ̱α̱ι̱α̱ the Mashiyach our Adon (Master)!

<25> χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

25 charis de tḡ theō dia Iēsou Christou tou kyriou hēmōn.
But thanks to Elohim through Yahushua the Anointed One our Master.

כוּ וּבִכְנַן בְּשִׁכְלִי הִנְנִי עֹבֵד לְתוֹרַת הָאֱלֹהִים
וּבִבְשָׂרִי אֲנִי עֹבֵד לְתוֹרַת הַחֲטָא׃

26. **ub'ken b'sik'li hin'ni `ebed l'Thorath ha'Elohim**
ubib'sari `ani `ebed l'Thorath hachet'.

So in the mind, I hereby serve the Law of Elohim,
and with my flesh I serve the Law of sin.

ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

ara oun autos egō tō men noi douleuō nomō theou

So then I myself with the on one hand mind serve the Law of Elohim

tē de sarki nomō hamartias.

with the on the other flesh the Law of sin.

Chapter 8

Shavua Reading Schedule (32th sidrot) - Rom 8 - 12

אֶל-כֵּן עַתָּה אֵין-אֲשָׁמָה בְּאֵלֶּה אֲשֶׁר הֵם בְּמַשִּׁיחַ יְהוֹשֻׁעַ
(הַמַּתְּחִלִּים שְׁלֹא כַבֶּשֶׂר אֱלֹא לְפִי הָרוּחַ):

1. **`al-ken `attah `eyn-`ash'mah ba'eleh `asher hem baMashiyach Yahushua**
(hamith'hal'kim shel' kabasar `ela' l'phi haRuach).

Rom8:1 There is, then, now no condemnation for those in which they are in the Mashiyach
וְאֵין, who do not walk after the flesh, but according to the Spirit.

<8:1> Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

1 Ouden ara nyn katakrima tois en Christō Iēsou;

No then there is now condemnation to the ones in the Anointed One Yahushua.

בְּכִי תוֹרַת רוּחַ הַחַיִּים אֲשֶׁר בְּמַשִּׁיחַ יְהוֹשֻׁעַ
הוֹצִיאָה אֹתִי לַחֲפָשִׁי מִתּוֹרַת הַחֲטָא וְהַמָּוֶת׃

2. **ki Thorath Ruach hachayim `asher baMashiyach Yahushua hotsi'ah `othi lachaph'shi**
miTorath hachet' w'hamaweth.

Rom8:2 For the Law of the Spirit of life which in the Mashiyach **וְאֵין**
has released me to free from the Law of sin and of death.

<2> ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν με
ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

2 ho gar nomos tou pneumatōs tēs zōēs en Christō Iēsou ēleutherōsen me

For the law of the Spirit of life in the Anointed One Yahushua freed me

apo tou nomou tēs hamartias kai tou thanatou.

from the law of sin and of death.

גַּבִּי מַח-שְׁלֹא יָבִילָה הַתּוֹרָה לַעֲשׂוֹת מִפְּנֵי שִׁנְחָלֵשׁ בְּחָה
עַל-יְדֵי הַבֶּשֶׂר אֶתוֹ עָשָׂה הָאֱלֹהִים בְּשִׁלְחוֹ אֶת-בְּנוֹ
בְּדַמְיוֹן בֶּשֶׂר הַחֲטָא וּבַעֲד הַחֲטָא וַיִּרְשִׁיעַ אֶת-הַחֲטָא בַּבֶּשֶׂר׃

3. **ki mah-she'l' yak'lah haTorah la`asoth mip'ney shenechelash kochah**
`al-y'dey habasar 'otho `asah ha'Elohim b'shal'cho 'eth-b'no b'dim'yon b'sar hachet'
ub`ad hachet' wayar'shi`a 'eth-hachet' babasar.

Rom8:3 For what the Law could not do, because of that the strength was weakened through the flesh with which Elohim had made Him by sending His Son in the likeness of flesh of sin and concerning sin, He condemned sin in the flesh,

<3> τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει διὰ τῆς σαρκός,
ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας
καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,

3 to gar adynaton tou nomou en hō ēsthenei dia tēs sarkos,

For what was impossible for the Law to do, in that it was weakened by the flesh,
ho theos ton heautou huion pempsas en homoiōmati sarkos hamartias

Elohim did his own son by having sent in the likeness of flesh of sin,

kai peri hamartias katekrinen tēn hamartian en tē sarki,
and concerning sin he condemned sin in the flesh,

ד כְּדִי שֶׁתְּקַיֵּם צְדָקַת הַתּוֹרָה בְּנֹי הַחֲלָכִים לֹא-כִּדְרָךְ
הַבָּשָׂר כִּי אִם-לְפִי הָרוּחַ:

4. **k'dey shet'quyam tsid'qath haTorah banu**
hahol'kim lo'-k'dere'k habasar ki 'im-l'phi haRuach.

Rom8:4 so that the righteousness of the Law should be fulfilled in us who do not walk in the way of the flesh but according to the Spirit.

<4> ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν
τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.

4 hina to dikaiōma tou nomou plērōthē en hēmin

that the righteous requirements of the Law may be fulfilled in us

tois mē kata sarka peripatousin alla kata pneuma.

the ones not according to flesh walking but according to Spirit.

ה כִּי בְנֵי הַבָּשָׂר יִהְיוּ בְּדִבְרֵי הַבָּשָׂר וּבְנֵי הָרוּחַ בְּדִבְרֵי הָרוּחַ:

5. **ki b'ney habasar yeh'gu b'dib'rey habasar ub'ney haRuach b'dib'rey haRuach.**

Rom8:5 For the sons of the flesh shall speak according to the words of the flesh, but the sons of the Spirit according to the words of the Spirit.

<5> οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,
οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

5 hoi gar kata sarka ontes ta tēs sarkos phronousin,

For the ones according to flesh being the things of the flesh think about,

hoi de kata pneuma ta tou pneumatos.

but the ones according to Spirit the things of the Spirit.

ו כִּי-מִחֲשַׁבֶּת הַבָּשָׂר הִיא הַמּוֹת
וּמִחֲשַׁבֶּת הָרוּחַ הִיא הַחַיִּים וְהַשְּׁלֹם:

6. **ki-machashebeth habasar hi' hamaweth**

umachashebeth haRuach hi' hachayim w'hashalom.

Rom8:6 For the mind of the flesh is death,
and the mind of the Spirit is life and peace,

<6> τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος,
τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

6 to gar phronēma tēs sarkos thanatos,

For the mind of belonging to the flesh is death,
to de phronēma tou pneumatos zōē kai eirēnē;
but the mind of belonging to the Spirit is life and peace.

זמפני נשמחשבת הבשר רק שנאת אלהים היא באשר לא
תשתעבד לתורת האלהים ואף לא תוכל:

7. mip'ney shemachashebeth habasar raq sin'ath 'Elohim
hi' ba'asher lo' thish'ta'bed l'Thorath ha'Elohim w'aph lo' thukal.

Rom8:7 because of that the mind of the flesh is only hatred of Elohim,
is as you shall not be enslaved to the Law of Elohim and indeed it is not able,

<7> διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν,
τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

7 dioti to phronēma tēs sarkos echthra eis theon,

Because the mind of belonging to the flesh is enmity against Elohim,
tō gar nomō tou theou ouch hypotassetai, oude gar dynatai;
and to for the Law of Elohim it is not subject, for neither can't be.

חבל-אשר בבשר יסודם לא יוכלו להיות רצויים לאלהים:

8. kal-'asher babasar y'sodam lo' yuk'lu lih'yothe r'tsuyim l'Elohim.

Rom8:8 all that are in the flesh of their foundation can not be desired by Elohim.

<8> οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

8 hoi de en sarki ontes theō aresai ou dynantai.

And the ones in the flesh being Elohim to please not are able.

טואתם אינכם בבשר כי אם-ברוח אם-אמנם רוח האלהים
שכן בקרבכם כי מי שאין-בו רוח המשיח הוא איננו שלו:

9. w'attem 'eyn'kem babasar ki 'im-baRuach 'im-'am'nam Ruach ha'Elohim shoken
b'qir'b'kem ki mi she'eyn-bo Ruach haMashiyach hu' 'eynenu shelo.

Rom8:9 But you are not in the flesh but in the Spirit,
if indeed the Spirit of Elohim dwells within you.
And if anyone that does not have the Spirit of the Mashiyach, he is not of Him.

<9> ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.
εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

9 hymeis de ouk este en sarki alla en pneumati,

But you are not in the flesh but in Spirit,
eiper pneuma theou oikei en hymin.

יִרְאֵם-הַמְּשִׁיחַ בְּקֶרְבָּכֶם הַגּוֹי מֵת בְּגִלָּל הַחֲטָא
וְהָרוּחַ חַיִּים בְּגִלָּל הַצְדִּיקָה:

יֵאָמְרוּ אֲנִי-יִשְׁכַּן בְּקֶרֶבְכֶם רוּחוֹ שֶׁל הַמַּעִיר אֶת-יְהוֹשֻׁעַ
מִן-הַמָּתִים הַמַּעִיר אֶת-הַמְּשִׁיחַ מִן-הַמָּתִים הוּא גַם
אֶת-גִּיּוֹתֵיכֶם הַמָּתוֹת יַחֲיֶה עַל-יְדֵי רוּחוֹ הַשְּׂכָן בְּקֶרֶבְכֶם

יב לְכֵן אֶחָי חַיִּים אֲנַחְנוּ לֹא לְבִשָּׁר לְחַיּוֹת לְפִי הַבֶּשָׂר:

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יגְבִי אִם-תִּחְיוּ לְבִי הַבָּשָׂר מוֹת תָּמִיתוֹן
וְאִם-עַל-יְדֵי הָרוּחַ תָּמִיתוּ אֶת-מַעֲלָלֵי הַבָּשָׂר חַיָּה תִּחְיוּ:

13. **ki 'im-tich'yu l'phi habasar** moth t'muthun
w'im-`al-y'dey haruach tamithu 'eth-ma`al'ley habasar chayoh thich'yu.

Rom8:13 for if you are living according to the flesh, you are going to die;
and if by the Spirit you are put to death the deeds of the body, you shall live.

<13> εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν·
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

13 ei gar kata sarka zēte, mellete apothnēskēin;

For if according to flesh you live, you are destined to die;

ei de pneumatī tas praxeis tou sōmatos thanatoute, zēsesthe.

but if by the Spirit the practices of the body you put to death, you shall live.

יֵד כִּי-כֹל אֲשֶׁר רוּחַ אֱלֹהִים יְנַהֲגֵם בְּנֵי אֱלֹהִים הֵמָּה:

14. **ki-kol 'asher Ruach 'Elohim y'nahagem b'ney 'Elohim hemah.**

Rom8:14 For all who are led by the Spirit of Elohim, these are sons of Elohim.

<14> ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.

14 hosoi gar pneumatī theou agontai, houtoi huiōi theou eisin.

For as many as by the Spirit of Elohim are led, these sons of Elohim are.

טו כִּי לֹא קִבַּלְתֶּם רוּחַ עֲבָדוֹת לָשׁוּב לִירֵא כִי אִם-קִבַּלְתֶּם
רוּחַ מְשֻׁפָּט בָּנִים אֲשֶׁר בּוֹ קוֹרְאִים אֲנַחְנוּ אָבָא אָבִינוּ:

15. **ki lo' qibal'tem ruach `ab'duth lashub liyro'**
ki 'im-qibal'tem ruach mish'pat banim 'asher bo qor'im 'anach'nu 'Aba' 'Abinu.

Rom8:15 For you have not received the spirit of bondage to turn to fear,
but you have received a Spirit of adoption as sons by which we cry out, Abba! Our Father!

<15> οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον
ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κρίζομεν, Ἀββὰ ὁ πατήρ.

15 ou gar elabete pneuma douleias palin eis phobon

For not you received a spirit of bondage again to fear

alla elabete pneuma huiiothesias en hō krazomen, Abba ho patēr.

but you received a Spirit of sonship in by which we cry, Abba Father.

טז וְהָרוּחַ הַהוּא מַעֲיִד בְּרוּחֵנוּ כִּי-בְנֵי אֱלֹהִים אֲנַחְנוּ:

16. **w'haRuach hahu' me'id b'ruchenu ki-b'ney 'Elohim 'anach'nu.**

Rom8:16 The Spirit Himself testifies with our Spirit that we are sons of Elohim,

<16> αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

16 auto to pneuma symmartyrei tō pneumatī hēmōn hoti esmen tekna theou.

itself the Spirit witnesses with our Spirit that we are children of Elohim.

יִזְוְאִם-בָּנִים אֲנַחְנוּ גַם-יִרְשִׁים נְהִיָּה יִרְשִׁי נַחֲלַת אֱלֹהִים
וְחַבְרֵי הַמָּשִׁיחַ בִּירֻשָּׁה אִם-נִתְעַנָּה אֹתוֹ לְמַעַן גַּם-אֹתוֹ נִכְבֵּד׃

17. w'im-banim 'anach'nu gam-yor'shim nih'yeh yor'shey nachalath 'Elohim
w'chab'rey haMashiyach birushah 'im-nith`aneh 'ito l'ma`an gam-`ito n'kubad.

Rom8:17 and if we are the sons, we also shall inherit; we are the heirs of the inheritance of Elohim, and the members of the Mashiyach of the inheritance, if we suffer with Him so that we may also be glorified with Him.

<17> εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ,
συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

17 ei de tekna, kai klēronomoi; klēronomoi men theou,
And if children, also heirs; heirs on one hand of Elohim,
sygklēronomoi de Christou, eiper sympaschomen
co-heirs on the other of the Anointed One, if indeed we suffer with Him
hina kai syndoxasthōmen.
that also we may be glorified with him.

יְחִי אִמֶּר אָנִי שְׁעֲנוּנִי הַזְּמַן הַזֶּה אֵינָם שְׁקוּלִים כְּנֹגֶד
הַכְּבוֹד הַבָּא לְהַגְלוֹת עָלֵינוּ׃

18. ki 'omer 'ani she'inuyey haz'man hazeh 'eynam sh'qulim k'neged
hakabod haba' l'higaloth `aleynu.

Rom8:18 For I have said that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed to us.

<18> Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

18 Logizomai gar hoti ouk axia ta pathēmata tou nyn kairou
For I reckon that are not worthy the sufferings of the present time
pros tēn mellousan doxan apokalyphthēnai eis hēmas.
to be compared with the coming glory to be revealed to us.

יֵט כִּי הַבְּרִיאָה תַּעֲרֹג וְתִצְפֶּה לְמוֹעֵד אֲשֶׁר יִתְגַּלוּ בָנֵי הָאֱלֹהִים׃

19. ki hab'ri'ah ta`arog uth'tsapeh lamo`ed 'asher yith'galu b'ney ha'Elohim.

Rom8:19 For the earnest expectation of the creation waits for the appointed time that the sons of Elohim shall be revealed.

<19> ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν
τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.

19 hē gar apokaradokia tēs ktiseōs tēn apokaluuin
For the anxious expectation of the creation the unveiling
tōn huiōn tou theou apekdechetai.
of the sons of Elohim is eagerly expecting.

כִּי-נִכְנָעַה הַבְּרִיאָה לְהַבִּיל לֹא מַרְצוּנָה

כִּי אִם-לְמַעַן הַמְכַנִּיעַ אֹתָהּ וְלֹא בְּאֵין תִּקְוָה:

20. ki-nik'n`ah hab'ri'ah lahebel lo' mer'tsonah
ki 'im-l'ma`an hamak'ni`a 'othah w'lo' b'eyn tiq'wah.

Rom8:20 For the creation was subjected to vanity, not from willingness,
but because of Him who subjected it, not in the absence of hope,

<20> τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη,
οὐχ ἑκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι

20 tē gar mataiotēti hē ktisis hypetagē,

For to vanity the creation was subjected,
ouch hekousa alla dia ton hypotaxanta, eph' helpidi
not willingly, but because of the one having subjected it, in hope

כֹּא כִּי הַבְּרִיאָה גַם-הִיא תִצָּא מֵעֲבָדוֹת הַכְּלִיּוֹן
אֶל-חֵירוֹת כְּבוֹד בְּנֵי הָאֱלֹהִים:

21. ki hab'ri'ah gam-hi' thetse' me`ab'duth hakilayon
'el-cheruth k'bod b'ney ha'Elohim.

Rom8:21 that the creation itself also shall be delivered from its bondage to corruption
into the freedom of the glory of the sons of Elohim.

<21> ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς
εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

21 hoti kai autē hē ktisis eleutherōthēsetai apo tēs douleias tēs phthoras

that even itself the creation shall be freed form the slavery of corruption
eis tēn eleutherian tēs doxēs tōn teknōn tou theou.
into the freedom of the glory of the children of Elohim.

כִּב כִּי יָדַעְנוּ אֲשֶׁר הַבְּרִיאָה כָּלָה תִּאָּנַח וְתִחִיל עַד-הֵנָּה:

22. ki yada`nu 'asher hab'ri'ah kulah te'anach w'thachil `ad-henah.

Rom8:22 For we know that the whole creation groans
and travails the pain together until now.

<22> οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

22 oidamen gar hoti pasa hē ktisis systenazei

For we know that all the creation groans together
kai synōdinei achri tou nyn;
and travails in pain together until now;

כִּג וְלֹא-עוֹד אֶלָּא שְׂגָם-אֲנַחְנוּ אֵף עַל פִּי שִׁשְׁ-לָנוּ בְּבוּרֵי
הָרוּחַ נִאָּנַח בְּנִפְשֵׁנוּ וְנִחְכֶּה לְמִשְׁפַּט הַבָּנִים לְפָדוֹת גּוֹיָתָנוּ:

23. w'lo'-`od 'ela' shegam-'anach'nu 'aph `al pi sheyesh-lanu bikurey haRuach
ne'anach b'naph'shenu un'chakeh l'mish'pat habanim liph'duth g'wiathenu.

Rom8:23 And not only this, but that also we, although according to the mouth
that we have the first fruits of the Spirit, groan within our souls,
waiting eagerly for our adoption as sons, the redemption of our bodies.

<23> οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες,
ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι,
τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

23 ou monon de, alla kai autoi tēn aparchēn tou pneumatōs echontes,
not only so and but also ourselves the firstfruits of the Spirit having
hēmeis kai autoi en heautois stenazomen huiōthesian apekdechomenoi,
we also ourselves in ourselves groan eagerly expecting sonship,
tēn apolytrōsin tou sōmatos hēmōn.
the redemption of our body.

כִּי נִוְשַׁעְנוּ בַּתְּקוּהָ אַבָּל הַתְּקוּהָ הַנִּרְאָה לְעֵינַיִם אֵינֶנָּה תְּקוּהָ
כִּי אֵיךְ יִיחַל אִישׁ לַדָּבָר אֲשֶׁר-הוּא רֹאֶה:

24. ki nosha`nu batiq'wah 'abal hatiq'wah hanir'ah la`eynayim 'eynenah thiq'wah
ki 'ey'k y'yachel 'ish ladabar 'asher-hu' ro'eh.

Rom8:24 For we have been saved in hope, but hope that is seen by the eyes is not hope;
for how does a man hope for the word which he sees?

<24> τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς·
ὃ γὰρ βλέπει τίς ἐλπίζει;

24 tē gar elpidi esōthēmen; elpis de blepomenē ouk estin elpis;
For with this hope we are saved; but hope being seen is not hope;
ho gar blepei tis elpizei?
for what anyone sees why does he hope for it?

כֹּה אֵלָּא אִם-נִקְוָה לְמַה-שֶּׁלֹּא רְאִינָהּ נִחְכָּה לוֹ וְנִחְיִל:

25. 'ela' 'im-n'qaueh l'mah-shel' r'inuhu n'chakeh lo w'nochil.

Rom8:25 But if we hope for what we do not see, we wait eagerly for it.

<25> εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

25 ei de ho ou blepomen elpizomen, di' hypomonēs apekdechometha.
But if what we do not see we hope for, through patience we eagerly expect it.

כּוֹיָכֵן גַּם-הָרוּחַ תִּמְךָ אֶתְנוּ בְּחִלְשׁוֹתֵינוּ כִּי לֹא יָדַעְנוּ לְהִתְפַּלֵּל
כָּרְאִי אֶכֶן הָרוּחַ הוּא מִפְּגִיעַ בְּעֲדָנוּ בְּאַנְחוֹת עֲמֻקּוֹת מִדָּבָר:

26. w'ken gam-haRuach tome'k 'othanu b'chul'shutheyne ki lo' yada`nu l'hith'palei
kara'uy 'aken haRuach hu' maph'gi'a ba`adenu ba'anachoth `amuqoth midaber.

Rom8:26 Likewise the Spirit also helps our weakness. For we do not know what to pray
as we should, but the Spirit Himself pleads for us with deep groanings we speak.

<26> Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν·
τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ οὐκ οἶδαμεν,
ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις·

26 Hōsautōs de kai to pneuma synantilambanetai tē astheneiā hēmōn;
And in like manner also the Spirit joins in to help our weakness;
to gar ti proseuxōmetha katho dei ouk oidamen,

for what we should pray as is necessary we do not know,
alla auto to pneuma hyperentygchanei stenagmois alalētois;
but itself the Spirit intercedes on our behalf with groanings unexpressed;

כִּי הַחֹקֵר לְבָבוֹת יוֹדֵעַ אֶת־מַחְשְׁבוֹת הָרוּחַ
כִּי בְרָצוֹן הָאֱלֹהִים יִפְגִּיעַ בְּעֵד הַקְדוּשִׁים:

27. w'hachoker l'baboth yode`a 'eth-mach'sh'both haRuach
ki kir'tson ha'Elohim yaph'gi`a b`ad haq'doshim.

Rom8:27 He who searches the hearts knows what the mind of the Spirit is,
because He intercedes for the sanctified ones according to the will of Elohim.

<27> ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος,
ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

27 ho de eraunōn tas kardias oiden ti to phronēma tou pneumatos,
but the One searching the hearts knows what is the mind of the Spirit,
hoti kata theon entygchanei hyper hagiōn.
because according to Elohim He intercedes on behalf of sanctified ones.

כַּחַ וְהִנֵּה יָדַעְנוּ כִּי אֲהַבֵּי אֱלֹהִים הַקְרוּאִים בְּעֶצְתוֹ הַכֹּל
יַעְזֹר לְטוֹב לָהֶם:

28. w'hinneh yada`nu ki 'ohabey 'Elohim haq'ru'im
ba`atsatho hakol ya`azor l'tob lahem.

Rom8:28 And behold, we know that all things to work together for good
to those who love Elohim, to those who are called according to His purpose.

<28> οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ
εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

28 oidamen de hoti tois agapōsin ton theon panta synergei
And we know that to the ones loving Elohim all things He works together
eis agathon, tois kata prothesin klētois ousin.
for good, to the ones according to His purpose called being.

כִּמְ כִּי אֵת אֲשֶׁר יָדַעַם מִקֶּדֶם אֹתָם גַּם־יַעַד לְהִיּוֹת דּוֹמִים
לְצֶלֶם בְּנוֹ לְמַעַן יִהְיֶה הַבְּכוֹר בְּתוֹךְ אֲחִים רַבִּים:

29. ki 'eth 'asher y'da`am miqedem 'otham gam-ya`ad lih'yoth domim l'tselem b'no
l'ma`an yih'yeh hab'kor b'tho`k 'achim rabbim .

Rom8:29 For what He foreknew them, He also predestined to become conformed
to the image of His Son, so that He becomes the firstborn within many brothers.

<29> ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ,
εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

29 hoti hous proegnō, kai proōrisen symmorphous
Because whom He foreknew, also He predestined to be conformed
tēs eikonos tou huiou autou, eis to einai auton prōtotokon en pollois adelphois;
to the image of His Son for him to be firstborn among many brothers;

לְוַאֲתָּ אֲשֶׁר-יַעַד מִקֶּדֶם אֹתָם גַּם-קָרָא וְאֶת-אֲשֶׁר קָרָא
אֹתָם גַּם-הִצְדִּיק וְאֶת אֲשֶׁר הִצְדִּיק אֹתָם גַּם פִּאָּר:

30. w'eth 'asher-ya`ad miqedem 'otham gam-qara'

w'eth-'asher qara' 'otham gam-hits'diq w'eth 'asher hits'diq 'otham gam pe'er.

Rom8:30 and whom He predestined, them He also called, and whom He called, them He also justified. And whom He justified, them He also glorified.

<30> οὐς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν·

καὶ οὐς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὐς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

30 hous de proōrisen, toutous kai ekalesen; kai hous ekalesen,

and whom He predestined these also He called; and whom He called,

toutous kai edikaiōsen; hous de edikaiōsen, toutous kai edoxasen.

these also He justified; and whom He justified, these also He glorified.

לֹא וְעַתָּה מַה-נֹּאמַר עַל-זֹאת אִם-הָאֱלֹהִים לָנוּ מִי יָרִיב אֵתָּנוּ:

31. w'`attah mah-no'mar `al-zo'th 'im-ha'Elohim lanu mi yarib 'itanu.

Rom8:31 What then shall we say to these things?

If Elohim is for us, who shall compete with us?

<31> τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

31 Ti oun eroumen pros tauta? ei ho theos hyper hēmōn, tis kath' hēmōn?

What then shall we say to these things? If Elohim is for us, who against us?

לִבְאֲשֶׁר-עַל-בְּנוֹ שָׁלוֹ לֹא חָס

כִּי אִם-נִתְּנוּ בְּעַד כָּלָנוּ הֲלֹא יִתֵּן לָנוּ עֲמוֹ אֶת-הַכֹּל:

32. 'asher-`al-b'no shelo lo' chas

ki 'im-n'thano b'`ad kulanu halo' yiten lanu `imo 'eth-hakol.

Rom8:32 He who did not spare His own Son, but delivered Him up on behalf of us all, how shall He not, along with Him give us all things?

<32> ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

32 hos ge tou idiou huiou ouk ephéisato alla hyper hēmōn pantōn paredōken auton,

Who indeed His own Son did not spare but on behalf of us all gave Him up,

pōs ouchi kai syn autō ta panta hēmin charisetai?

how not also with Him all things to us shall He freely give?

לִגְמִי יַעֲנֶה בְּבִחְרֵי אֱלֹהִים הֵן אֱלֹהִים הוּא הַמַּצְדִּיק:

33. mi ya`aneh bib'chirey 'Elohim hen 'Elohim hu' hamats'diq.

Rom8:33 Who shall bring a charge against the chosen ones of Elohim?

Elohim is the One who justifies.

<33> τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων·

33 tis egkalesei kata eklektōn theou?

Who shall bring a charge against chosen ones of Elohim?

theos ho dikaiōn;
Elohim is the One justifying.

לְדֹמֵי-הוּא יִאָשִׁימֵם הֵן הַמְשִׁיחַ אֲשֶׁר מֵת וְאֲשֶׁר יַעֲזֹר
מֵעַם הַמֵּתִים הוּא מִימִין הָאֱלֹהִים וְהוּא יִפְגִּיעַ בַּעֲדֵנוּ:

34. umi-hu' ya'ashimem hen haMashiyach 'asher meth
wa'asher ne'or me'im hamethim hu' miymin ha'Elohim w'hu' yaph'gi'a ba'adenu.

Rom8:34 Who is the One who is condemning? It is the Mashiyach **Ὁ ὡς ἦν** who died,
and who was raised from the dead, who is at the right hand of Elohim,
who also intercedes for us.

<34> τίς ὁ κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, μᾶλλον δὲ ἐγερθείς,
ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

34 tis ho katakrinōn?

Who is the One condemning?

Christos [hIēsous] ho apothanōn,

The Anointed One Yahushua is the One having died,

mallon de egertheis, hos kai estin en dexiā tou theou,

but rather having been raised, who also is at the right hand of Elohim,

hos kai entygchanei hyper hēmōn.

who also intercedes on behalf of us.

לְהַמִּי יִפְרִידֵנוּ מֵאַהֲבַת הָאֱלֹהִים הַצָּרָה אוּ מְצֹקָה אוּ
מִשְׁטָמָה אוּ רָעָב אִם-עֲרִיָה אוּ סָכָנָה אוּ-חֶרֶב:

35. mi yaph'ridenu me'ahabath ha'Elohim
hatsarah 'o m'tsuqah 'o mas'temah 'o ra'ab 'im-'er'yah 'o sakanah 'o-chareb.

Rom8:35 Who shall separate us from the love of Elohim?

Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

<35> τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;
θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;

35 tis hēmas chōrisei apo tēs agapēs tou Christou?

Who shall separate us from the love of the Anointed One?

thlipsis ē stenochōria ē diōgmos ē limos ē gymnotēs ē kindynos ē machaira?

Tribulation or distress or persecution or famine or nakedness or peril or sword?

לֹא פֶכֶתוּב כִּי-עָלֶיךָ הִרְגָנוּ כָּל-הַיּוֹם נִחְשָׁבֵנוּ כְּצֹאן טְבָחָה:

36. kakathub ki-'aleyak horag'nu kal-hayom nech'shab'nu k'tso'n tib'chah.

Rom8:36 As it is written, For we are killed all the day,
we were considered as sheep for slaughter.

<36> καθὼς γέγραπται ὅτι Ἐνεκεν σου θανατούμεθα ὅλην τὴν ἡμέραν,
ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

36 kathōs gegraptai hoti Heneken sou thanatoumetha holēn tēn hēmeran,

As it has been written, For the sake of you we are being put to death all the day,

elogisthēmen hōs probata sphagēs.
we were considered as sheep for slaughter.

לֹא אָבַל בְּכָל-אֵלֶּה גָּבַרְנוּ מְאֹד עַל-יְדֵי הָאֱהָב אֹתָנוּ:

37. 'abal b'kal-'eleh gabar'nu m'od `al-y'dey ha'oheb 'othanu.

Rom8:37 But in all these things we overwhelmingly conquer through Him who loved us.

<37> ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

37 all' en toutois pasin hypernikōmen dia tou agapēsantos hēmas.

But in all these things we more than conquer through the One having loved us.

לֹא מְלָאכִים וְלֹא שְׂרָרוֹת וְלֹא גְבוּרוֹת לֹא הַחַיִּים וְלֹא הַמָּוֶת וְלֹא הַחַיִּים

לֹא מְלָאכִים וְלֹא שְׂרָרוֹת וְלֹא גְבוּרוֹת לֹא הַחַיִּים וְלֹא הַמָּוֶת וְלֹא הַחַיִּים

38. ubatuach 'ani shel' hamaweth w'lo' hachayim lo' mal'akim

w'lo' s'raroth w'lo' g'buroth lo' hahoeht w'lo' he'athid.

Rom8:38 And I am certain that neither death, nor life, nor messengers,
nor principalities, nor powers, nor the present nor the future,

<38> πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι

οὔτε ἀρχαὶ οὔτε ἐνεστώτα οὔτε μέλλοντα οὔτε δυνάμεις

38 pepeismai gar hoti oute thanatos oute zōē oute aggeloi

For I have been persuaded that neither death nor life nor angels

oute archai oute enestōta oute mellonta oute dynameis

nor rulers nor things present nor things coming nor powers

לֹא הָרוֹם וְלֹא הָעֶמֶק וְלֹא כָל-בְּרִיָּה יוֹכֵלוּ לְהַפְרִידֵנוּ

מֵאַהֲבַת הָאֱלֹהִים אֲשֶׁר הִיא בְּמַשִּׁיַּח יְהוֹשֻׁעַ אֲדֹנֵינוּ:

39. lo' harom w'lo' ha'omeq w'lo' kal-b'riah yuk'lu l'haph'ridenu

me'ahabath ha'Elohim 'asher hi' baMashiyach Yahushua' Adoneynu.

Rom8:39 nor height, nor depth, nor any other creature, shall be able to separate us
from the love of Elohim, which is in the Mashiyach **OW** our Adon (Master).

<39> οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δύνησεται ἡμᾶς χωρίσαι

ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

39 oute huyōma oute bathos oute tis ktisis hetera dynēsetai hēmas chōrisai

nor height nor depth nor any other creature shall be able us to separate

apo tēs agapēs tou theou tēs en Christō Iēsou tō kyriō hēmōn.

from the love of Elohim in the Anointed One Yahushua my Master.

Chapter 9

אֶמֶת אֲנִי מְדַבֵּר בְּמַשִּׁיַּח וְלֹא אֶשְׁקֵר

וְדַעְתִּי מַעֲיָדָה לִי בְרוֹם הַקֹּדֶשׁ:

1. 'emeth 'ani m'daber baMashiyach w'lo' 'ashaqer

w'da'ti m'idah li b'Ruach haQodesh.

Rom9:1 I am telling the truth in the Mashiyach, I am not lying,
my conscience testifies with me in the Holy Spirit,

9:1> Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,
συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,
1 Alētheian legō en Christō, ou pseudomai, symmartyrousēs moi
Truth I speak in the Anointed One, I do not lie, witnessing with me
tēs syneidēseōs mou en pneumati hagiō,
my conscience in the Holy Spirit,

בְּכִי-גָדוֹל עֲצֻבוֹנִי וְאֵין-קֵץ לְדַאְבוֹן לִבִּי:

2. **ki-gadol `its'boni w'eyn-qets l'da'abon libi.**

Rom9:2 for great is my sorrow, and there is no end to the grief of my heart.

2> ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου.
2 hoti lypē moi estin megalē kai adialeiptos odyne tē kardiā mou.
that grief to me there is great and unceasing pain in my heart.

גַּבִּי מִי-יֵתֵן הַיּוֹתִי אֲנִי לְחֶרֶם מִן-הַמָּשִׁיחַ בְּעַד אַחֵי
שְׂאֵרֵי וּבְשָׂרֵי:

3. **ki mi-yiten heyothi 'ani l'cherem min-haMashiyach b`ad 'achay sh'eri ub'sari.**

Rom9:3 For who shall give that I were accursed from the Mashiyach
for the sake of my brothers, my kinsmen according to the flesh,

3> ὑπόχομην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ
ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,
3 ēuchomēn gar anathema einai autos egō apo tou Christou
For I was praying a curse to be myself I separated from the Anointed One
hyper tōn adelphōn mou tōn syggenōn mou kata sarka,
on behalf of my brothers my kinsmen according to flesh,

דָּאֲשֶׁר הֵם בְּנֵי יִשְׂרָאֵל וְלָהֶם מִשְׁפַּט הַבְּנִים וְהַכְּבוֹד
וְהַבְּרִיתוֹת וּמִתֵּן הַתּוֹרָה וְהַעֲבוּדָה וְהַהֲבָטָחוֹת:

4. **'asher hem b'ney Yis'ra'El w'lahem mish'pat habanim
w'hakabod w'hab'rithoth umatan haTorah w'ha`abodah w'hahab'tachoth.**

Rom9:4 whom they are the sons of Yisra'El and to them belongs the adoption of sons,
and the glory and the covenants and the giving of the Law
and the temple service and the promises,

4> οἵτινές εἰσιν Ἰσραηλῖται, ᾧν ἡ υἰοθεσία
καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,
4 hoitines eisin Israēlitai, hōn hē huiiothesia kai hē doxa kai hai diathēkai
who are Israelities, of whom the sonship and the glory and the covenants
kai hē nomothesia kai hē latreia kai hai epaggeliai,
of the receiving of the Law and the temple service and the promises,

הוֹלֵהֶם הָאֲבוֹת וּמֵהֶם יָצָא הַמָּשִׁיחַ לְפִי בָשָׂרוֹ
אֲשֶׁר-הוּא אֱלֹהִים עַל-כָּל מְבֹרָךְ לְעוֹלָמִים אָמֵן:

5. w'lahem ha'aboth umehem yatsa' haMashiyach l'phi b'saro
'asher-hu' 'Elohim `al-hakol m'bora'k l'`olamim 'Amen.

Rom9:5 to whom are the fathers, and from whom is according his flesh
the Mashiyach came, who is over all, Elohim blessed forever. Amen.

<5> ὣν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα,
ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

5 hōn hoi pateres kai ex hōn ho Christos to kata sarka,
of whom the fathers and out of whom the Anointed One according to flesh,
ho ōn epi pantōn theos eulogētos eis tous aiōnas, amēn.
the one being over all Elohim blessed into the ages, Amen.

וְאָבֵל לֹא שָׁנַפֵּל דְּבַר אֱלֹהִים אֶרְצָה
כִּי לֹא-כָל אֲשֶׁר מִיִּשְׂרָאֵל יִשְׂרָאֵל הֵמָּה:

6. 'abal lo' shenaphal d'bar 'Elohim 'ar'tsah
ki lo'-kol 'asher miYis'ra'El Yis'ra'El hemah.

Rom9:6 But it is not that the Word of Elohim fell upon the land.
For they are not all Yisra'El who are of Yisra'El;

<6> Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.
οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ·

6 Ouch hoion de hoti ekpeptōken ho logos tou theou.
Not however that has failed the Word of Elohim
ou gar pantes hoi ex Israēl houtoi Israēl;
for not all these of Israel are Israel;

זֹלָא מִפְּנֵי נְשָׁהּ זֶרַע אֲבְרָהָם כָּלָם בָּנִים
כִּי בִיזְחָק יִקְרָא לָהּ זֶרַע:

7. w'lo' mip'ney shehem zera' 'Ab'raham kulam banim
ki b'Yits'chaq yiqare' l'ak zara'.

Rom9:7 nor are they all sons because that they are Abraham's descendants,
but, In Yitschaq (Issac) your descendants shall be called.

<7> οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ',
Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

7 oud' hoti eisin sperma Abraam pantes tekna,
neither because they are seed of Abraham are they all children,
allh, En Isaak klēthēsetai soi sperma.
but, in Isaac shall be called your seed.

חֲכַלּוּמָר לֹא בְנֵי-הַבָּשָׂר הֵמָּה בְּנֵי הָאֱלֹהִים
כִּי אִם-בְּנֵי הַחֲבָטָה הֵם הַנִּחְשָׁבִים לְזֶרַע:

8. k'lomar lo' b'ney-habasar hemah b'ney ha'Elohim
ki 'im-b'ney hahab'tachah hem hanecheshabim l'zara`.

Rom9:8 That is, these are **not** the sons of the flesh, these are the sons of Elohim,
but for the sons of the promise, they are regarded as a seed.

<8> τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ
ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

8 tout' estin, ou ta tekna tēs sarkos tauta tekna tou theou
This is **not** the children of the flesh are children of Elohim
alla ta tekna tēs epaggelias logizetai eis sperma.
but the children of the promise are considered for a seed.

ט פֿי-דָבָר הַחֲבָטָחָה הוּא מַה-שֶּׁנֶּאֱמָר לְמוֹעֵד אָשׁוּב וְלִשְׂרָה בֵּן:
9. ki-d'bar hahab'tachah hu' mah-shene'emar lamo`ed 'ashub ul'Sarah ben.

Rom9:9 For the Word of promise is what is said, At the time I shall come,
and Sarah shall have a son.

<9> ἐπαγγελίας γὰρ ὁ λόγος οὗτος,
Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός.

9 epaggelias gar ho logos houtos,
Of promise for the Word this is,
Kata ton kairon touton eleusomai kai estai tē Sarra huios.
according to this time I shall come and there shall be to Sarah a son.

י וְלֹא-עוֹד אֵלָּא שְׁהָיָה גַם-בְּרִבְקָה
וְהָיָה הָרָחָל לְאֶחָד לְיִצְחָק אֲבִינוּ:
10. w'lo'-`od 'ela' shehayah gam-b'Rib'qah w'hi' harah l'echad l'Yits'chaq 'abinu.

Rom9:10 And **not only** this, but that there was Ribqah also,
when she had conceived by one, our father Yitschaq (Isaac).

<10> οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,
Ἰσαὰκ τοῦ πατρὸς ἡμῶν.

10 ou monon de, alla kai Hrebekka ex henos koitēn echousa, Isaak tou patros hēmōn;
Not only so and, but also Rebecca of one man conceiving, Isaac our father;

יֵא כִּי בְּטָרָם יִלְדוּ בְּנִיהָ וְעוֹד לֹא-עָשׂוּ טוֹב אוֹ-רָע לְמַעַן
תִּקּוּם עֲצַת הָאֱלֹהִים כְּפִי בְּחִירָתוֹ לֹא מִתּוֹךְ מַעֲשִׂים
כִּי אִם-כְּרִצּוֹן הַקָּרָא:
11. ki b'terem yul'du baneyah w'`od lo'-`asu tob 'o-ra' l'ma`an taqum
`atsath ha'Elohim k'phi b'chiratho lo' mito'k ma`asim ki 'im-kir'tson haqore'.

Rom9:11 That before her son were not yet born and had not done anything good
or bad, so that the purpose of Elohim according to His choice would stand,
not out of works but as the will of Him who calls,

<11> μήπω γὰρ γεννηθέντων μηδὲ πράξαντων τι ἀγαθὸν ἢ φαῦλον,

ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,

11 mēpō gar gennēthentōn mēde praxantōn ti agathon ē phaulon,
for not yet having been born nor practicing anything good or bad,
hina hē kat' eklogēn prothesis tou theou menē,
that the according to selection purpose of Elohim might remain,

יבִּנְאֵמַר לָהּ כִּי־רַב יַעֲבֹד צַעִיר:

12. ne'emar lah ki-rab ya'abod tsa'ir.

Rom9:12 it was said to her, The older shall serve the younger.

<12> οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος,
ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι,

12 ouk ex ergōn all' ek tou kalountos,
not of works but of the One calling,
errethē autē hoti Ho meizōn douleusei tō elassoni,
it was said to her, the greater one shall serve the lesser one;

יג כִּכְתוּב וְאֶחָב אֶת־יַעֲקֹב וְאֶת־עֵשָׂו שָׂנְאָתִי:

13. kakathub wa'ohab 'eth-Ya'aqob w'eth-'Esau sane'thi.

Rom9:13 As it is written, Ya'aqob (Jacob) I have loved, but Esau I have hated.

<13> καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἑσαὺ ἐμίσησα.

13 kathōs gegraptai, Ton Iakōb ēgapēsa, ton de Ēsau emisēsa.
Even as it has been written, Jacob I loved, but Esau I hated.

יד אִם־כֵּן הִנְאֵמַר שְׁיֵשׁ־עוֹל בְּאֱלֹהִים חָלִילָה:

14. 'im-ken hano'mar sheyesh-'awel b'Elohim chalilah.

Rom9:14 If then, it is said that there is a burden on Elohim? Let it not be!

<14> τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο.

14 Ti oun eroumen? mē adikia para tō theō?
What then shall we say? Surely there is not unrighteousness with Elohim?
mē genoito;
May it never be.

טו כִּי לְמֹשֶׁה אָמַר וְחַנּוּתִי אֶת־אֲשֶׁר אֶחָן

וְרַחֲמֹתִי אֶת־אֲשֶׁר אֶרְחָם:

15. ki l'Mosheh 'amar w'chanothi 'eth-'asher 'achon w'richam'ti 'eth-'asher 'arachem.

Rom9:15 For He says to Mosheh, I shall have mercy on whom I have mercy,
and I shall have compassion on whom I have compassion.

<15> τῷ Μωϋσεῖ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

15 tō Mōusei gar legei, Eleēsō hon an eleō
For to Moses he says, I shall have mercy on whomever I have mercy,
kai oiktirēsō hon an oiktirō.
and I shall have compassion on whomever I have compassion.

טוֹעַל-כֵּן אֵין הַדָּבָר לֹא-בִיד הָרָצָה
וְלֹא-בִיד הָרֶץ כִּי אִם-בִּיד הָאֱלֹהִים הַמְּרַחֵם:

16. w'`al-ken 'eyn hadabar lo'-b'yad harotseh w'lo'-b'yad harats
ki 'im-b'yad ha'Elohim ham'rachem.

Rom9:16 Therefore, the Word is not in the hands of him who is wanting, nor in the hands of him who is running, but in the hands of Elohim who show His mercy.

<16> ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

16 ara oun ou tou thelontos oude tou trechontos

So then it is not of the one desiring nor of the one running
alla tou eleōntos theou.

but of the One having mercy, Elohim.

יִזְכִּי-כֵן הַכְּתוּב אֹמֵר לְפָרְעָה בַּעֲבוּר זֹאת הַעֲמֻדָּתִיךָ
בַּעֲבוּר הַרְאֵתְךָ אֶת-כֹּחִי וְלִמְעַן סִפֵּר שְׁמִי בְּכָל-הָאָרֶץ:

17. ki-ken haKathub 'omer l'Phar'`oh ba`abur zo'th he`emad'tiak
ba`abur har'oth'ak 'eth-kochi ul'ma`an saper sh'mi b'kal-ha'arets.

Rom9:17 For the Scripture says to Pharaoh, For this I have raised you for I demonstrate My power in you, and for the sake of My name be proclaimed in all the earth.

<17> λέγει γὰρ ἡ γραφή τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

17 legei gar hē graphē tō Pharaō hoti

For says the Scripture to Pharaoh,

Eis auto touto exēgeira se hopōs endeixōmai en soi tēn dynamin mou

For this very thing I raised up you, so that I may demonstrate in you My power

kai hopōs diaggelē to onoma mou en pasē tē gē.

and so as may be declared My name in all the earth.

יְיָ יוֹדֵעַ בְּזֶה שְׁמִי שֶׁיִּחַפֹּץ יַחַנְנוּ וּמִי שֶׁיִּחַפֹּץ יִקְשֶׁה לְבוֹ:

18. w'yiuada` bazeh shemi sheyach'pots y'chunenu umi sheyach'pots yaq'sheh libo.

Rom9:18 He knows this that whom He pleases have mercy, and whom He pleases shall hardens his heart.

<18> ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

18 ara oun hon thelei eleei, hon de thelei sklērynei.

So then on whom He wills He has mercy, and whom He wills He hardens.

יִטַּאֵם תֹּאמַר לְמָה-זֶה יִפְקֹד עֲוֹן כִּי נִגַּד רְצוֹנוֹ מִי יִתִּיצֵב:

19. w'im to'mar lamah-zeh yiph'qod `aon ki neged r'tsono mi yith'yatsab.

Rom9:19 If you say, Why does this find fault? For it is against His will who has resisted?

<19> Ἐρεῖς μοι οὖν, Τί [οὖν] ἔτι μέμφεται;

τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

19 Ereis moi oun, Ti [oun] eti memphetai?

You say to me therefore, why then still He finds fault?

tō gar boulēmati autou tis anthestēken?

For His intention who has resisted?

כְּאֶבֶל בֶּן-אָדָם מִי אַתָּה כִּי תָרִיב אֶת-הָאֱלֹהִים
הֵיאָמַר יִצְרָר לִי יִצְרָר מִדּוּעַ כָּכָה עָשִׂיתָנִי:

20. 'abal ben-'adam mi 'attah

ki tharib 'eth-ha'Elohim hayo'mar yetser l'yo'ts'ro madu`a kakah `asithani.

Rom9:20 But, O son of man, who are you, who talks back to Elohim?

Shall that which is formed say to the molder, Why did you make me like this?

<20> ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;

μη̄ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;

20 ὁ anthrōpe, menounge sy tis ei ho antapokrinomenos tō theō?

O man, rather you who are the one replying against Elohim?

mē erei to plasma tō plasanti,

Surely not shall say the thing formed to the one having formed it,

Ti me epoiēsas houtōs?

why did you make me so?

כֹּאֲמֵ-אֵין רְשׁוּת לִי יִצְרָר עַל-הַחֹמֶר
לַעֲשׂוֹת הַגֹּלֶם הָאֶחָד כְּלִי כְבוֹד אוֹ כְּלִי קָלוֹן:

21. 'im-'eyn r'shuth layotser `al-hachomer

la`asoth hagolem ha'echad k'li kabod 'o k'li qalon.

Rom9:21 If there is no right to produce have authority over the clay,

from the same lump to make one vessel of honor or vessel of dishonor?

<21> ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι

ὁ μὲν εἰς τιμὴν σκεῦος ὁ δὲ εἰς ἀτιμίαν;

21 ē ouk echei exousian ho kerameus tou pēlou ek tou autou phyramatos poiēsai

Or has not the right the potter of the clay out of the same lump to make

ho men eis timēn skeuos ho de eis atimian?

this for honor able use vessel and that for dishonor able use?

כִּבְיָמָה אִפּוֹא אֱם-הָאֱלֹהִים הֶחָפֵץ לְהַרְאוֹת זַעַמוֹ וּלְהוֹדִיעַ
גְּבוּרָתוֹ נָשָׂא בְּכָל-אֶרֶץ רוּחוֹ אֶת-כְּלֵי הַזַּעַם הַנִּכְוָנִים לְאַבְדּוֹן:

22. umah 'epho' 'im-ha'Elohim hechaphets l'har'oth za`mo ul'hodi`a g'buratho nasa' b'kal-'ore'k rucho 'eth-k'ley haza`am han'konim la'abaddon.

Rom9:22 So what if Elohim, wanting to show His wrath and to make His power known, endured with much patience of His spirit vessels of wrath prepared for destruction?

<22> εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ

ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

22 ei de thelōn ho theos endeixasthai tēn orgēn

But what if wanting Elohim to demonstrate His wrath
 kai gnōrisai to dynaton autou ēnegken en pollē makrothymia skeuē orgēs
 and to make know His power endured with much longsuffering vessels of wrath
 katērtismena eis apōleian,
 having been prepared for destruction,

כג להודיע גם-את-עֶשֶׂר כְּבוֹדוֹ בְּכֵלֵי הַחֲנִינָה
 אֲשֶׁר הָכִין לְכָבוֹד:

23. l'hodi`a gam-`eth-`sher k'bodo bik'ley hachaninah `asher hekin l'kabod.

Rom9:23 and that He might make known also the riches of His glory
 upon the vessels of mercy, which He had prepared for glory,

<23> καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους
 ἃ προητοίμασεν εἰς δόξαν;

23 kai hina gnōrisē ton plouton tēs doxēs autou epi skeuē eleous
 so that He might make known the riches of His glory on vessels of mercy
 ha proētoimasen eis doxan?
 which He prepared beforehand for glory?

כד וְהֵם אֲנִיחָנוּ אֲשֶׁר קָרָאנוּ לֹא מִן-הַיְּהוּדִים לְבָדָם
 כִּי אֶף מִן-הַגּוֹיִם:

24. w'hem `anach`nu `asher q'ra`anu lo' min-haYahudim l'badam
 ki `aph min-hagoyim.

Rom9:24 even we, whom He called, are not only us of the Yahudim,
 but also of the gentiles.

<24> οὗς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν,

24 hous kai ekalesen hēmas ou monon ex Ioudaiōn alla kai ex ethnōn,
 Among whom also He called us, not only from Jews but also from gentiles,

כה כְּאָמְרוֹ בְּחוֹשֶׁעַ אֶקְרָא לֹא-עַמִּי עַמִּי וְלֹא-רַחֲמָה רַחֲמָה:

25. k'am'ro b'Hoshe`a `eq'ra' l'lo'-`ami `ami ul'lo'-ruachmah ruachmah.

Rom9:25 As He says in Hoshea, I shall call upon those who were not My people,
 My people, and upon those who were not mercy, mercy.

<25> ὥς καὶ ἐν τῷ Ὡσηέ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου
 καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην.

25 hōs kai en tō Hōsēe legei, Kalesō ton ou laon mou laon mou
 as also in Hosea He says, I shall call not My people My people
 kai tēn ouk ēgapēmenēn ēgapēmenēn;
 and the one not having been beloved having been beloved.

כו וְהֵיכָּה בְּמָקוֹם אֲשֶׁר-יֹאמַר לָהֶם לֹא-עַמִּי אַתֶּם יֹאמַר
 לָהֶם בְּנִי אֵל-חֵי:

26. w'hayah bim'qom 'asher-ye'amer lahem
lo'-`ami 'attem ye'amer lahem b'ney 'El-chay.

Rom9:26 And it shall be that in the place where it was said to them,
You are not My people, they shall be called sons of the living El.

<26> καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς,
ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

26 kai estai en tō topō hou errethē autois, Ou laos mou hymeis,
And it shall be in the place where it was said to them, Not My people you are,
ekei klēthēsontai huioi theou zōntos.
there they shall be called sons of the living El.

כּוֹיִשְׁעִיָּהוּ קָרָא עַל-יִשְׂרָאֵל כִּי אָם-יִהְיֶה מִסְפֵּר בְּנֵי
יִשְׂרָאֵל כְּחֹל הַיָּם שָׁאֵר יָשׁוּב בּוֹ (כְּלִיּוֹן חֲרוּץ שׁוּטָף צָדָקָה):
27. wiYsha`Yahu qore' `al-Yis'ra'El ki 'im-yih'yeh mis'par b'ney Yis'ra'El
k'chol hayam sh'ar yashub bo (kilayon charuts shoteph ts'daqah).

Rom9:27 YeshaYahu cries out on behalf of Yisra'El, Though the number of the sons
of Yisra'El be as the sand of the sea, it is the remnant that shall be saved in it.
for he shall finish the work, and cut it short in righteousness,

<27> Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ
ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται.

27 Ēsaïas de krazei hyper tou Israēl, Ean ē ho arithmos tōn huiōn Israēl
And Isaiah cries on behalf of Israel, if be the number of the sons of Israel
hōs hē ammos tēs thalassēs, to hypoleimma sōthēsetai;
as the sand of the sea the remnant shall be saved;

כּח כִּי כָלָה וְנִחַרְצָה אֲדֹנָי עֹשֶׂה בְּקֶרֶב הָאָרֶץ:
28. ki kalah w'necheratsah 'Adonay `oseh b'qereb ha'arets.

Rom9:28 For Adonay (Master) has done in the midst of the earth,
thoroughly and determinedly.

<28> λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

28 logon gar syntelōn
The word for finishing it
kai syntemnōn poiēsei kyrios epi tēs gēs.
and cutting it short shall execute the Master on the earth.

כּט וְכִאֲשֶׁר אָמַר יִשְׁעִיָּהוּ לִפְנֵי מֶזֶה לֵּאמֹר לִיְיָ יִהְיֶה צָבָאוֹת
הוֹתִיר לָנוּ שְׂרִיד כְּמֶעַט כְּסֹדִם הָיִינוּ לְעִמְרָה דְּמִינוּ:
29. w'ka'asher 'amar Y'sha`Yahu liph'ney mizeh luley Yahúwah Ts'ba'oth hothir lanu
sarid kim`at kis'dom hayinu la`Amorah daminu.

Rom9:29 And as YeshaYahu said before that, if ~~1111~~ of hosts had left us a remnant,
we would almost have been like Sodom, and we would have been made unto Amorah.

<29> καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν

ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθῆμεν.

29 kai kathōs proeirēken Ēsaías, Ei mē kyrios Sabaōth

And as Isaiah has said before, except, the Master of Sabaoth (hosts)

egkatelipen hēmin sperma, hōs Sodoma an egenēthēmen

left to us a seed, as Sodom we would have become

kai hōs Gomorra an hōmoiōthēmen.

and as Gomorrah we would have been made like.

לְיַעֲקֹב הִנָּאֵמַר שְׁהַגּוֹיִם אֲשֶׁר לֹא רָדְפוּ אַחֲרֵי הַצְדָּקָה
הַשִּׁיגוּ אֶת-הַצְדָּקָה הַיָּא הַצְדָּקָה אֲשֶׁר מִתּוֹךְ הָאֱמוּנָה:

30. w'`attah hano'mar shehagoyim 'asher lo' rad'phu 'acharey hats'daqah

hisigu 'eth-hats'daqah hi' hats'daqah 'asher mito'k ha'emunah.

Rom9:30 Now, shall we say that the gentiles, who did not pursue after righteousness, achieved righteousness, even it is the righteousness which is out of faith?

<30> τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως,

30 Ti oun eroumen? hoti ethnē ta mē diōkonta dikaiosynēn

What then shall we say? That gentiles not pursuing righteousness

katelaben dikaiosynēn, dikaiosynēn de tēn ek pisteōs,

attained righteousness, and a righteousness by faith?

לֹא יִשְׂרָאֵל בְּרָדְפוּ תּוֹרַת צְדָקָה לְתוֹרַת הַצְדָּקָה לֹא הִגִּיעַ:

31. w'Yis'ra'El b'rad'pho Torath ts'daqah l'Thorath hats'daqah lo' higi`a.

Rom9:31 But Yisra'El, pursuing a Law of righteousness, did not arrive at the Law of righteousness.

<31> Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.

31 Israēl de diōkōn nomon dikaiosynēs eis nomon ouk ephthasen.

But Israel pursing a Law of righteous to that Law did not arrive.

לְבַיַּעַל-מָה עַל-אֲשֶׁר-לֹא מְאֱמוּנָה הִרְשִׁיחַ

כִּי אִם-מִמַּעֲשִׂים כִּי הִתְנַגְּפוּ בְּאֶבֶן נִגְף:

32. w'`al-mah `al-'asher-lo' me'emunah d'rashuah

ki 'im-mima`asim ki hith'nag'phu b'eben nageph.

Rom9:32 For what? Because they did not pursue it by faith, but as it were by works. For they stumbled at the Stone of stumbling.

<32> διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων·

προσέκοψαν τῇ λίθῳ τοῦ προσκόμματος,

32 dia ti? hoti ouk ek pisteōs all' hōs ex ergōn;

Why? Because it was not by faith but as by works;

prosekopsan tō lithō tou proskommatos,

they stumbled at the stone of stumbling,

לֹג כְּפָתוּב הִנְנִי יִסַּד בְּצִיּוֹן אֶבֶן נֶגֶף וְצוּר מִכְשׁוֹל
וְכָל-הַמֵּאֲמִין בּוֹ לֹא יִבוֹשׁ:

33. **ka**kathub hin'ni yisad b'Tsion 'eben negeph w'tsur mik'shol
w'**kal-hama'amin bo lo' yebosh.**

Rom9:33 As it is written, Behold, I lay in Tsion a Stone of stumbling
and a Rock of offense, and everyone who believes in Him shall not be put to shame.

<33> καθὼς γέγραπται, Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος
καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

33 **kathōs** gegraptai, **Idou** tithēmi en **Siōn** lithon proskommatos
as it has been written, Behold I place in **Zion** a stone of stumbling
kai petran skandalou, kai ho pisteuōn ep' autō ou kataischynthēsetai.
and a rock of offense, and the one believing on him shall not be put to shame.

Chapter 10

אֲחֵי חֶפְזִי לְבָבִי וְתַפִּילָתִי לְאֱלֹהִים בְּעַד יִשְׂרָאֵל
אֲשֶׁר יִוָּשְׁעוּ:

1. 'echay chephets l'babi uth'philathi l'Elohim b'ad Yis'ra'El 'asher yiuashe`u.

Rom10:1 My brothers, the desire of my heart and my prayer to Elohim is for Yisra'El
which is for the salvation.

<10:1> Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας
καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν.

1 **Adelphoi**, hē men eudokia tēs emēs kardias
Brothers, the good pleasure of my heart
kai hē deēsis pros ton theon hyper autōn eis sōtērian.
and the supplication to Elohim on behalf of them is for salvation.

בְּכִי מַעֲיֵד אֲנִי עֲלֵיהֶם שֶׁמִּקְנָאִים לְאֱלֹהִים אֲבָל לֹא-בְדַעַת:

2. **ki** me'id 'ani `aleyhem shem'qan'im l'Elohim 'abal lo'-b'da`ath.

Rom10:2 For I bear witness about them that they have a zeal for Elohim,
but not in according to knowledge.

<2> μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν.

2 **martyrō** gar autois hoti zēlon theou echousin
For I bear witness to them that a zeal for Elohim they have,
all' ou kat' epignōsin;
but not according to knowledge;

גְּכִי אֶת-צִדְקַת אֱלֹהִים לֹא יָדָעוּ וַיִּבְקְשׁוּ לְהַקִּים
אֶת-צִדְקָתָם וּלְצִדְקַת אֱלֹהִים לֹא נִכְנָעוּ:

3. **ki** 'eth-tsid'qath 'Elohim lo' yada`u way'baq'shu l'haqim 'eth-tsid'qatham
ul'tsid'qath 'Elohim lo' nik'na`u.

Rom10:3 For not knowing the righteousness of Elohim and seeking to establish

their own righteousness, they did **not** subject themselves to the righteousness of **Elohim**.

<3> ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην]
ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν·

3 agnoountes gar tēn tou theou dikaiosynēn

For **not** knowing the righteousness of **Elohim**

kai tēn idian [dikaiosynēn] zētountes stēsai,

and **their own** righteousness **seeking** to **establish**,

tē dikaiosynē tou theou **ouch** hypetagēsan;

to the righteousness of **Elohim** they did **not** submit;

ד כִּי הַמָּשִׁיחַ סוֹף הַתּוֹרָה לְצִדְקָה לְכָל-הַמֵּאֲמִין בּוֹ:

4. **ki haMashiyach soph haTorah lits'daqah l'kal-hama'amin bo.**

Rom10:4 For the Mashiyach is the end of the Law resulting unto righteousness to everyone who believes in Him.

<4> τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

4 telos gar nomou Christos

end for of Law the Anointed One is resulting

eis dikaiosynēn panti tō pisteuonti.

in righteousness to everyone believing.

ה כִּי-מֹשֶׁה כָּתַב עַל-הַדָּבָר הַצִּדְקָה מִתּוֹךְ הַתּוֹרָה

אֲשֶׁר יַעֲשֶׂה אַתֶּם הָאָדָם וְחַי בָּהֶם:

5. **ki-Mosheh kathab `al-d'bar hats'daqah mito'k haTorah**
'asher ya`aseh 'otham ha'adam wachay bahem.

Rom10:5 For Mosheh writes on the words of the righteousness which is from within of the Law, that the man which does them shall live in them.

<5> Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου
ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

5 Mōusēs gar graphei tēn dikaiosynēn tēn ek [tou] nomou

For Moses writes of the righteousness of the Law

hoti ho poiēsas auta anthrōpos zēsetai en autois.

that the having done these things man shall live in them.

וּלְהַצִּדִּיק אֲשֶׁר מִתּוֹךְ הָאֱמוּנָה אִמְרַת אֱל-תֵאמַר בְּלִבְךָ

מִי-יַעֲלֶה הַשָּׁמַיְמָה לְהוֹרִיד אֶת-הַמָּשִׁיחַ:

6. **w'hats'daqah 'asher mito'k ha'emunah 'omereth**

'al-to'mar bil'bab'ak mi-ya`aleh hashamay'mah l'horid 'eth-haMashiyach.

Rom10:6 But the righteousness which is from within the faith speaks in this way, Do not say in your heart, Who shall ascend into the heavens? That is, to bring the Mashiyach down;

<6> ἢ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου,
Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν·

6 hē de ek pisteōs dikaiosynē houtōs legei, Mē eipēs en tē kardia sou,
But the of faith righteousness thus speaks, Do not say in your heart,
Tis anabēsetai eis ton ouranon? tout' estin Christon katagein;
who shall ascend into the heavens? This is the Anointed One to bring down;

זֹא מִי יֵרֵד לְתִהוֹם לְהַעֲלוֹת אֶת־הַמָּשִׁיחַ מִן־הַמֵּתִים:

7. 'o mi yered lith'hom l'ha'aloth 'eth-haMashiyach min-hamethim.

Rom10:7 or who shall descend into the abyss?
That is, to bring the Mashiyach up from the dead.

<7> ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

7 ē, Tis katabēsetai eis tēn abysson?

Or, who shall descend into the abyss?

tout' estin Christon ek nekrōn anagein.

This is the Anointed One from dead ones to bring up,

חֲאָבַל מַח־תֹּאמַר קָרוֹב אֵלַיךָ הַדָּבָר בְּפִיךָ

וּבִלְבָבְךָ הוּא דְּבַר הָאֱמוּנָה אֲשֶׁר אֲנִיחָנוּ מִבְּשָׂרִים:

8. 'abal mah-to'mar qarob 'eleyak hadabar b'phiyak
ubil'babeak hu' d'bar ha'emunah 'asher 'anach'nu m'bas'rim.

Rom10:8 But what does it say? The Word is near you, in your mouth
and in your heart that is, the Word of faith which we are preaching,

<8> ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἐστὶν ἐν τῷ στόματί σου
καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

8 alla ti legei? Eggys sou to hrēma estin en tō stomatī sou

but what does it say? Near you the Word is in your mouth

kai en tē kardia sou, tout' estin to hrēma tēs pisteōs ho kēryssomen.

and in your heart, this is the Word of faith which we preach.

ט כִּי אִם־בְּפִיךָ תוֹדֶה שְׁיִהְיֶשַׁע הוּא הָאָדוֹן

וְתֵאֱמִין בְּלִבְבְּךָ שֶׁהָאֱלֹהִים הָעִירוּ מִן־הַמֵּתִים תְּהִישֶׁע:

9. ki 'im-b'phiyak thodeh sheYahushua hu' ha'Adon
w'tha'amin bil'bab'ak sheha'Elohim he'iro min-hamethim tiuashe`a.

Rom10:9 that if you confess with your mouth that He is **OWXJ** the Adon (Master),
and believe in your heart that Elohim raised Him from the dead, you shall be saved;

<9> ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν
καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.

9 hoti ean homologēsēs en tō stomati sou kyrion Iēsoun kai pisteusēs

Because if you confess with your mouth the Master Yahushua and you believe

en tē kardia sou hoti ho theos auton ēgeiren ek nekrōn, sōthēsē;

in your heart that Elohim raised Him from dead ones, you shall be saved.

י כִּי בְלִבְבוֹ יֵאֱמִין הָאָדָם וְהִיתָה לוֹ לְצִדְקָה

וּבְפִיָּהּ יוֹדֶה וְהִתְהַלֵּל לִישׁוּעָה:

10. ki bil'babo ya'amin ha'adam w'hay'thah lo lits'daqah
ub'phihu yodeh w'hay'thah-lo lishu'ah.

Rom10:10 for in his heart a man believes and he shall be for righteousness,
and with the mouth he confesses and he shall be for salvation.

<10> καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

10 kardia gar pisteuetai eis dikaiosynēn,

For with the heart one believes resulting in righteousness,
stomati de homologeital eis sōtērian.
and with the mouth one confesses resulting in salvation.

יֵאָכִי הַכְּתוּב אָמַר כָּל-הַמֵּאֲמִין בּוֹ לֹא יִבוֹשׁ:

11. ki haKathub 'omer kal-hama'amin bo lo' yebosh.

Rom10:11 For the Scripture says, Whoever believes in Him shall not be put to shame.

<11> λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

11 legei gar hē graphē, Pas ho pisteuōn ep' autō ou kataischynthēsetai.

For says the Scripture, everyone believing on Him shall not be put to shame.

יְבֹאֲזִין הַפֶּרֶשׁ בֵּין הַיְּהוּדִי לַיְּוָנִי כִּי אֶדוֹן אֶחָד לְכֻלָּם
וְהוּא עֲשִׂיר לְכֻלָּ-קֳרָאֵיו:

12. w'eyn haph'resh beyn haYahudi laY'wani ki 'Adon 'echad l'kulam
w'hu' 'ashir l'kal-qor'ayu.

Rom10:12 And there is no difference between the Yahudi and the Yewani,
for the same Adon (Master) of all of them is rich to all that call on Him.

<12> οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος,

ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.

12 ou gar estin diastolē Ioudaiou te kai Hellēnos,

No for there is difference between Jew and Greek,
ho gar autos kyrios pantōn, ploutōn eis pantas tous epikaloumenous auton;
for the same Master of all is being rich to all the ones calling on Him;

יְגִבִּי-כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט:

13. ki-kol 'asher-yiq'ra' b'shem Yahúwah yimalet.

Rom10:13 for whoever shall call on the name of יְהוָה shall be saved.

<13> Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

13 Pas gar hos an epikalesētai to onoma kyriou sōthēsetai.

For everyone whoever calls on the name of the Master shall be saved.

יְדַעְתָּה אֵיךְ יִקְרָאוּ אֶל-אֲשֶׁר לֹא-הָאֲמִינוּ בּוֹ וְאֵיךְ יֵאָמְנוּ
בְּמִי שֶׁלֹּא נִשְׁמְעוּ אֶת-נִשְׁמְעוּ וְאֵיךְ יִשְׁמְעוּ וְאֵין מַגִּיד:

14. w'attah 'ey'k yiq'r'u 'el-'asher lo'-he'eminu bo

w'ey'k ya'aminu b'mi shel' sham'u 'eth-shim'o w'ey'k yish'm'u w'eyn magid.

Rom10:14 And now how shall they call on Him in whom they have not believed?
How shall they believe in Him of whom they have not heard His voice?
And how shall they hear without a preacher?

<14> Πὼς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν;
πὼς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πὼς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

14 Pōs oun epikalesōntai eis hon ouk episteusan?

How then may they call on one in whom they did not believe?

pōs de pisteusōsin hou ouk ēkousan?

And how may they believe Him of whom they did not hear?

pōs de akousōsin chōris kēryssontos?

And how may they hear without one preaching?

טו וְאֵיךְ יִגִּידוּ כִּי אִם-שְׁלוּחִים

כִּפְתּוּב מַח-נְאוּי רַגְלֵי מְבַשֵּׂר שְׁלוֹם מְבַשֵּׂר טוֹב:

15. w'ey'k yagidu ki 'im-sh'luchim

kakathub mah-na'wu rag'ley m'baser shalom m'baser tob.

Rom10:15 How shall they preach if they are not sent?
As it has been written, How pleasant are the feet of those who bring the good news
of peace, and who bring the good news of the good!

<15> πὼς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται,
Ὡς ὥραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθὰ.

15 pōs de kēryxōsin ean mē apostalōsin? kathōs gegraptai,

And how may they preach if they are not sent? As it has been written,

Hōs hōraioi hoi podes tōn euaggelizomenōn [ta] agatha.

how beautiful the feet of the ones proclaiming good news of good things.

טו אָבֵל לֹא-כֻלָּם שְׁמָעוּ לְקוֹל הַבְּשׂוּרָה

כִּי יִשְׁעִיחוּ אָמַר יְהוָה מִי הָאֵמִין לְשִׁמְעָתֵנוּ:

16. 'abal lo'-kulam sham'u l'qol hab'sorah

ki Y'sha`Yahu 'amar Yahúwah mi he'emin lish'mu`athenu.

Rom10:16 But all of them did not hear the sound of the good news.
For YeshaYahu says, אָמַר יְהוָה, who has believed our report?

<16> Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.
Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

16 All' ou pantes hypēkousan tō euaggeliō.

But not all obeyed the good news.

Ēsaías gar legei, Kyrie, tis episteusen tē akoē hēmōn?

For Isaiah says, YHWH, who believed our report?

יז אִם-כֵּן הָאֵמִינָה בְּאֵה מִתּוֹךְ הַשְּׁמוּעָה

וְהַשְּׁמוּעָה עַל-יְדֵי דְבַר-הַמְּשִׁיחַ:

17. 'im-ken ha'emunah ba'ah mito'k hash'mu`ah
w'hash'mu`ah `al-y'dey d'bar-haMashiyach.

Rom10:17 If so, the faith comes from within the hearing,
and hearing through the Word of the Mashiyach.

<17> ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.

17 ara hē pistis ex akoēs,

Then faith comes from hearing,

hē de akoē dia hrēmatos Christou.

and hearing through the Word of the Anointed One.

יחיאמר הכי לא שמעו אמןם בכל-הארץ יצא קנא
ובקצה תבל מליהם:

18. w'omar haki lo' shame`u 'am'nam b'kal-ha'arets yatsa' qauam
ubiq'tseh thebel mileyhem.

Rom10:18 But I say, The most they did not hear? Truly, their voice went out
to all the earth, and their words to the ends of the world.

<18> ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε, Εἰς πάσαν τὴν γῆν ἐξῆλθεν
ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

18 alla legō, mē ouk ēkousan? menounge,

But I say, Did they not hear? Indeed they did,

Eis pasan tēn gēn exēlthen ho phthoggos autōn

into all the earth went out their voice

kai eis ta perata tēs oikoumenēs ta hrēmata autōn.

and to the ends of the inhabited world their words,

יטואמר הכי ישקאל לא ידע הנה-כבר משה אמר אנני
אקניאכם בלא-עם בגוי נבל אכעיסכם:

19. w'omar haki Yis'ra'El lo' yada` hinneh-k'bar Mosheh 'amar 'ani 'aq'ni'akem
b'lo'-`am b'goy nabal 'ak'is'kem.

Rom10:19 But I say, Did Yisra'El not know the most? Behold, Mosheh already says,
I shall provoke you to jealousy by those who are not a people,
by a foolish nation I shall anger you.

<19> ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει,
'Εγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτω παροργισῶ ὑμᾶς.

19 alla legō, mē Israēl ouk egnō? prōtos Mōusēs legei, Egō parazēlōsō hymas

But I say, Did Israel not know? First Moses says, I shall provoke to jealousy you

ep' ouk ethnei, ep' ethnei asynetō parorgiō hymas.

by one not a nation by a nation without understanding I shall anger you.

כוישעידהו מלאו לבו לאמר נמצאתי ללא בקשני
נדברשתי ללא שאלי:

20. wiYsha`Yahu m'la'o libo le'mor nim'tse'thi l'lo' biq'shuni nid'rash'ti l'lo' sha'alu.

Rom10:20 And YeshaYahu filled with his heart saying, I was found of those not seeking Me, I was made manifest to those not asking for Me.

<20> Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

20 Ēsaías de apotolmā kai legei, Heurethēn [en] tois eme mē zētousin,

But Isaiah is very bold and says, I was found by the ones Me not seeking, emphanēs egenomēn tois eme mē eperōtōsin.

became manifest to the ones Me not asking for.

כָּאֵל-יִשְׂרָאֵל הוּא אָמַר פִּרְשָׁתִּי יָדַי כָּל-הַיּוֹם אֶל-עַם
סוֹרֵר וּמֹרֶה:

21. w'`al-Yis'ra'El hu' 'omer peras'ti yaday kal-hayom 'el-`am sorer umoreh.

Rom10:21 And to Yisra'El He says,

All the day I have stretched out My hands to a disobedient and obstinate people.

<21> πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξέπετασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

21 pros de ton Israēl legei,

But to Israel He says,

Holēn tēn hēmeran exepetasa tas cheiras mou pros laon apeithounta kai antilegonta.

All the day I reached out My hands toward a people disobeying and opposing.

Chapter 11

אִיבְכֵן אָמַר אָנִי הַזָּנַח הָאֱלֹהִים אֶת-עַמּוֹ חֲלִיל
כִּי גַם-אֲנֹכִי יִשְׂרָאֵלִי מִזֶּרַע אַבְרָהָם לְמִטָּה בְּנִימִין:

1. ub'ken 'omer 'ani hazanach ha'Elohim 'eth-`amo chalilah
ki gam-'anoki Yis'ra'El mizera' 'Ab'raham l'mateh Bin'yamin.

Rom11:1 I say then, Has Elohim abandoned His people? Let it not be!

For I too am an Yisra'El, of the seed of Abraham, of the tribe of Benjamin.

<11:1> Λέγω οὖν, μὴ ἀπόσωατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο·

καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

1 Legō oun, mē apōsato ho theos ton laon autou? mē genoito;

I say then, surely did not put away Elohim His people? May it never be;

kai gar egō Israēlitēs eimi, ek spermatos Abraam, phylēs Benjamin.

for also I an Israelite am, from the seed of Abraham, of the tribe of Benjamin.

בְּלֹא-זָנַח הָאֱלֹהִים אֶת-עַמּוֹ אֲשֶׁר יָדָעוּ מִקֵּדֶם הֲלֹא תִדְעוּ
אֶת-אֲשֶׁר הִכָּתוּב אָמַר בְּאֵלֵיהֶוּ וְהוּא צֵעֵק
אֶל-הָאֱלֹהִים עַל-יִשְׂרָאֵל לֵאמֹר:

2. lo'-zanach ha'Elohim 'eth-`amo 'asher y'da'o miqedem halo' thed`u

'eth-'asher hakathub 'omer b'ElīYahu w'hu' tso`eq 'el-ha'Elohim `al-Yis'ra'El le'mor.

Rom11:2 Elohim has not rejected His people whom He knew beforehand.

Or do you **not** know **what the Scripture says of EliYahu**,
how **he pleads with Elohim against Yisra'El**, **saying**,

<2> οὐκ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.

ἢ οὐκ οἶδατε ἐν Ἑλίᾳ τί λέγει ἡ γραφή, ὥς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;

2 **ouk** apōsato **ho theos ton laon autou hon** proegnō.

did not put away Elohim His people whom he foreknew.

ē **ouk** oidate **en Ēliā ti legei hē graphē**,

Or do you not know in Elijah what says The Scripture,

hōs entyghanei tō theō kata tou Israēl?

how he pleads with Elohim against Israel?

גִּתְהִיָּה אֶת־נְבִיאֶיךָ הָרְגוּ וְאֶת־מִזְבְּחֶיךָ הָרָסוּ
וְאֶתְרֵךְ אֲנִי לְבַדִּי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי:

3. **Yahúwah 'eth-n'bi'eyak har'gu w'eth-miz'b'chotheyak harasu**
wa'iuather 'ani l'badi way'baq'shu 'eth-naph'shi.

Rom11:3 **they have killed your prophets**, **they have torn down your altars**,
and **I alone** am left, and **they are seeking my soul**.

<3> Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν,
καὶ γὰρ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου.

3 **Kyrie**, **tous prophētas sou apekteinan**, **ta thysiashtëria sou kateskapsan**,

Master, **your prophets they killed**, **your altars they dug down**,

kagō hypeleiphthēn monos kai zētousin tēn psychēn mou.

and I was left behind alone and they seek my life.

דּוּמָה־עָנָה אֹתוֹ דְּבַר אֱלֹהִים הַשְׂאֲרָתִי לִי שִׁבְעַת אֲלָפִים
אִישׁ אֶשֶׁר לֹא־כָרְעוּ לְבַעַל:

4. **umeh-`anah 'otho d'bar 'Elohim hish'ar'ti li shib'`ath 'alaphim 'ish**
'asher lo'-kar'`u laBa`al.

Rom11:4 And **what does the Word of Elohim say to him?**

I have kept for Myself seven thousand men who did not kneel to Baal.

<4> ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;

Κατέλιπον ἑμαυτῷ ἑπτακισχιλίουσ ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

4 **alla ti legei autō ho chrēmatismos?**

But what says to him the divine answer?

Katelipon emautō heptakischilious andras, **hoitines ouk ekampsan gony tē Baal.**

I reserved for Myself seven thousand men, **who did not bow a knee to Baal.**

הֵיכָן גַּם־בְּיָמֵינוּ נִשְׁאַרְהָ נְשִׁאֲרִית כְּבַחֲרִית הַחֶסֶד:

5. **w'ken gam-b'yameynu nish'arah sh'erith kib'chirath hechased.**

Rom11:5 So **also in our days a remnant remains**
according to the gracious choice.

<5> οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν·

5 houtōs oun kai en tō nyn kairō leimma
 So then also in the present time a remnant stays
 kat' eklogēn charitos gegonen;
 according to a selection of grace has come into being.

וְנֹאֵם עַל-יְדֵי הַחֶסֶד לֹא הִיָּתָה מִתּוֹךְ הַמַּעֲשִׂים
 כִּי אִם-כֵּן הַחֶסֶד אֵינָנוּ-עוֹד חֶסֶד
 (וְנֹאֵם-הִיָּתָה מִתּוֹךְ הַמַּעֲשִׂים אֵינָנוּ-עוֹד חֶסֶד
 כִּי אִם-כֵּן הַמַּעֲשִׂה יִחְבַּל לְהִיּוֹת מַעֲשִׂה):

6. w'im`al-y'dey hachased lo' hay'thah mito'k hama`asim
 ki 'im-ken hachased 'eynenu-`od chased (w'im-hay'thah mito'k hama`asim
 'eynenu-`od chesed ki 'im-ken hama`aseh yech'dal lih'yothe ma`aseh).

Rom11:6 And if it is by the grace, it is not from within the works,
 otherwise the grace is no longer grace. And if it is from within the works,
 then it is no more grace, otherwise the works cease to be a work.

<6> εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

6 ei de chariti, ouketi ex ergōn, epei hē charis ouketi ginetai charis.

But if by grace, no more of works, since grace no more becomes grace.

זֹעֲפָה מַה-הוּא אֶת אֲשֶׁר-בִּקֵּשׁ יִשְׂרָאֵל לֹא הִשִּׁיג בָּכֶן
 הַנִּבְחָרִים הֵם הַשִּׁיגוּ וְהַאֲחִירִים הַשְׁמִינוּ לְבָבָם:

7. w'`attah mah-hu' 'eth 'asher-biqesh Yis'ra'El lo' hisig raq hanib'charim hem hisigu
 w'ha'acherim hish'minu l'babam.

Rom11:7 Now what is it? Yisra'El has not obtained what it seeks,
 but only those who are elected obtain it, and the rest are hardened in their hearts.

<7> τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν.
 οἱ δὲ λοιποὶ ἐπωρώθησαν,

7 ti oun? ho epizētei Israēl, touto ouk epetychen,

What then? What Israel is seeking this it did not obtain,

hē de eklogē epetychen; hoi de loipoi epōrōthēsan,

but the elect obtained it. And the rest were hardened,

חַפְצָתוֹב נָתַן לָהֶם הָאֱלֹהִים רוּחַ תְּרַדְמָה עֵינֵיהֶם לֹא לִרְאוֹת
 וְאָזְנֵיהֶם לֹא לְשִׁמֹּעַ עַד-הַיּוֹם הַזֶּה:

8. kakathub nathan lahem ha'Elohim ruach tar'demah
 `eynayim lo' lir'oth w'az'nayim lo' lish'mo`a`ad-hayom hazeh.

Rom11:8 As it is written, Elohim has given them a spirit of deep sleep,
 eyes not to see and ears not to hear, unto this day.

<8> καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
 ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

8 kathōs gegraptai, Edōken autois ho theos pneuma katanyxeōs,

as it has been written, gave to them Elohim a spirit of deep sleep,
ophthalmous tou mē blepein kai ōta tou mē akouein, heōs tēs sēmeron hēmeras.
eyes not to see and ears not to hear, until this very day.

טוֹדָר אָמַר יְהִי שְׁלִחָנָם לִפְח וּלְרֶשֶׁת וּלְמוֹקֵשׁ וּלְשִׁלּוּמִים לָהֶם:
9. w' Dawid 'omer y'hi shul'chanam l'phach ul'resheth ul'moqesh ul'shilumim lahem.

Rom11:9 And Dawid says, Let their table become for a snare and for a trap,
and for a stumbling block and for a recompense to them.

<9> καὶ Δαυὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν
καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

9 kai Daudid legei, Genēthētō hē trapeza autōn eis pagida kai eis thēran
And David says, Let become their table for a snare and for a net
kai eis skandalon kai eis antapodoma autois,
and for a trap and for a retribution to them,

יִתְחַשְׁכְּנָה עֵינֵיהֶם מִרְאוֹת וּמִתְנִיָּהֶם תָּמִיד הַמַּעַד:
10. tech'shak'nah `eyneyhem mer'oth umath'neyhem tamid ham'ad.

Rom11:10 Let their eyes be darkened not to see, and let bend their backs always.

<10> σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν
καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

10 skotisthētōsan hoi ophthalmoi autōn tou mē blepein
let be darkened their eyes not to see
kai ton nōton autōn dia pantos sygakampson.
and their back continually let bend.

יֹאכֶּתָה אָנִי אָמַר הִנֵּכֶנְשָׁלוּ לְמַעַן יִפְּלוּ חָלִילָה
כִּי בִפְשָׁעָם בָּאָה הַיְשׁוּעָה לַגּוֹיִם לְמַעַן הַקְנִיאֵם:
11. w' attah 'ani 'omer hanik'sh'lu l'ma'an yipolu chalilah
ki b'phish'am ba'ah hay'shu'ah lagoyim l'ma'an haq'ni'am.

Rom11:11 I say now, Have they stumbled in order to fall? Let it not be!
But by their transgression salvation has come to the gentiles, for the sake of their jealousy.

<11> Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο·
ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς.

11 Legō oun, mē eptaisan hina pesōsin? mē genoito;
I say then, surely they did not stumble that they might fall? May it never be.
alla tō autōn paraptōmati hē sōtēria tois ethnesin
But by their trespass the salvation came to the gentiles,
eis to parazēlōsai autous.
so as to provoke to jealousy them.

יְבִיאֵם-פְּשָׁעָם הָיָה לְעֹשֶׁר הָעוֹלָם
וְנִזְקָם לְעֹשֶׁר הַגּוֹיִם מִלֵּאָם עַל-אַחַת כְּמָה וְכְמָה:

12. w'im-pish'am hayah l'sher ha'olam
w'niz'qam l'sher hagoyim m'lo'am `al-'achath kamah w'kamah.

Rom11:12 Now if their transgression is to riches of the world
and their failure is to riches of the gentiles, the fulfillment is one by one more and more!

<12> εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου
καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

12 ei de to paraptōma autōn ploutos kosmou

Now if their trespass means riches of the world

kai to hēttēma autōn ploutos ethnōn, posō mallon to plērōma autōn.

and their failure means riches of the gentiles, by how much more their fullness.

יגאליכם הגוים אני מדבר

וכפי היותי שלים לגוים את-שרותי אכבד:

13. wa'aleykem hagoyim 'ani m'daber

uk'phi heyothi shaliach lagoyim 'eth-sheruthi 'akabed.

Rom11:13 For I am speaking to you, the gentiles,
and according to my mouth I am an apostle of gentiles, I glorify my ministry,

<13> Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν·

ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,

13 Hymin de legō tois ethnesin; eph' hoson men oun eimi egō ethnōn

Now to you I speak, the gentiles; inasmuch as therefore am I of the gentiles

apostolos, tēn diakonian mou doxazō,

an apostle, my ministry I glorify.

ידאלי אוכל להקניא את בני-עמי ולהושיע מקצתם:

14. 'ulay 'ukal l'haq'ni' 'eth b'ney-'ami ul'hoshi'a miq'tsatham.

Rom11:14 perhaps I may be to provoke the sons of my people to jealousy,
and to save some of them.

<14> εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.

14 ei pōs parazelōsō mou tēn sarka

If somehow I may provoke to jealousy those of my flesh

kai sōsō tinas ex autōn.

and may save some of them.

טובי אם-היתם רצוני לעולם

מה-אפוא תהיה אספתם הלא חיים מן-המתים:

15. ki 'im-d'chiatham ritsuy la'olam

mah-'epho' tih'yeh 'asephatham halo' chayim min-hamethim.

Rom11:15 For if their rejection is the reconciliation of the world,
therefore, what shall their acceptance be if not, life from the dead ones?

<15> εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου,

τίς ἡ πρόσληψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

15 ei gar hē apobolē autōn katallagē kosmou,
For if the casting away of them brings the reconciliation of the world,
tis hē proslēmpsis ei mē zōē ek nekron?
what shall mean their acceptance if not life from dead ones?

טז ואם-הַתְּרוּמָה קִדְּשׁ הָעֶפֶסָה קִדְּשׁ כְּמוֹהָ
ואם-הַשְּׂרֵשׁ קִדְּשׁ הָעֲנָפִים קִדְּשׁ כְּמוֹהוּ:

16. w'im-hat'rumah qodesh ha'isah qodesh kamoah
w'im-hashorehsh qodesh ha'anaphim qodesh kamohu.

Rom11:16 For, if the firstfruit be holy, the lump is holy like Him;
and if the root is holy, the branches are holy like Him.

<16> εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

16 ei de hē aparchē hagia, kai to phyrama;
Now if the firstfruit is holy, also the lump;
kai ei hē hriza hagia, kai hoi kladoi.
and if the root is holy, also the branches.

יז וכי נקפו מקצת הענפים ואֵת היצר הרבֿבֿת תחִתִּיהֶם
ונתחִבֶּרֶת לְשֵׁרֶשׁ הַיִּזִּית וּלְהִשְׁנוּ:

17. w'ki niq'phu miq'tsath ha'anaphim w'attah zeyth haya`ar hur'kab'at
thach'teyhem w'nith'chabar'at l'shorehsh hazayith ul'dish'no.

Rom11:17 But if some of the branches were broken off, and you,
being a wild olive, were grafted in among them
and connected to the root of the olive tree and to its soil,

<17> Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης
ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πύοτητος τῆς ἐλαίας ἐγένου,

17 Ei de tines tōn kladōn exeklasthēsan,
But if some of the branches were broken off,
sy de agrielaioi ōn enekentristhēs en autois
and you being a wild olive tree were grafted in among them
kai sygkoinōnos tēs hrizēs tēs piotētos tēs elaias egenou,
and a partaker of the root of the fatness of the olive tree became,

יח אל-תתפאר על-הענפים ואם-תתפאר נע שאתה לא
תשא את-השֵׁרֶשׁ כִּי אִם-הַשְּׂרֵשׁ נִשָּׂא אוֹתָךְ:

18. 'al-tith'pa'er `al-ha'anaphim w'im-tith'pa'er da`sha'attah lo'
thisa' 'eth-hashorehsh ki 'im-hashorehsh nose' 'otha'h.

Rom11:18 do not boast against the branches. And if you boast,
know that you shall not bear the root, but the root bears you.

<18> μὴ κατακαυχῶ τῶν κλάδων·
εἰ δὲ κατακαυχᾶσαι οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ.

18 mē katakauchō tōn kladōn; ei de katakauchasai

do not boast of the branches; but if you boast,
ou sy tēn hrizan bastazeis alla hē hriza se.
not you the root bear but the root you.

יט וְכִי תֹאמַר הֲלֹא נִקְפוּ הָעֲנָפִים לְמַעַן אֲרָכָב אָנִי:

19. w'ki tho'mar halo' niq'phu ha'anaphim l'ma'an 'ur'kab 'ani.

Rom11:19 If you shall say, That is, the branches shall break so that I might be grafted in.

<19> ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρίσθω.

19 ereis oun, Exeklasthēsan kladoi hina egō egkentristhō.

You shall say then, were broken off branches that I might be grafted in.

כִּכְן הַדָּבָר הַמָּה נִקְפוּ עַל-אֲשֶׁר לֹא הֶאֱמִינוּ

וְאַתָּה הַנֶּךְ קָיָם עַל-יְהִי הָאֱמוּנָה אֶל-תִּתְנָאָה כִּי אִם-יִרְאָ:

20. ken hadabar hemah niq'phu `al-'asher lo' he'eminu

w'attah hinn'ak qayam `al-y'dey ha'emunah 'al-tith'ga'eh ki 'im-y'ra'.

Rom11:20 Yes, the thing that they were broken off in which they did not believe, and you stand by faith. Do not be proud, but fear.

<20> καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας.

μὴ ὑψηλὰ φρόνει ἀλλὰ φοβοῦ·

20 kalōs; tē apistiā exeklasthēsan, sy de tē pistei hestēkas.

You say well; for unbelief they were broken off, but you by faith have stood.

mē huyēla phronei alla phobou;

Not high things mind but fear;

כֹּא כִי הִנֵּה הָאֱלֹהִים לֹא-חָס עַל-הָעֲנָפִים הַנּוֹלָדִים מִן-הָעֵץ

וְאוֹלֵי לֹא-יָחוּס גַּם-עָלֶיךָ:

21. ki hinneh ha'Elohim lo'-chas `al-ha'anaphim hanoladim min-ha'ets
w'ulay lo'-yachus gam-`aleyak.

Rom11:21 for behold, Elohim did not spare the natural branches of the tree, perhaps He shall not spare you also.

<21> εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ φείσεται.

21 ei gar ho theos tōn kata physin kladōn ouk epheisato,

For if Elohim the according to natural branches did not spare,

[mē pōs] oude sou pheisetai.

perhaps neither you shall He spare.

כִּבְלֶכֶן רָאָה-נָא טוֹבַת אֱלֹהִים וְזַעְמוֹ וְזַעְמוֹ עַל-הַנֶּפְלִים

וְעָלֶיךָ טוֹבָתוֹ אִם-תַּעֲמֹד בְּטוֹבָתוֹ וְאִם-אֵין גַּם-אַתָּה תִּכְרֹת:

22. laken r'eh-na' tobath 'Elohim w'za'mo za'mo `al-hanoph'lim

w'aleyak tobatho 'im-ta'amod b'tobatho w'im-'ayin gam-'attah thikareth.

Rom11:22 See then the goodness and sharpness of Elohim: on those who fell sharpness, but to you, His goodness, if you continue in His goodness,

and if not, you also shall be cut off.

22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

22 ide oun chrēstotēta kai apotomia theou;

See then the kindness and severity of Elohim;

epi men tous pesontas apotomia, epi de se chrēstotēs theou,

on the ones having fallen severity, but on you the kindness of Elohim,

ean epimenēs tē chrēstotēti, epei kai sy ekkopēsē.

if you continue in His kindness. Grace otherwise also you shall be cut off.

כג וְגַם־הֵמָּה אִם־לֹא יַעֲמְדוּ בְּמִרְיָם יִרְכָּבוּ
כִּי־יָכֹל הָאֱלֹהִים לְחַרְכִּיבָם:

23. w'gam-hemah 'im-lo' ya'am'du b'mir'yam yur'kabu
ki-yakol ha'Elohim lashub l'har'hibam.

Rom11:23 And they also, if they do not continue in their unbelief, shall be grafted in, for Elohim is able to graft them in again.

23 κακεῖνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται·

δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

23 kakeinoi de, ean mē epimenōsin tē apistiā, egkentristhēsontai;

And those ones also, if they do not continue in unbelief, shall be grafted in;

dynatos gar estin ho theos palin egkentrisai autous.

able for is Elohim again to engraft them.

כד הֵן אַתָּה נִגְזַרְתָּ מֵעֵץ אֲשֶׁר בְּטִבְעוֹ זֵית יָעַר
וְחִרְכִּבְתָּ שָׁלֹא כְּטִבֵּעַ בְּזֵית טוֹב עַל־אַחַת כֶּמֶה
וְכֶמֶה שִׁירְכָּבוּ אֵלֶּה כְּטִבְעָם בְּזֵית אֲשֶׁר יִצְאוּ מִמֶּנּוּ:

24. hen 'attah nig'zar'at me'ets 'asher b'tib'`o zeyth ya`ar
w'hur'kab'at shel' k'teba' b'zayith tob `al-'achath kamah
w'kamah sheyur'k'bu 'eleh k'tib'`am bazayith 'asher yats'u mimenu.

Rom11:24 For if you were cut off from the tree that is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, one by one more and more that these shall be grafted like their nature in the olive tree which they came out of it?

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαιίου

καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,

πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

24 ei gar sy ek tēs kata physin exekopēs agrielaiou

For if you from the according to nature were cut olive tree

kai para physin enekentristhēs eis kallielaiou,

and against nature were engrafted into a cultivated olive tree,

posō mallon houtoi hoi kata physin

by how much more these ones according to nature

egkentristhēsontai tē idiā elaiā.

shall be grafted into their own olive tree.

כֹּה כִּי לֹא-אֶכְחַד מִכֶּם אַחֵי אֶת-הַסּוֹד הַזֶּה פֶּן-תִּהְיוּ חֲכָמִים
בְּעֵינֵיכֶם שִׁשְׂרָאֵל בָּא לִיְדֵי טִמְטוּם הַלֵּב לְמַקְצָתוֹ
עַד כִּי-יִכָּנֵס מְלֵא הַגּוֹיִם:

25. **ki lo'-'akached mikem 'achay 'eth-hasod hazeh pen-tih'yu chakamim b'eyneykem sheYis'ra'El ba' lidey tim'tum haleb l'miq'tsatho `ad ki-yikkanes m'lo' hagoyim.**

Rom11:25 For I shall not want you to be ignorant, my brothers, of this secret,
lest you shall be wise in your eyes, that Yisra'El comes to the stupidity of the heart
for some of it, until the fullness of the gentiles has come in.

<25> Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο,
ἵνα μὴ ᾔτε [παρ'] ἑαυτοῖς φρόνιμοι, ὅτι πώρως
ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ

25 **Ou gar thelō hymas agnoein, adelphoi, to mystērion touto,**
For I do not want you to be ignorant brothers, of this ministry,
hina mē ēte [parh] heautois phronimoi, hoti pōrōsis apo merous tō Israēl
lest you be in yourselves wise, that hardness in part to Israel
gegonen achris hou to plērōma tōn ethnōn eiselthē,
has happened until the fullness of the gentiles comes in.

כִּי יוֹכֵן כָּל-יִשְׂרָאֵל יוֹשַׁע בְּכַתוּב וּבֹא לְצִיּוֹן גּוֹאֵל
וְיָשִׁיב פְּשַׁע מִיַּעֲקֹב:

26. **w'ken kal-Yis'ra'El yiuashe`a kakathub uba' l'Tsion go'el**
w'yashib peshah miYa'aqob.

Rom11:26 and so all Yisra'El shall be saved, as it is written, The Deliverer shall come
from Tsion, He shall turn away unrighteousness from Ya'aqob (Jacob),

<26> καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,
Ἦξει ἐκ Σιών ὁ ρυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

26 **kai houtōs pas Israēl sōthēsetai; kathōs gegraptai, Hēxei ek Siōn**
And so all Israel shall be saved; as it has been written, shall come out of Zion
ho hruomenos, apostrepsei asebeias apo Iakōb;
the One delivering, He shall turn away unrighteousness from Jacob.

כִּי זֹאת בְּרִיתִי אֲשֶׁר אֶכְרַת אִתָּם כִּי אֶסְלַח לְעֲוֹנָם:

27. **w'zo'th b'rithi 'asher 'ek'roth 'itam ki 'es'lach la'aonam.**

Rom11:27 and this is My covenant which I have cut off with them,
when I take away their sins.

<27> καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

27 **kai hautē autois hē par' emou diathēkē, hotan aphelōmai tas hamartias autōn.**
And this to them is the from me covenant, when I take away their sins.

כֹּה הֵן בְּדִבְרֵי הַבְּשׁוּרָה אֵיבִים הֵם בְּגִלְלָתָם

וּבְדִבְרֵי הַבְּחִירָה חֲבִיבִים הֵם בְּגִלְלֵי הָאָבוֹת:

28. **hen bid'bar hab'sorah 'oy'bim hem big'lal'kem ubid'bar hab'chirah chabibim hem big'lal ha'aboth.**

Rom11:28 Now, concerning according to the good news and they are the enemies because of you, but concerning according to the election, they are beloved for the sake of the fathers.

<28> κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς,
κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας·

28 **kata men to euangelion echthroi di' hymas,**

According to the good news they are enemies because of you,

kata de tēn eklogēn agapētoi dia tous pateras;

but according to the election they are beloved because of the fathers;

כֹּסֶם לֹא-יִנְחֵם הָאֱלֹהִים עַל-מִתְנוּתָיו וְלֹא עַל-קְרִיאָתוֹ:

29. **ki lo'-yinachem ha'Elohim `al-mat'nothayu w'lo' `al-q'ri'atho.**

Rom11:29 For Elohim shall not console Himself with His gifts, nor with His calling.

<29> ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.

29 **ametamelēta gar ta charismata kai hē klēsis tou theou.**

for are irrevocable the free gifts and the calling of Elohim.

לִכִּי כַּאֲשֶׁר גַּם-אַתֶּם מִלְּפָנִים מִמָּרִים הָיִיתֶם אֶת-פִּי אֱלֹהִים
וְעַתָּה הוֹחֲנֶתֶם בְּמָרִים שֶׁל-אֱלֹהִים:

30. **ki ka'asher gam-'attem mil'phanim mam'rim heyithem 'eth-pi 'Elohim w'`attah huchan'tem b'mir'yam shel-'eleh.**

Rom11:30 For when, even you were formerly disobedient to the mouth of Elohim, but now you have received mercy through the disobedience of them.

<30> ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,
30 **hōsper gar hymeis pote ēpeithēsate tō theō,**

For just as you once disobeyed Elohim,

nyn de ēleēthēte tē toutōn apeitheia,

but now you received mercy by the of these ones disobedience,

לֹא כֵן גַּם-אֱלֹהִים עַתָּה מִמָּרִים לְמַעַן יַחֲנוּ גַם-הֵם
עַל-יְדֵי חֲנִינָתָם:

31. **ken gam-'eleh `attah mam'rim l'ma`an yuchanu gam-hem `al-y'dey chaninath'kem.**

Rom11:31 so these were also now disobedient, that through the compassion to you they also may be shown mercy.

<31> οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει,
ἵνα καὶ αὐτοὶ [νῦν] ἐλεηθῶσιν.

31 **houtōs kai houtoi nyn ēpeithēsan tō hymeterō eleei,**

so also these ones now were disobedient to what was for you mercy,
hina kai autoi [nyn] eleēthōsin;
that also they now may receive mercy.

לבִּי-הָאֱלֹהִים הַסִּגִּיר אֶת-כָּלם לְמַרִּי לְמַעַן יָחִן אֶת-כָּלם:
32. ki-ha'Elohim his'gir 'eth-kulam lameri l'ma'an yachon 'eth-kulam.

Rom11:32 For Elohim has shut them all up in disobedience
so that He may show mercy to all of them.

<32> συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθείαν, ἵνα τοὺς πάντας ἐλεήσῃ.
32 synekleisen gar ho theos tous pantas eis apeitheian, hina tous pantas eleēsē.
consigned for Elohim all in disobedience, that to all He may show mercy,

לִגְמָה-עֲמֹק עֲשָׂר חֲכָמַת אֱלֹהִים
וְעֲשָׂר דַּעְתּוֹ מִשְׁפָּטָיו מִי יַחְקֹר וּדְרָכָיו מִי יִמְצָא:
33. meh-`amoq `sher chak'math 'Elohim
w'`sher da`to mish'patayu mi yach'qor ud'arakayu mi yim'tsa'.

Rom11:33 Oh, the depth of the wealth of the wisdom of Elohim and the wealth of
His knowledge! How unsearchable are His judgments and how untraceable are His ways!

<33> Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ.
ὥς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.
33 Ō bathos ploutou kai sophias kai gnōseōs theou;
O the depth of the riches and of the wisdom and knowledge of Elohim;
hōs anexeraunēta ta krimata autou kai anexichniastoi hai hodoi autou.
how unsearchable His judgments and untraceable His ways.

לֵד כִּי מִי-תֵכֵן אֶת-רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנוּ:
34. ki mi-thiken 'eth-Ruach Yahúwah w'ish `atsatho yodi`enu.

Rom11:34 For who has prepared the Spirit of YHWH, and His counselor shall inform us?

<34> Τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;
34 Tis gar egnō noun kyriou? ē tis symboulos autou egeneto?
For who knew the mind of YHWH? Or who His counselor became?

לֵה אֹו מִי הַקְּדִים אֹתוֹ בְּדָבָר וַיִּשְׁלַם לוֹ:
35. 'o mi hiq'dim 'otho b'dabar wishulam lo.

Rom11:35 Or who has first given to Him regarding to the Word,
it shall be given back to Him?

<35> ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;
35 ē tis proedōken autō, kai antapodothēsetai autō?
Or who previously gave to Him and it shall be repaid to Him?

לֹא הָלַא מִמֶּנּוּ הַכֹּל וְעַל-יָדוֹ הַכֹּל וַאֲלִיו הַכֹּל

וְלוֹ הַכְּבוֹד לְעוֹלָמִים אָמֵן:

36. halo' mimenu hokol w'al-yado hokol w'elayu hokol
w'lo hakabod l'olamim 'Amen.

Rom11:36 That is from Him all things, and by His hands all, and to Him all,
and even to Him the glory forever. Amen.

<36> ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα·
αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

36 hoti ex autou kai di' autou kai eis auton ta panta;
because from Him and through Him and to Him are all things;
autō hē doxa eis tous aiōnas, amēn.
to Him be the glory into the ages, Amen.

Chapter 12

אִנְעִתָּה הִנְנִי מְעוֹדֵר אֶתְכֶם אַחֵי בְרַחְמִי אֱלֹהִים
אֲשֶׁר תִּגְיֹשׁוּ אֶת-גּוֹיֹתֵיכֶם קָרְבָן חַי וְקָדוֹשׁ
וְנִרְצָה לְאֱלֹהִים וְהִיְתָה זֹאת עֲבוֹדַתְכֶם הַשְׂכָּלִית:

1. w'attah hin'ni m'orer 'eth'kem 'achay b'rachamey 'Elohim
'asher tagishu 'eth-g'wiotheykem qar'ban chay w'qadosh
w'nir'tseh l'Elohim w'hay'thah zo'th `abodath'kem hasik'lith.

Rom12:1 Now, behold, I urge you, my brothers, by the mercy of Elohim,
who present your bodies a living and holy sacrifice, acceptable to Elohim,
and this is your intellectual service.

<12:1> Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ,
τὴν λογικὴν λατρείαν ὑμῶν·

1 Parakalō oun hymas, adelphoi, dia tōn oiktirmōn tou theou
Therefore I urge you, brothers, through the compassions of Elohim
parastēsai ta sōmata hymōn thysian zōsan hagian euareston tō theō,
to present your bodies a sacrifice living holy, well-pleasing to Elohim,
tēn logikēn latreian hymōn;
which is the spiritual service of you;

בְּאַל-תִּדְמִי לְעוֹלָם הַזֶּה כִּי אִם-הִתְחַלְפִּי לְהִיּוֹת לָכֶם לֵב
חֲדָשׁ לִבְחֵן מִדֶּ-הוּא רֵצוֹן הָאֱלֹהִים הַטוֹב וְהַנְּחֻמָּד וְהַשְׂלָם:

2. w'al-tidamu la'olam hazeh ki 'im-hith'chal'phu lih'yoth lakem leb chadash
lib'chon mah-hu' r'tson ha'Elohim hatob w'hanech'mad w'hashalem.

Rom12:2 And do not be conformed to this world, but be transformed
by the renewing of your heart for you, so that you may prove
what the will of Elohim is, that which is good and acceptable and perfect will.

<2> καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ,
ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς εἰς τὸ δοκιμάζειν ὑμᾶς
τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

2 kai mē syschēmatizesthe tō aiōni toutō,
 and do **not** be conformed to this age,
 alla metamorphousthe tē anakainōsei tou noos eis to dokimazein hymas
 but be transformed by the renewing of **your mind** for you to prove
 ti to thelēma tou theou, to agathon kai euareston kai teleion.
 what is the will of Elohim, the good and well-pleasing and perfect will.

גְּפִי עַל-פִּי הַחֶסֶד הַנָּתַן לִי אֵמַר אָנֹכִי לְכָל-אִישׁ בְּכֶם
 לְבַלְתִּי רוּם-לְבָבוֹ לְמַעַלָּה מִן-הַרְאֹוִי בִּי אִם-יְהִי צְנוּעַ
 בְּמַחְשְׁבוֹתָיו כְּמַדַּת הָאֱמוּנָה אֲשֶׁר-חָלַק לּוֹ הָאֱלֹהִים:

3. ki `al-pi hachesed hanitan li
 'omer 'ani l'kal-'ish bakem l'bil'ti rum-l'babo l'ma`lah min-hara'uy
 ki 'im-y'hi tsanu`a b'mach'sh'bothayu k'midath ha'emunah 'asher-chalaq lo
 ha'Elohim.

Rom12:3 For I say, through the grace given to me, to every man who is among you
 not to render his heart above than worthy, for if he is humble in his thoughts,
 as the measure of faith which Elohim has given to each.

<3> Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι
 ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν,
 ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

3 Legō gar dia tēs charitos tēs dotheisēs moi panti tō onti
 For I say through the grace having been given to me to everyone being
 en hymin mē hyperphronein par' ho dei phronein
 among you, not to think more highly beyond what is necessary to think
 alla phronein eis to sōphronein, hekastō
 but to think so as to be sober-minded, to each
 hōs ho theos emerisen metron pisteōs.
 as Elohim apportioned a measure of faith.

דְּכִי כְּאֲשֶׁר בְּגוּף אֶחָד יֵשׁ-לָנוּ אֲבָרִים הַרְבֵּה
 וְלֹא כָל-הָאֲבָרִים יִשְׁמְשׁוּ שְׁמֹושׁ אֶחָד:

4. ki ka'asher b'guph 'echad yesh-lanu 'ebarim har'beh
 w'lo' kal-ha'ebaram y'sham'shu shimush 'echad.

Rom12:4 For as we have many members in one body
 and all the members do not use the same purpose,

<4> καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ μέλη ἔχομεν,
 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν,

4 kathaper gar en heni sōmati polla melē echomen,
 For as in one body many members we have,
 ta de melē panta ou tēn autēn echei praxin,
 the and members all not the same have action,

הַכֵּן אֲנִיחֵנוּ הַרְבֵּים גּוּף אֶחָד בְּמַשְׁיָם

וְכָל-אֶחָד וְאֶחָד מִמֶּנּוּ אָבָר לְחֵבְרוֹ:

5. **ken 'anach'nu harabbim guph 'echad baMashiyach**
w'kal-'echad w'echad mimenu 'ebar lachabero.

Rom12:5 so we, who are many, are one body in the Mashiyach,
and every one and one of them a member to his member.

<5> οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη.

5 **houtōs hoi polloi hen sōma esmen en Christō,**
so we the many one body are in the Anointed One,
to de **kath' heis allēlōn melē.**
and each one members of one another.

וְיֵשׁ-לָנוּ מַתָּנוֹת שְׁנוֹת כַּחֲסֵד הַנָּתֵן לָנוּ
אִם-נְבוֹאָה הִיא תְּהִי כְּמִדַּת הָאֱמוּנָה:

6. **w'yeshe-lanu matanoth shonoth kachesed hanitan lanu**
'im-n'bu'ah hi' t'hi k'midath ha'emunah.

Rom12:6 And we have different gifts according to the grace given to us,
whether it is the prophecy according to the proportion of the faith;

<6> ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα,
εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,

6 **echontes de charismata kata tēn charin tēn dotheisan hēmin diaphora,**
And having gifts according to the grace having been given to us offering,
eite prophēteian kata tēn analogian tēs pisteōs,
whether prophecy according to the proportion of the faith,

וְאִם-שְׁמוּשׁ לְאִישׁ יַעֲסֹק בְּשִׁמוּשׁוֹ וְאִם-מוֹרָה בְּהוֹרָאָתוֹ:

7. **w'im-shimush l'ish ya'asoq b'shimusho w'im-moreh b'hora'atho.**

Rom12:7 if the man serves, he deals in his serving; or if he teaches in his teaching;

<7> εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,

7 **eite diakonian en tē diakoniā, eite ho didaskōn en tē didaskaliā,**
or ministry in the ministry, or the one teaching in the teaching,

ח וְאִם-מוֹכִיחַ בְּתוֹכְחָתוֹ הַנּוֹתֵן יַעֲשֶׂה בְּתָם-לֵבָב
וְהַמְּנַחֵיג בְּשִׁקְיָהּ וְהַגֹּמֵל חֶסֶד בְּסִבֵּר פָּנִים יָפוֹת:

8. **w'im-mokiach b'thokach'to hanothen ya'aseh b'tham-lebab**
w'haman'hig bish'qidah w'hagomel chesed b'seber panim yaphoth.

Rom12:8 and if he who encourages, in his encouragement; he who gives,
let their heart be done in sincerity; he who leads in diligence;
he who shows mercy in expectation of facial joyousness.

<8> εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν ἀπλότητι,
ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι.

8 **eite ho parakalōn en tē paraklēsei;**
or the one encouraging in the encouragement;

ho metadidous en haplotēti, ho proistamenos en spoudē,
the one contributing with generosity, the one governing in diligence,
ho eleōn en hilarotēti.
the one showing mercy in cheerfulness.

ט אַהבַתְכֶם תְּהִי בְּלִי חֲנֻפָּה שְׁנֵאוֹ אֶת־הָרַע וְהִבָּקִי בְּטוֹב:

9. 'ahabath'kem t'hi b'li chanupah sin'u 'eth-hara` w'dib'qu batob.

Rom12:9 Let your love be without hypocrisy. Abhor what is evil; cling to what is good.

<9> Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ,

9 Hē agapē anypokritos. apostygountes to ponēron, kollōmenoi tō agathō,
Let love be unhypocritical abhorring the evil, clinging to the good,

י אָהָבוּ אֶת־אַחֵיכֶם מְחַבְּבִים זֶה אֶת־זֶה הַקְּדִימוּ אִישׁ
אֶת־רֵעֵהוּ לְנֹחֹג בּוֹ כְּבוֹד:

10. 'ehebu 'eth-'acheykem m'chab'bim zeh 'eth-zeh haq'dimu 'ish
'eth-re`ehu lin'hog bo kabod.

Rom12:10 Love your brother, tenderly loving towards one other,
each one preceded each other to respect him in honor;

<10> τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι,

10 tē philadelphia eis allēlous philostorgoi, tē timē allēlous proēgoumenoi,
with brotherly love to one another loving dearly, in honor one another preferring,

יֵאֱשָׁקְדוּ וְאַל־תַּעֲצְלוּ הַתְּלַהֲבוּ בָרוּחַ וְהָיוּ עֲבָדִים לְאֲדוֹן:

11. shiq'du w'al-te`atselu hith'lahabu baruach wih'yu `abadim la'Adon.

Rom12:11 Be diligent and be not slothful, enthusiastic in the Spirit
and be the servant to the Adon (Master);

<11> τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες,

11 tē spoudē mē oknēroi, tō pneumati zeontes, tō kyriō douleuontes,
in zeal not lazy, in Spirit burning, the Master serving,

יב שְׂמַחוּ בַּתְּקוּהָ הוֹחִילוּ בַּצָּרָה שְׂקְדוּ עַל־הַתְּפִלָּה:

12. sim'chu batiq'wah hochilu batsarah shiq'du `al-hat'philah.

Rom12:12 rejoicing in hope, enduring in tribulation, diligently in prayer;

<12> τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες,

12 tē elpidi chairontes, tē thlipsei hypomenontes, tē proseuchē proskarterountes,
in hope rejoicing, in tribulation enduring, in prayer persevering,

יג הַתְּנַדְּבוּ צָרָכֵי הַקְּדוֹשִׁים רַדְּפוּ לְהַכְנִים אֲרָחִים:

13. hith'nad'bu tsar'key haq'doshim rid'phu l'hak'nis 'or'chim.

Rom12:13 contributing to the needs of the sanctified ones; pursuing to bring in guests.

<13> ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

13 tais chreiais tōn hagiōn koinōnountes, tēn philoxenian diōkontes.
to the needs of the sanctified ones contributing, hospitality seeking.

יְדַבְּרוּ אֶת-רִדְפֵיכֶם בְּרָכוּ וְאַל-תְּקַלְלוּ:

14. baraku 'eth-rod'pheykem baraku w'al-t'qalelu.

Rom12:14 Bless those persecuting you; bless and do not curse.

<14> εὐλογεῖτε τοὺς διώκοντας [hymas], εὐλογεῖτε καὶ μὴ καταρᾶσθε.

14 eulogeite tous diōkontas [hymas], eulogeite kai mē katarasthe.

Bless the ones persecuting you, bless and do not curse.

טו שְׂמַחו עִם-הַשִּׂמְחִים וּבְכוּ עִם-הַבְּכִים:

15. sim'chu 'im-has'mechim ub'ku 'im-habokim.

Rom12:15 Rejoice with those who rejoice, and weep with those who weep.

<15> χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων.

15 chairein meta chairontōn, klaiein meta klaiontōn.

Rejoice with rejoicing ones, weep with weeping ones.

טז לֵב אֶחָד יְהִי לְכֻלְכֶּם אֶל-תְּהַלְכוּ בְּגִדְלוֹת

כִּי אִם-הִתְנַהְגּוּ עִם-הַשֹּׁפְלִים אֶל-תְּהִיוּ חֲכָמִים בְּעֵינֵיכֶם:

16. leb 'echad y'hi l'kul'kem 'al-t'hal'ku big'doloth

ki 'im-hith'nahagu 'im-hash'phalim 'al-tih'yu chakamim b'eyneykem.

Rom12:16 The same heart shall be for all of you. Do not walk in greatness, but associate with the lowly. Do not be wise in your eyes.

<16> τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

16 to auto eis allēlous phronountes, mē ta huyēla phronountes

The same thing toward one another thinking, not the high things thinking

alla tois tapeinois synapagomenoi. mē ginesthe phronimoi par' heautois.

but to the humble things being willing to go. Do not become wise with yourselves.

יז אֶל-תִּשְׁלַמוּ לְאִישׁ רָעָה תַּחַת רָעָה

הָרָשׁוּ הַטּוֹב בְּעֵינֵי כָל-אָדָם:

17. 'al-t'shal'mu l'ish ra'ah tachath ra'ah dir'shu hatob b'eyney kal-'adam.

Rom12:17 Do not repay evil for evil to anyone.

Seek what is right in the eyes of all men.

<17> μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.

17 mēdeni kakon anti kakou apodidontes,

To no one evil for evil returning,

pronoomenoi kala enōpion pantōn anthrōpōn;

taking forethought for good things before all men;

יח אִם-תּוֹכְלוּ כָּל-אֲשֶׁר תִּמְצָא יְדְכֶם
יְהִי לָכֶם שְׁלוֹם עִם-כָּל-אָדָם:

18. 'im-tuk'lu k'kal-'asher tim'tsa' yed'kem y'hi lakem shalom im-kal-'adam.

Rom12:18 If you are willing as much as you find your hand,
you may have peace with all men.

<18> εἰ δυνατὸν τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

18 ei dynaton to ex hymōn, meta pantōn anthrōpōn eirēneuontes;
if possible as far as it depends on you, with all men living in peace;

יֵט אֶל-תַּנְקֻמוּ נַקָּם יְדִידִי כִי אִם-תָּנוּ מָקוֹם לַחֲרוֹן-אָף
כִּי כְתוּב לִי נַקָּם וְשָׁלֹם אָמַר יְהוָה:

19. 'al-tinaq'mu naqam y'diday ki 'im-t'nu maqom lacharon-'aph
ki kathub li naqam w'shilem 'amar Yahúwah.

Rom12:19 Do not seek vengeance for yourselves, my beloved, but to give place
to the fierce wrath, for it has been written, Vengeance is Mine; I shall repay, says יְהוָה.

<19> μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ,
γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.

19 mē heautous ekdikountes, agapētoi, alla dote topon tē orgē,
not avenging yourselves, beloved, but give place to the wrath,
gegraptai gar, Emoi ekdikēsis, egō antapodōsō, legei kyrios.
for it has been written, vengeance is mine, I shall repay, says YHWH.

כִּלְכֵּן אִם-רָעַב שִׁנְאָךְ הֶאֱכִילְהוּ לֶחֶם וְאִם-צָמָא הִשְׁקֵהוּ מַיִם
כִּי גִחְלִים אַתָּה חֲתָה עַל-רֹאשׁוֹ:

20. laken 'im-ra`eb sna'aak ha'akilehu lechem w'im-tsame' hash'qehu mayim
ki gechalim 'attah chothēh al-ro'sho.

Rom12:20 Therefore, if your enemy hungers, feed him bread; if he thirsts,
give him drink a water, for in so doing you shall heap coals of fire on his head.

<20> ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν·
τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

20 alla ean peina ho echthros sou, psōmize auton; ean dipsa, potize auton;
But if hungers your enemy, feed him; if he thirsts give him a drink;
touto gar poiōn anthrakas pyros sōreuseis epī tēn kephalēn autou.
for this doing coals of fire you shall heap upon his head.

כֹּא אֶל-נָא יִכְבָּשֶׁךְ הָרַע כְּבוֹשׁ אַתָּה אֶת-הָרַע בְּטוֹב:

21. 'al-na' yik'bash'ak hara` k'bosh 'attah 'eth-hara` batob.

Rom12:21 Please, do not be conquered by evil, but you conquer evil with good.

<21> μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

21 mē nikō hypo tou kakou alla nika en tō agathō to kakon.
Be not conquered by the evil but conquer with the good the evil.

Chapter 13

Shavua Reading Schedule (33th sidrot) - Rom 13 - 16

א כל-נפש תכנע לגדלת הרשיות כי-אין רשיות כי אם-מאת
האלהים והרשיות הנמצאות על-יד אלהים נתמנו:

1. **kal-nephesh tikana` lig`dulath harashuyoth ki-`eyn rashuth**
ki `im-me`eth ha'Elohim w'harashuyoth hanim'tsa'oth `al-yad `Elohim nith'manu.

Rom13:1 Let every soul be subject to the higher authorities. For there is no authority but of Elohim, and the powers that exist are appointed by the hand of Elohim.

<13:1> Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.

οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν.

1 Pasa psychē exousiais hyperechousais hypotassesthō. ou gar estin exousia
Every person authorities to superior let be subject. Not for there is authority
ei mē hypo theou, hai de ousai hypo theou tetagmenai eisin;
except by Elohim, and the existing ones by Elohim have been appointed;

ב לכן כל-המתקומם לרשיות ממרה את-פי האלהים
והממרים ישאו את-עונם:

2. **laken kal-hamith'qomem larashuth mam'reh `eth-pi ha'Elohim**
w'hamam'rim yis'u `eth-`aonam.

Rom13:2 Therefore whoever opposes the authority is the disobedient to the ordinance of Elohim, and those who are disobedient shall bear their judgment.

<2> ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.

2 hōste ho antitassomenos tē exousiā tē tou theou diatagē anthestēken,
Therefore the one opposing the authority of Elohim ordinance has opposed,
hoi de anthestēkotes heautois krima lēmpsontai.
and the ones having opposed to themselves judgment shall receive.

ג כי אין פחד השליטים על עשי הטוב כי אם-על עשי הרע
ועל-כן אם-רצונך שלא תירא מן-הרשיות עשה הטוב
והנה-לך שבח מאתה:

3. **ki `eyn pachad hashalitim `al `osey hatob ki `im-`al `osey hara` w'`al-ken**
`im-r'tson'ak shel' thira' min-harashuth `aseh hatob w'hayah-l'ak shebach me'itah.

Rom13:3 For there is no fear of the rulers for doing good, but for doing evil.
Therefore, if you want not to be afraid of the authority? Do what is good,
and you shall have praise from it,

<3> οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.

θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς·

3 hoi gar archontes ouk eisin phobos tō agathō ergō alla tō kakō.

For the rulers are not a terror to the good work but to the evil.

theleis de mē phobeisthai tēn exousian;
And do you want not to fear the authority;
to agathon poiei, kai hexeis epainon ex autēs;
the good do, and you shall have praise from it;

דְּכִי מִשְׁרָתֶת אֱלֹהִים הִיא לְטוֹב לָךְ אֲבָל אִם-הָרַע תַּעֲשֶׂה יָרָא
כִּי לֹא לְחַנּוּם חֲגֵרֶת-חֶרֶב הִיא כִּי-מִשְׁרָתֶת אֱלֹהִים הִיא
לְשָׁלֵם גְּמוּלָה וְלִשְׁפוֹךְ חֶמָה עַל עֹשֵׂי הָרַע:

4. ki m'sharetheth 'Elohim hi' l'tob l'ak 'abal 'im-hara` ta`aseh y'ra'
ki lo' l'chinnam chagurath-chereb hi' ki-m'sharetheth 'Elohim hi' l'shalem g'mul
w'lish'po'k chemah `al `osey hara`.

Rom13:4 for it is a servant of Elohim to you for good.
But if you do what is evil, be afraid, for it does not bear the sword in vain.
For it is a servant of Elohim to pay a reward to execute wrath on the one who practices evil.

<4> θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ.
οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν ἐκδικος
εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

4 theou gar diakonos estin soi eis to agathon.
of Elohim for a servant he is to you for the good.
ean de to kakon poiēs, phobou; ou gar eikē tēn machairan phorei;
But if evil you do, fear; for not in vain the sword he bears;
theou gar diakonos estin ekdikos eis orgēn tō to kakon prassonti.
of Elohim for a servant he is, an avenger for wrath to the one practicing evil.

הָעַל-כֵּן עָלֵינוּ לְהִכָּנַע לֹא בַעֲבוּר הַקֶּצֶף בְּלִבָּד
כִּי-גַם מִדַּעַת חוֹבָתֵינוּ:

5. `al-ken `aleynu l'hikane`a lo' ba`abur haqetseph bil'bad
ki-gam mida`ath chobathenu.

Rom13:5 Therefore, it is for us to surrender,
not only because of the wrath, but also from the knowledge of our conscience.

<5> διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.

5 dio anagkē hypotassesthai, ou monon
Therefore it is necessary to be subject, not only
dia tēn orgēn alla kai dia tēn syneidēsīn.
because of wrath but also because of conscience.

וְעַל-כֵּן נִתְּנִים אַתֶּם אֶת-הַמָּס
כִּי מִשְׁרָתִי אֱלֹהִים הֵם עֹמְדִים לְזֹאת עַל מִשְׁמָרְתָּם:

6. `al-ken noth'nim `attem `eth-hamas
ki m'sharathey 'Elohim hem `om'dim lazo'th `al mish'mar'tam.

Rom13:6 Therefore, you also pay taxes,
for they are the servants of Elohim standing for this on their watch.

<6> διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε·
leitourgoi γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

6 dia touto gar kai phorous teleite;

Because of this for also taxes you pay;

leitourgoi gar theou eisin eis auto touto proskarterountes.

for public servants of Elohim they are for this very thing attending continually.

זֶלְכֶן תִּנּוּ לְכָל-אִישׁ מַה-שְּׂאֲתֶם חַיָּבִים לוֹ הֵמָּה
לְאֲשֶׁר-לוֹ הֵמָּה וְהַמֶּכֶס לְאֲשֶׁר-לוֹ הַמֶּכֶס וְהַמּוֹרָא
לְאֲשֶׁר-לוֹ הַמּוֹרָא וְהַכְּבוֹד לְאֲשֶׁר-לוֹ הַכְּבוֹד:

7. laken t'nu l'kal-'ish mah-she'attem chayabim lo hamas la'asher-lo hamas
w'hamekes la'asher-lo hamekes w'hamora' la'asher-lo hamora'
w'hakabod la'asher-lo hakabod.

Rom13:7 Give therefore to all men what you have due to them:

tax to whom tax to them, customs to whom customs to them;

fear to whom fear to them, honor to whom honor to them.

<7> ἀπόδοτε πᾶσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον,
τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.

7 apodote pasin tas opheilas, tō ton phoron ton phoron,

Give to all men their dues, to the one requiring tax give the tax,

tō to telos to telos, tō ton phobon ton phobon,

to the one the revenue the revenue, to the one the fear the fear,

tō tēn timēn tēn timēn.

to the one the honor the honor.

חִוּאֵל-תִּהְיוּ חַיָּבִים לְאִישׁ דְּבַר זִוְלָתִי אַהֲבַת אִישׁ אֶת-רֵעֵהוּ
כִּי הָאֱהָב אֶת-חֲבֵרוֹ קִיָּם אֶת-הַתּוֹרָה:

8. w'al-tih'yu chayabim l'ish dabar zulathi 'ahabath 'ish 'eth-re'ehu
ki ha'oheb 'eth-chabero qiem 'eth-haTorah.

Rom13:8 You are not to owe to a man anything, except to love one another,
for he who loves his friend has fulfilled the Law.

<8> Μηδενὶ μηδέν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν·

ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.

8 Mēdeni mēden opheilete ei mē to allēlous agapan;

To no one anything owe, except one another to love;

ho gar agapōn ton heteron nomon peplērōken.

for the one loving the other the Law has fulfilled.

ט כִּי מִצְוֹת לֹא תִנָּאֵף לֹא תִרְצַח לֹא תִגְנֹב לֹא תַעֲנֶה עֵד
שֶׁקֶר לֹא תִחַמֵּד עִם כָּל-מִצְוֹת אַחֲרוֹת כִּכְן הִנֵּה בְּכָל־
הַמֵּאֲמָר הַזֶּה וְאַהֲבָתְךָ לְרֵעֲךָ כְּמוֹךָ:

9. ki mits'oth lo' thin'aph lo' thir'tsach lo' thig'nob lo' tha'aneh `ed sheqer lo' thach'mod `im kal-mits'oth 'acheroth kulan henah bik'lal hama'amar hazeh w'ahab'at l're`aak kamoak.

Rom13:9 For this commandment, You shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness, you shall not covet, and if there is any other commandment, all of them are here in this complete saying, You shall love your neighbor as yourself.

<9> τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

9 to gar Ou moicheuseis, Ou phoneuseis, Ou klepseis,

For you shall not commit adultery, you shall not murder, you shall not steal, Ouk epithymēseis, kai ei tis hetera entolē, en tō logō toutō you shall not covet, and if there is any other commandment, in this word anakephalaioutai [en tō] Agapēseis ton plēsion sou hōs seauton. it is summed up, in this, you shall love your neighbor as yourself.

יִהְיֶה אֱהָבָה לֹא תַרְע לְרַע עַל-כֵּן הָאֱהָבָה קִיּוּם הַתּוֹרָה כְּלָהּ:
10. ha'ahabah lo' thara`lare`al-ken ha'ahabah qium haTorah kulah.

Rom13:10 The Love does not wrong to a neighbor. Therefore the Love has fulfilled the Law of all.

<10> ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

10 hē agapē tō plēsion kakon ouk ergazetai;

The Love to the neighbor evil does not work; plērōma oun nomou hē agapē. is a fulfillment therefore of the Law the Love.

יֵאֱמָרְזֹאת עָשׂוּ מִפְּנֵי שְׂאֵתָם יִדְעִים אֶת-הַשְּׂעָה
כִּי-כָבֵד עֵת לְהִקְרִיץ מִן-הַשָּׁנָה כִּי יִשׁוּעִיתֶנּוּ
קְרוֹבָה עֲתָה מֵהַיּוֹם אֲשֶׁר בָּאֲנּוּ לְהֶאֱמִין:

11. w'hazo'th `asu mip'ney she'attem yod'im 'eth-hasha`ah ki-k'bar `eth l'haqits min-hashenah ki y'shu`athenu q'robah `attah mehayom 'asher ba'nu l'ha'amin.

Rom13:11 They did like this because that you know the hour, for it is already time to wake up from the sleep; for our salvation is now near from the day that we came to believe.

<11> Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

11 Kai touto eidotes ton kairon, hoti hōra ēdē hymas ex hypnou

And this, knowing the time, that the hour already is for you out of sleep egerthēnai, nyn gar eggyteron hēmōn hē sōtēria ē hote episteusamen. to be awakened, for now is nearer our salvation than when we believed.

יֵב הַלֵּילָה חֲלָף וְהַיּוֹם קָרֵב

לְכֵן נְסִירָה-נָא אֶת-מַעֲשֵׂי הַחֹשֶׁךְ וְנִלְבָּשָׁה אֶת-כְּלִי נֹשֶׁק הָאוֹר:

12. halay'lah chalaph w'hayom qareb

laken nasirah-na' 'eth-ma'asey hachshe'k w'nil'b'shah 'eth-k'ley nesheq ha'or.

Rom13:12 The night passed, and the day is near. Therefore please let us put off the works of darkness and put on the armor weapons of light.

<12> ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.

ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτός, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός.

12 hē nyx proekopsen hē de hēmera ēggiken. Apothōmetha

The night has advanced and the day has drawn near. Let us put away

oun ta erga tou skotous, endysōmetha [de] ta hopla tou phōtos.

therefore the works of darkness, and let us put on the weapons of the light.

יְגִיבְהֶתְחַלֵּף בְּאוֹר הַיּוֹם נִתְּחַלֵּךְ בְּצַנִּיעוֹת לֹא בְּזוּלָלוֹת

וּבְשִׁכְרוֹן וְלֹא בְּגִילוּי עֲרִיּוֹת וַעֲשׂוֹת זִמָּה

וְלֹא בְּמַרִּיבָה וּקְנָאָה:

13. uk'hith'hale'k b'or hayom nith'hal'kah bits'ni'uth lo' b'zolahuth ub'shikaron
w'lo' b'giluy `arayoth wa`asoth zimah w'lo' bim'ribah w'qin'ah.

Rom13:13 As walking in the light of the day we walk modestly, not in carousing and in drunkenness, not in sexual immortality and doing lewdness, not in strife and envy.

<13> ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν,

μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,

13 hōs en hēmerā euschēmonōs peripatēsōmen, mē kōmois kai methais,

As in the day decently let us walk, not in orgies and drunkenness,

mē koitais kai aselgeiais, mē eridi kai zēlō,

not in sexual immorality and debauchery, not in strife and jealousy,

יֵד כִּי אִם-לְבָשׁוּ אֶת-הָאֲדוֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ

וְדָאֲגוּ לְבִשְׂרֵכֶם אֶף-לֹא לְהַגְבִּיר הַתְּאֵאוֹת:

14. ki 'im-lib'shu 'eth-ha'Adon Yahushua haMashiyach
w'da'agu lib'sar'kem 'a'k-lo' l'hag'bir hata'aoth.

Rom13:14 But put on the Adon (Master) ^{OW} the Mashiyach, and we take care of our flesh but not to increase its lusts.

<14> ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν

καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας.

14 alla endysasthe ton kyrion Iēsoun Christon

but put on the Master Yahushua the Anointed One

kai tēs sarkos pronoian mē poieisthe eis epithymias.

and concerning the flesh forethought do not give for fulfilling its lusts.

Chapter 14

אֵין אֶת-הַחֲלוּשׁ בְּאַמּוּנָה אוֹתוֹ קִבְּלוּ

וְלֹא לְדִין אֶת-הַמַּחֲשָׁבוֹת:

1. w'eth-hechalush ba'emunah 'otho qabelu w'lo' ladin 'eth-hamachashaboth.

Rom14:1 And the weak in faith they receive you, but not to judge the thoughts.

<14:1> Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε,
μὴ εἰς διακρίσεις διαλογισμῶν.

1 Ton de asthenounta tē pistei proslambanesthe, mē eis diakriseis dialogismōn.

Now the one being weak in the faith receive, not with a view to passing judgment.

בִּישׁ מְאֲמִין שְׁמַתָּר לֹא-כָל דָּבָר וְהַחֲלוּשׁ לֹא יֹאכַל
כִּי אִם-יִרְקָ:

2. yesh ma'amin shemutar le'ekol kal-dabar w'hechalush lo' yo'kal ki 'im-yaraq.

Rom14:2 There is a believer that it is permissible to eat all things
that the weak shall not eat, but vegetables.

<2> ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

2 hos men pisteuei phagein panta, ho de asthenōn lachana esthie.

One man indeed believes to eat all things, but the one being weak vegetables eats.

גַּהֲאֹכֵל אֶל-יִבֵּז אֶת-אֲשֶׁר לֹא יֹאכַל
וְאֲשֶׁר לֹא יֹאכַל אֶל-יָדִין אֶת-הָאֹכֵל כִּי-קִבֵּל אֹתוֹ הָאֱלֹהִים:

3. ha'okel 'al-yibez 'eth-'asher lo' yo'kel

wa'asher lo' yo'kal 'al-yadin 'eth-ha'okel ki-qibel 'otho ha'Elohim.

Rom14:3 Let not him that eats despise him who does not eat,
and let not him which eats not judge him that eats, for Elohim has received him.

<3> ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω,
ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

3 ho esthiōn ton mē esthionta mē exoutheneitō,

The one eating the one not eating not let despise,

ho de mē esthiōn ton esthionta mē krinetō,

and the one not eating the one eating let him not judge,

ho theos gar auton proselabeto.

for Elohim received him.

דְּמִי אַתָּה כִּי תִדִין עֶבֶד שְׁאֵינִי שְׁלֹךְ הֵן לְאֲדֹנָיו הוּא אִם יִקָּם
וְאִם יִפֹּל אֲבָל יוֹקָם כִּי-יָכֹל הָאֱלֹהִים לְהַקְיָמוֹ:

4. mi 'attah ki thadin 'ebed she'eyno shel'ak hen la'adonayu hu' 'im yaqum

w'im yipol 'abal yuqam ki-yakol ha'Elohim lahaqimo.

Rom14:4 Who are you that judges the servant who is not that is yours?

He is his own master, whether he shall rise or fall, but he shall stand,
for Elohim is able to make him stand.

<4> σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην;

τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθίσεται δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν.

4 sy tis ei ho krinōn allotrion oiketēn?

You who are the one judging belonging to another a household servant?

tō idiō kyriō stēkei ē piptei; stathēsetai de,

To his own master he stands or falls; but he shall be upheld,

dynatei gar ho kyrios stēsai auton.

is able for the Master to make him stand.

הַיֵּשׁ מִבְּדִיל בֵּין-יּוֹם לַיּוֹם וְיֵשׁ

אֲשֶׁר כָּל-הַיָּמִים הַיָּמִיּוֹת יְהִי כָל-אִישׁ נִכּוֹן בְּדַעְתּוֹ:

5. yesh mab'dil beyn-yom layom w'yesh

'asher kal-hayamim domim b'eynayu y'hi kal-'ish nakon b'da'to.

Rom14:5 There is a difference between the day and the day, and there shall be bloodshed in which all days are in his eyes. Every man shall be right in his knowledge.

<5> ὅς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν·

ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφореῖσθω.

5 hos men [gar] krinei hēmeran par' hēmeran, hos de krinei pasan hēmeran;

One man for esteems a day above a day, but another esteems every day;

hekastos en tō idiō noi plērophoreisthō.

each man in his own mind let him be convinced.

וְהַשֹּׁמֵר אֶת-הַיּוֹם לְקִדְשׁוֹ שֹׁמֵר אֹתוֹ לְאָדוֹן

וְאֲשֶׁר אֵינָנּוּ שֹׁמֵר לְאָדוֹן אֵינָנּוּ שֹׁמֵר הָאֵכֹל אֵכֹל

לִשְׁם הָאָדוֹן כִּי מוֹדָה הוּא לֵאלֹהִים וְאֲשֶׁר אֵינָנּוּ אֵכֹל

לִשְׁם הָאָדוֹן אֵינָנּוּ אֵכֹל וּמוֹדָה הוּא לֵאלֹהִים:

6. hashomer 'eth-hayom l'qad'sho shomer 'otho la'Adon wa'asher 'eynenu shomer

la'Adon 'eynenu shomer ha'okel 'okel l'shem ha'Adon ki modeh hu' l'Elohim

wa'asher 'eynenu 'okel l'shem ha'Adon 'eynenu 'okel umodeh hu' l'Elohim.

Rom14:6 He who keeps the day to sanctify it and keeps it to the Adon (Master), and he who does not keep to the Adon, he does not keep the food, but he eats in the name of the Adon, for he gives thanks to Elohim. And he who does not eat in the name of the Adon he does not eat, and he gives thanks to Elohim.

<6> ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει,

εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.

6 ho phronōn tēn hēmeran kyriō phronei;

The one regarding the day to the Master regards it.

kai ho esthiōn kyriō esthieī, eucharistei gar tō theō;

And the one eating to the Master he eats, and he gives thanks to Elohim;

kai ho mē esthiōn kyriō ouk esthieī

and the one not eating to the Master he does not eat

kai eucharistei tō theō.

and gives thanks to Elohim.

זָכִיר אֵין-אִישׁ מִמֶּנּוּ חַי לְנַפְשׁוֹ וְאֵין אִישׁ מֵת לְנַפְשׁוֹ:

7. **ki 'eyn-'ish mimenu chay l'nap'h'sho w'eyn 'ish meth l'nap'h'sho.**

Rom14:7 For no one of us lives for himself, and no one dies for himself,

<7> οὐδείς γὰρ ἑμῶν ἑαυτῷ ζῇ καὶ οὐδείς ἑαυτῷ ἀποθνήσκει.

7 **oudeis gar hēmōn heautō zē kai oudeis heautō apothnēskei;**

For no one of us to himself lives and no one to himself dies;

חֲכִי אִם-נַחֲיָה נַחֲיָה לְאָדוֹן וְאִם נָמוּת נָמוּת לְאָדוֹן
לְכֵן בֵּין חַיִּים וּבֵין מֵתִים לְאָדוֹן הִנֵּנוּ:

8. **ki 'im-nich'yeh nich'yeh la'Adon w'im namuth namuth la'Adon laken beyn chayim ubeyn methim la'Adon hinenu.**

Rom14:8 for if we live, we shall live to the Adon (Master), or if we die, we shall die to the Adon. Therefore, whether we live or we die, we are to the Adon.

<8> εἴαν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, εἴαν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. εἴαν τε οὖν ζῶμεν εἴαν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.

8 **ean te gar zōmen, tō kyriō zōmen, ean te apothnēskōmen, tō kyriō apothnēskomen.**

For whether we live, to the Master we live, or if we die, to the Master we die.

ean te oun zōmen ean te apothnēskōmen, tou kyriou esmen.

Whether therefore we live or if we die, the Master's we are.

טָכִי בְעֶבּוֹר זֹאת מֵת הַמָּשִׁיחַ (וַיָּקָם) וַיְחִי
לְמַעַן יִהְיֶה אָדוֹן גַּם עַל-הַמֵּתִים גַּם עַל-הַחַיִּים:

9. **ki ba`abur zo'th meth haMashiyach (wayaqam) wayechi l'ma'an yih'yeh 'Adon gam `al-hamethim gam `al-hachayim.**

Rom14:9 For to this end the Mashiyach died, and rose up, and lived, so that He should be Adon (Master) both of the dead and of the living.

<9> εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

9 **eis touto gar Christos apethanen kai ezēsen,**

For this for the Anointed One died and lived,

hina kai nekrōn kai zōntōn kyrieusē.

that both of dead ones and of living ones he might be Master.

יִשְׁאַתָּה מַח-לָךְ כִּי תִדִּין אֶת-אָחִיךָ וּמַח-לָךְ כִּי תְבוֹז
לְאָחִיךָ הֲלֹא כְלָנוּ עֲתִידִים לַעֲמֹד לִפְנֵי כִסֵּא דִין אֱלֹהִים:

10. **w'attah mah-l'ak ki thadin 'eth-'achia'k umah-l'ak ki thabuz l'achia'k halo' kulanu `athidim la'amod liph'ney kise' din 'Elohim.**

Rom14:10 But you, why are you that judge your brother?

Or why are you that you despise your brother?

Not all of us are prepared to stand in the presence of the judgment seat of Elohim.

<10> σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ,

10 sy de ti krineis ton adelphon sou? ē kai sy ti exoutheneis ton adelphon sou?

You and why do judge your brother? Or indeed you why despise your brother?
pantes gar parastēsometha tō bēmati tou theou,
For all we shall stand before the judgment seat of Elohim,

יאֵכִי כְּתוּב חַי-אֲנִי נְאֻם-יְהוָה כִּי לִי תִכְרַע כָּל-בָּרֶךְ
וְכָל-לָשׁוֹן תּוֹדֶה לְאֱלֹהִים:

11. ki kathub chay-‘ani n’um-Yahúwah ki li tik’ra` kal-bere’h
w’kal-lashon todeh l’Elohim.

Rom14:11 For it is written, As I live, says YHWH, Every knee shall bow to Me,
and every tongue shall thank to Elohim.

<11> γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ
καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

11 gegraptai gar, Zō egō, legei kyrios, hoti emoi kampsei pan gony
For it has been written, I live, says YHWH, that to me shall bend every knee
kai pasa glōssa exomologēsetai tō theō.
and every tongue shall confess to Elohim.

יִבְהַנֶּה כָּל-אֶחָד מִמֶּנּוּ עַל-נַפְשׁוֹ יִתֵּן חֶשֶׁבֹן לְאֱלֹהִים:

12. hinneh kal-‘echad mimenu `al-naph’sho yiten chesh’bon l’Elohim.

Rom14:12 Behold, every one of us shall give an account of his soul to Elohim.

<12> ἄρα [οὖν] ἕκαστος ἑμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ θεῷ].

12 ara [oun] hekastos hēmōn peri heautou logon dōsei [tō theō].
So then each one of us concerning himself account shall give to Elohim.

יִגְלֹכֵן אֶל-נָדִין עוֹד אִישׁ אֶת-רֵעֵהוּ כִּי אִם-יְהִי
דִּינָכֶם שְׂלֵא-יִתֵּן אִישׁ לְפָנַי אֶחָיו מִכְשׁוֹל אוֹ מוֹקֵשׁ:

13. laken ‘al-nadin `od ‘ish ‘eth-re`ehu
ki ‘im-zeh y’hi din’kem shel’-yiten ‘ish liph’ney ‘achiu mik’shol ‘o moqesh.

Rom14:13 Therefore let us not judge one another any longer,
but this shall be your judgment that no man shall give
in the presence of his brother a stumbling block or an obstacle.

<13> Μηκέτι οὖν ἀλλήλους κρίνωμεν·
ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

13 Mēketi oun allēlous krinōmen;
No longer therefore one another let us judge;
alla touto krinatē mallon, to mē tithenai proskomma tō adelphō ē skandalon.
but judge this rather, not to put a stumblig block to one’s brother or a trap.

יֵד אֲנִי יִדְעָתִי וּבְרוּר לִי הַדָּבָר בְּאָדוֹן יְהוֹשֻׁעַ כִּי-אֵין
טָמֵא בְּפָנַי עֲצָמוֹ וְרַק-טָמֵא הוּא לְמִי שֶׁיִּחְשְׁבֵנוּ לוֹ לְטָמֵא:

14. ‘ani yada`ti ubarur li hadabar ba’Adon Yahushua`

ki-‘eyn tame’ biph’ney `ats’mo w’raq-tame’ hu’ l’mi sheyach’sh’benu lo l’tame’.

Rom14:14 I know and I am persuaded in the Word of the Adon (Master) **OW** **וְיָדָעְתִּי** that it is not unclean in the presence of its own.

And only the unclean to whom that we regard, to him it is unclean.

<14> οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ

ὅτι οὐδὲν κοινὸν δι’ ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

14 oida kai pepeismai en kyriō Iēsou

I know and have been persuaded in the Master Yahushua

hoti ouden koinon di’ heautou, ei mē tō logizomenō

that nothing is common through itself, except to the one counting

ti koinon einai, ekeinō koinon.

anything common to be, to that man it is common.

טוֹיָאם-יַעֲצֵב אֶחֱיָהּ עַל-דְּבַר מֵאֲכָל חַיִּיךָ וְיָדָעְתִּי
אֶחָוָה אֶל-נָא תֵאבֹד בְּאֲכָלְךָ אֶת-אֲשֶׁר בְּעַדּוֹ מֵת הַמָּשִׁיחַ:

15. w’im-ye`atseb ‘achiake `al-d’bar ma’akal ‘eyn’ak hole’k dere’k ‘achawah
‘al-na’ th’abed b’ak’l’ak ‘eth-‘asher ba`ado meth haMashiyach.

Rom14:15 And if your brother is grieved on the word of food, you are no longer walking the way of love. Do not ruin when you have eaten which the Mashiyach died for him.

<15> εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς·

μὴ τῷ βρώματί σου ἐκείνῳ ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

15 ei gar dia brōma ho adelphos sou lypeitai,

For if because of food your brother is grieved,

ouketi kata agapēn peripateis;

no longer according to love you walk;

mē tō brōmati sou ekeinon apollue hyper hou Christos apethanen.

not by your food that man ruin on behalf of whom the Anointed One died.

מִלְכִּין הִזְהָרוּ פֶּן-יִהְיֶה טוֹבְכֶם לְגִדּוּפִים:

16. laken hizaheru pen-yih’yeh tub’kem l’giduphim.

Rom14:16 Therefore be cautious lest it shall be your good to the blasphemies;

<16> μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

16 mē blasphēmeisthō oun hymōn to agathon.

Let not be spoken against therefore your good.

יִזְכִּי-מַלְכוּת הָאֱלֹהִים אֵינְנָה אֹכִילָה וְשִׁתְיָה
כִּי-צָדִיקָה הִיא וְשָׁלוֹם וְשִׁמְחָה בְּרוּחַ הַקֹּדֶשׁ:

17. ki-mal’kuth ha’Elohim ‘eynenah ‘akilah ush’tiah
ki-ts’daqah hi’ w’shalom w’sim’chah b’Ruach haQodesh.

Rom14:17 for the kingdom of Elohim is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

<17> οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις

ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·

17 ou gar estin hē basileia tou theou brōsis kai posis

For not is the kingdom of Elohim eating and drinking

alla dikaiosynē kai eirēnē kai chara en pneumati hagiō;

but righteous and peace and joy in the Spirit Holy;

יְהוָה עֲבֹד בְּאֵלֶּה אֶת־הַמַּשִּׁיחַ רָצוּי הוּא לְאֱלֹהִים
וּבְחֵן לְאֲנָשִׁים:

18. w'ha`obed ba'eleh 'eth-haMashiyach ratsuy hu' l'Elohim ubachun la'anashim.

Rom14:18 And the one serves the Mashiyach in these and he is well-pleasing to Elohim and approved by men.

<18> ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ
καὶ δόκιμος τοῖς ἀνθρώποις.

18 ho gar en toutō douleuōn tō Christō euarestos tō theō

for the one in this serving the Anointed One is well pleasing to Elohim

kai dokimos tois anthrōpois.

and approved by men.

יְעַתָּה נִרְדָּפָה-נָּא בְּרָכִי שְׁלוֹם
וְאֲשֶׁר נִכּוֹנִן בּוֹ אִישׁ אֶת־רֵעֵהוּ:

19. w'`attah nir'd'phah-na' dar'key shalom wa'asher n'konen bo 'ish 'eth-re`ehu.

Rom14:19 And now I am persecuted the way of peace and in which the building up for one another.

<19> ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

19 ara oun ta tēs eirēnēs diōkōmen

So then the things of peace let us pursue

kai ta tēs oikodomēs tēs eis allēlous.

and the things of building up for one another.

כְּאַל־תַּהְרוֹס אֶת־מַעֲשֵׂה הָאֱלֹהִים עַל־דְּבַר מֵאֲכָל הֵן
הַכֹּל טָהוֹר וְרַע הוּא לְאָדָם אֲשֶׁר יֹאכְלֵנוּ לְמִכְשׁוֹל:

20. 'al-taharos 'eth-ma`aseh ha'Elohim `al-d'bar ma'akal hen hakol tahor
w'ra` hu' la'adam 'asher yo'kalenu l'mik'shol.

Rom14:20 Do not destroy the work of Elohim on the word of food.

Everything indeed is clean but it is evil for the man who eats with stumbling block.

<20> μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ.

πάντα μὲν καθάρᾳ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

20 mē heneken brōmatos katalue to ergon tou theou.

Not for the sake of food destroy the work of Elohim.

panta men kathara, alla kakon tō anthrōpō tō dia proskommatos esthionti.

All things indeed are clean, but evil to the man who by causes stumbling eating.

כא טוב שלא תאכל בשר ולא תשתה יין ולא תעשה דבר
אשר יתנגף בו אחיך והיה לו למכשל ולפוקה:

21. **tob shel'-tho'kal basar w'lo'-thish'teh yayin w'lo'-tha'aseh dabar**
'asher yith'nageph-bo 'achiak w'hayah lo l'mik'shol ul'phuqah.

Rom14:21 It is **good** **not** to **eat** **meat** **nor** to **drink** **wine**, **nor** to **do** **anything**
by **which** your brother stumbles. And he **had** a stumbling block and a poke.

<21> καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον
μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει.

21 kalon to **mē phagein krea mēde piein oinon**

It is **good** **not** to **eat** **flesh** **nor** to **drink** **wine**

mēde en hō ho adelphos sou proskoptei.

nor anything **by** **which** your brother stumbles.

כב אם יש לך אמונה תהי-לך לבדך לפני האלהים
אשרי העשה הכשר בעיניו ואין לבו נקפו:

22. **'im yesh l'ak 'emunah t'hi-l'ak l'bad'ak liph'ney ha'Elohim**
'ash'rey ha'oseh hakasher b'eynayu w'eyn libo noq'pho.

Rom14:22 If you have the **faith**, you shall be **alone** in the presence of **Elohim**.
Blessed is he who does what is fit in his eyes, and his heart is **not** beaten.

<22> σὺ πιστὶν [ἤν] ἔχεις κατὰ σεαυτὸν ἔχει ἐνώπιον τοῦ θεοῦ.
μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

22 sy pistin [hēn] echeis kata seauton eche enōpion tou theou.

You the **faith** **which** have **by** yourself have **before** **Elohim**.

makarios ho **mē** krinōn heauton en hō dokimazei;

Blessed the one **not** judging himself in what he approves;

כג אשר ספק לו באכלו נאשם כי לא עשה מאמונה
וכל הנעשה שלא מאמונה חטא הוא:

23. **wa'asher sapheq lo b'ak'lo ne'sham ki lo'`asah me'emunah**
w'kal-hana'aseh shel' me'emunah chet' hu'.

Rom14:23 But he **who** is doubtful of **eating** is condemned,
because he does **not** do his faith, and **all** that is done **without** faith is **sin**.

<23> ὁ δὲ διακρινόμενος ἐὰν φάγη κατακρίνεται, ὅτι οὐκ ἐκ πίστεως·
πάν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

23 ho **de** diakrinomenos **ean phagē** katakekritai

But the one being doubtful **if** he **eats** has been condemned

hoti ouk ek pisteōs; pan de ho ouk ek pisteōs hamartia estin.

because it is **not** out of **faith**; and **all** which is **not** out of **faith** is **sin**.

Chapter 15

אנחנו התקדים עלינו לשאת חלשות הרבים

וְאַל-נִבְקֵשׁ הַנָּאֵת עֲצָמֵנוּ:

1. wa'anach'nu hachazaqim `aleyenu lase'th chul'shoth haraphim
w'al-n'baqesh hana'ath `ats'menu.

Rom15:1 And we are the strong ones ought to bear the infirmities of the weak
and do not seek pleasure in ourselves.

<15:1> Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν
καὶ μὴ ἑαυτοῖς ἀρέσκειν.

1 Opheilomen de hēmeis hoi dynatoi ta asthenēmata tōn adynatōn bastazein
ought Now we the strong the weaknesses of the ones not strong to bear,
kai mē heautois areskein.
and not ourselves to please.

בְּכִי כָל-אֶחָד מִמֶּנּוּ יִבְקֵשׁ הַנָּאֵת חֲבֵרוֹ לְטוֹב לוֹ לְמַעַן יִתְכַּוֵּן:

2. ki kal-'echad mimenu y'baqesh hana'ath chabero l'tob lo l'ma'an yith'konan.

Rom15:2 For each one of us seek the pleasure of his neighbor for his good,
in order to build him up.

<2> ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.

2 hekastos hēmōn tō plēsion aresketō eis to agathon pros oikodomēn;
Each one of us the neighbor let him please for good with a view to building up;

גַּם הַמָּשִׁיחַ לֹא בִקֵּשׁ הַנָּאֵת עֲצָמוֹ
אֶלָּא כְּכַתוּב חֲרָפוֹת חוֹרְפִיךָ נִפְּלוּ עָלַי:

3. ki gam-haMashiyach lo' biqesh hana'ath `ats'mo
'ela' kakathub cher'poth chor'pheyak naph'lu `alay.

Rom15:3 For even the Mashiyach did not ask the pleasure for Himself,
but as it is written, The reproaches of those who reproached you fell on Me.

<3> καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἠρεσεν.

ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε ἐπέπεσαν ἐπ' ἐμέ.

3 kai gar ho Christos ouch heautō ēresen;
For even the Anointed One not Himself pleased;
alla kathōs gegraptai, Hoi oneidismoι tōn oneidizontōn se epepesan ep' eme.
but as it has been written, the reproaches of the ones reproaching you fell on Me.

דְּכִי כָל-אֲשֶׁר נִכְתָּב מִלְּפָנִים נִכְתָּב לְלִמְדָנוּ
לְמַעַן תִּהְיֶה-לָּנוּ תִקְוָה בְּסִבְלָנוֹת וּבִתְנַחוּמוֹת הַכְּתוּבִים:

4. ki kal-'asher nik'tab mil'phanim nik'tab l'lam'denu
l'ma'an tih'yeh-lanu thiq'wah b'sab'lanuth u b'than'chumoth hak'thubim.

Rom15:4 For whatever was written before was written to teach us,
so that through patience and through the consolation of the Scriptures we might have hope.

<4> ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη,

ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

4 hosa gar proographē, eis tēn hēmeteran didaskalian egraphē,
 For whatever things were written before, for our teaching were written,
 hina dia tēs hypomonēs kai dia tēs paraklēseōs
 that through endurance and through the encouragement
 tōn graphōn tēn elpida echōmen.
 of the Scriptures hope we may have.

הַיְאֱלֹהִי הַסְבִּלָנוּת וְהַנְחָמָה הוּא יִתֵּן וְהִייתֶם כְּלֶכֶם לֵב אֶחָד
 כְּרִצּוֹן הַמְּשִׁיחַ יְהוֹשֻׁעַ:

5. w'Elohey hasab'lanuth w'hanechamah hu' yiten wi'h'yithem kul'kem leb 'echad
 kir'tson haMashiyach Yahushua.

Rom15:5 And the El of patience and consolation shall give,
 and all of you shall be one heart, according to the will of the Mashiyach **וְיִתֵּן**,

<5> ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ
 φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,

5 ho de theos tēs hypomonēs kai tēs paraklēseōs dōē hymin to auto
 Now the El of endurance and encouragement give to you the same thing
 phronein en allēlois kata Christon Iēsoun,
 think among one another according to the Anointed One Yahushua,

וְאֲשֶׁר תִּכְבְּדוּ בְנִפְשׁ אַחַת וּבְכָפָה אֶחָד אֶת־הָאֱלֹהִים
 אָבִי אֲדֹנָיֵנוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:

6. 'asher t'kab'du b'nepfesh 'achath ub'pheh 'echad 'eth-ha'Elohim
 'Abi 'Adoneynu Yahushua haMashiyach.

Rom15:6 that with one mind and with one mouth you may glorify Elohim,
 even the Father of our Adon (Master) **וְיִתֵּן** the Mashiyach.

<6> ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν
 καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

6 hina homothymadon en heni stomati doxazēte ton theon
 that with one accord and with one mouth you may glorify Elohim
 kai patera tou kyriou hēmōn Iēsou Christou.
 and Father of our Master Yahushua the Anointed One.

זֶעֶל-כֵּן קִבְּלוּ-נָא אִישׁ אֶת־אָחִיו
 כַּאֲשֶׁר גַּם-הַמְּשִׁיחַ קִבֵּל אֶתָּנוּ לְכָבוֹד הָאֱלֹהִים:

7. 'al-ken qab'lu-na' 'ish 'eth-'achiu
 ka'asher gam-haMashiyach qibel 'othanu lik'bod ha'Elohim.

Rom15:7 Therefore, receive each other as his brother,
 as the Mashiyach also received us to the glory of Elohim.

<7> Διὸ προσλαμβάνεσθε ἀλλήλους,
 καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.

7 Dio proslambanesthe allēlous,

Wherefore receive one another,
kathōs kai ho Christos proselabeto hymas eis doxan tou theou.
as also the Anointed One received you to the glory of Elohim.

חַוְּאֲנִי אֹמֵר כִּי יְהוֹשֻׁעַ הַמָּשִׁיחַ נוֹלַד לְהִיּוֹת מְשִׁתָּה הַנִּמּוּלִים
לְמַעַן אָמְתוֹ שֶׁל הָאֱלֹהִים לְקַיֵּם אֶת-הַהִבְטָחוֹת אֲשֶׁר לְאֲבוֹת:

8. wa'ani 'omer ki Yahushuà haMashiyach nolad lih'yoth m'shareth hanimolim
l'ma'an 'amito shel ha'Elohim l'qayem 'eth-hahab'tachoth 'asher la'aboth.

Rom15:8 And I say that **Ὁ ὁ Χριστός** the Mashiyach was born to be the servant
of the circumcision for the sake of the truth of Elohim to fulfill the promises
which is given to the fathers,

<8> λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ,
εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,

8 legō gar Christon diakonon gegenēsthai peritomēs

For I say the Anointed One to have become a servant of the circumcision
hyper alētheias theou,
on behalf of the truthfulness of Elohim,
eis to bebaiōsai tas epaggelias tōn paterōn,
so as to confirm the promises of the fathers,

טוֹהֲגוֹיִם הֵמָּה יִכְבְּדוּ אֶת-הָאֱלֹהִים לְמַעַן רַחֲמֵי
כְּכַתוּב עַל-כֵּן אוֹדֶה בְּגוֹיִם וְלִשְׁמַח אֲזַמְרָה:

9. w'hagoyim hemah y'kab'du 'eth-ha'Elohim l'ma'an rachamay
kakathub `al-ken 'od'ak bagoyim ul'shim'ak 'azamerah.

Rom15:9 and they, the gentiles, glorify Elohim for the sake of His mercy,
as it is written, Therefore I shall praise You among the gentiles,
and I shall sing to Your name.

<9> τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται,
Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ.

9 ta de ethnē hyper eleous doxasai ton theon, kathōs gegraptai,

And the gentiles for His mercy to glorify Elohim, as it has been written,
Dia touto exomologēsomai soi en ethnesin
Therefore I shall give praise to You among the gentiles
kai tō onomati sou psalō.
and to Your name I shall sing praise.

יִיאֹמֵר הַרְבֵּינוּ גוֹיִם עִמּוֹ:

10. w'omer har'ninu goyim `amo.

Rom15:10 And again he says, Rejoice, O gentiles, with His people.

<10> καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

10 kai palin legei, Euphranthēte, ethnē, meta tou laou autou.

And again he says, Rejoice, gentiles, with His people.

יֹאמֶר הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֲמִים:

11. w'omer halalu 'eth-Yahúwah kal-goyim shab'chuhu kal-ha'umim.

Rom15:11 And again, says, Praise **יהוה** all you gentiles, and praise Him, all you peoples.

<11> καὶ πάλιν, Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον
καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.

11 kai palin, Aineite, panta ta ethnē, ton kyrion,
And again, praise, all the gentiles YHWH,
kai epainesatōsan auton pantes hoi laoi.
and let praise Him all the peoples.

יְבִישְׁעִיהוּ אָמַר יְהוָה שְׁרֵשׁ יִשְׂרָאֵל

אֲשֶׁר עֲמִיד לְנִשְׂא עַמִּים אֲלֵיו גּוֹיִם יִקְוּ:

12. wiYsha`Yahu 'omer w'hayah shoresh Yishay
'asher `omed lin'si' `amim `elayu goyim y'qauu.

Rom15:12 And again YeshaYahu (Isaiah) says, There shall be a root of Yishay (Jesse), and He who arises to reign over the people, on Him the gentiles shall hope.

<12> καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ
καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

12 kai palin Ēsaías legei, Estai hē hriza tou Iessai
And again Isaiah says, There shall be the root of Jesse
kai ho anistamenos archein ethnōn, ep' autō ethnē elpiousin.
even the one rising up to rule gentiles on Him gentiles shall hope.

יְגִוּאֵלֵהִי הַתִּקְוָה הוּא יְמַלֵּא אֶתְכֶם כָּל־שִׂמְחָה וְשָׁלוֹם בְּאַמוּנָה

לְמַעַן תַּעֲדֹף תִּקְוַתְכֶם בְּגִבּוּרַת רוּחַ הַקֹּדֶשׁ:

13. w'Elohey hatiq'wah hu' y'male' 'eth'kem kal-sim'chah w'shalom ba'emunah
l'ma'an te`daph tiq'wath'kem big'burath Ruach haQodesh.

Rom15:13 And He is the El of hope that fills you with all joy and peace in faith, for you shall abound in hope by the power of the Holy Spirit.

<13> ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν,
εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

13 ho de theos tēs elpidos plērōsai hymas pasēs charas kai eirēnēs en tō pisteuein,
Now may the El of hope fill you with all joy and peace in believing,
eis to perisseuein hymas en tē elpidi en dynamei pneumatos hagiou.
for you to abound in hope by the power of the Spirit Holy.

יְדַוְהֵנָּה אֲחִי מִבְּטָח אָנִי בְּכֶם כִּי מְלֵאִי אֶהְבֵּת חֶסֶד אֲתָם

וּמִמְלָאִים כָּל־דַּעַת וְיִדְעִים לְחֻכֵּיהֶם אִישׁ אֶת־רַעְיָהוּ:

14. w'hinneh 'achay mub'tach 'ani bakem ki m'le'ey 'ahabath chesed 'attem
um'mula'im kal-da'ath w'yod'im l'hokiach 'ish 'eth-re`ehu.

Rom15:14 And, behold, I am persuaded concerning you, my brothers, that you too

are filled of love of kindness, fulfill all knowledge and know how to admonish one another.

<14> Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι
καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως,
δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

14 Pepeismai de, adelphoi mou, kai autos egō peri hymōn hoti

And I have been persuaded, my brothers, even I myself concerning you that
kai autoi mestoi este agathōsynēs, peplērōmenoi pasēs [tēs] gnōseōs,
also yourselves are full of goodness, having been filled with all knowledge,
dynamenoi kai allēlous nouthetein.
being able also one another to admonish.

טו אף-על-פי כן העזתי מעט לכתוב אליכם הנח
והנח כמזכיר אתכם על-פי החסד הנתון לי מאת האלהים:

15. 'aph-`al-pi ken he`az'ti m'`at lik'tob 'aleykem henah
wahrenah k'maz'kir 'eth'kem `al-pi hachesed hanathun li me'eth ha'Elohim.

Rom15:15 Nevertheless, I have written the more boldly to you here and there
as reminding you, according to the grace that was given to me from Elohim,

<15> τολμώτερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμνησκῶν ὑμᾶς
διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ

15 tolmēroteron de egrapsa hymin apo merous hōs epanamimnēskōn hymas

But boldly I wrote to you in part as reminding you
dia tēn charin tēn dotheisan moi hypo tou theou
on account of the grace having been given to me from Elohim

טז להיות משרת יהושע המשיח לגוים ולכהן בבשורת
האלהים למען יהיה קרבן הגוים רצוי ומקדש ברוח הקדש:

16. lih'yoth m'shareth Yahushua haMashiyach lagoyim ul'kahen bib'sorath ha'Elohim
l'ma'an yih'yeh qar'ban hagoyim ratsuy um'qudash b'Ruach haQodesh.

Rom15:16 to be a servant of **וַיְהִי** the Mashiyach to the gentiles,
and to serve in the good news of Elohim,
so that the offering of the gentiles would be acceptable and sanctified by the Holy Spirit.

<16> εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,
ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται
ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.

16 eis to einai me leitourgon Christou Iēsou eis ta ethnē,

for me to be a servant of the Anointed One Yahushua to the gentiles,
hierourgounta to euaggelion tou theou,
administering in sacred service the good news of Elohim,
hina genētai hē prosphora tōn ethnōn euprosdektos,
that may be the offering of the gentiles acceptable,
hēgiasmenē en pneumati hagiō.
having been sanctified by the Spirit Holy.

יִזְעַל-כֵּן יֵשׁ-לִי לְהַתְהַלֵּל בַּמָּשִׁיחַ יְהוֹשֻׁעַ בְּעֲנִינֵי הָאֱלֹהִים:

17. `al-ken yesh-li l'hith'halel baMashiyach Yahushua b'in'y'ney ha'Elohim.

Rom15:17 Therefore I have to boast in the Mashiyach **וּבְיָדִי**
in the matters of Elohim.

<17> ἔχω οὖν [τῇν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν.

17 echō oun [tēn] kauchēsīn en Christō Iēsou ta

I have therefore my boasting in the Anointed One Yahushua
pros ton theon;
as to the things pertaining to Elohim;

יִחַי כִּי לֹא-אֶעֱזֹז פָּנַי לְדַבֵּר דְּבַר זִוְלָתִי אֲשֶׁר עָשָׂה הַמָּשִׁיחַ בְּיָדִי
לְמַעַן הַטּוֹת בְּאִמָּר וּבְמַעֲשֵׂה אֶת-לֵב הַגּוֹיִם לְסוּר לְמִשְׁמַעְתּוֹ:

18. ki lo'-a`ez panay l'daber dabar zulathi 'asher `asah haMashiyach b'yadi
l'ma'an hatoth b'omer ub'ma`aseh 'eth-leb hagoyim lasur l'mish'ma`to.

Rom15:18 For my mouth shall not dare to speak anything
except what the Mashiyach has done by my hand, for the sake of saying
by word and by work, to turn the heart of the gentiles to His senses,

<18> οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατεργάσατο
Χριστὸς δι' ἐμοῦ εἰς ὑπακοήν ἐθνῶν, λόγῳ καὶ ἔργῳ,

18 ou gar tolmēsō ti lalein hōn ou kateirgasato

For not I shall dare anything to speak of the things which did not work out
Christos di' emou eis hypakoēn ethnōn, logō kai ergō,
the Anointed One through me for obedience of gentiles, in word and work,

יֵט בְּגִבּוֹרֶת אֲתוֹת וּמוֹפְתִים

וּבְגִבּוֹרֶת רוּחַ אֱלֹהִים עִד-כִּי מִירוּשָׁלַם וּסְבִיבוֹתֶיהָ

וְעַד לְאֵלִוְרִיקוֹן מְלֵאתִי אֶת-בְּשׂוֹרֶת הַמָּשִׁיחַ:

19. big'burath 'othoth umoph'thim ubig'burath Ruach 'Elohim `ad-ki miY'rushalam
us'bibotheyah w'ad Lilluriqon mile'thi 'eth-b'sorath haMashiyach.

Rom15:19 in the power of signs and wonders, and in the power of the Spirit of Elohim,
so that from Yerushalam and its surroundings
as far as Lilluriqon I have fully preached the good news of the Mashiyach.

<19> ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ].

ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι
τὸ εὐαγγέλιον τοῦ Χριστοῦ,

19 en dýnamei sēmeiōn kai teratōn, en dýnamei pneumatōs [theou];

by power of signs and wonders, by power of the Spirit of Elohim;

hōste me apo Ierousalēm kai kyklō mechri tou Illyrikou

so as for me, from Jerusalem and around unto Illyricum,

peplērōkenai to euaggelion tou Christou,

I have fully proclaimed the good news of the Anointed One,

כְּבִהְשִׁתִּי לִי לְהַגִּיד אֶת־הַבְּשׂוּרָה לֹא בַּמְקוֹמוֹת אֲשֶׁר־נָשָׂא
כָּבֶר נִקְרָא שֵׁם הַמָּשִׁיחַ שָׁלֹא אֶבְנֶה עַל־יְסוֹד אֲחֵרִים:

20. b'hish'tad'li l'hagid 'eth-hab'sorah lo' bim'qomoth 'asher-sham k'bar niq'ra' shem
haMashiyach shel' 'eb'neh `al-y'sod 'acherim.

Rom15:20 When I have strived to preach the good news, not in the places
where the name of the Mashiyach was already called there,
that I should not build on another man's foundation.

<20> οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός,
ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,

20 houtōs de philotimoumenon euaggelizesthai ouch hopou ōnomasthē Christos,
and so aspiring to preach the good news not where the Anointed One was named,
hina mē ep' allotrion themelion oikodomō,
that not on another's foundation might build,

כֹּאֲלֹא כְּתוּב אֲשֶׁר לֹא־סֵפֶר לָהֶם רָאוּ
וְאֲשֶׁר לֹא־שָׁמְעוּ הַתְּבוֹנָנִי:

21. 'ela' kakathub 'asher lo'-supar lahem ra'u wa'asher lo'-sham'u hith'bonanu.

Rom15:21 but as it is written, To whom it was not announced concerning Him,
they shall see, and those that have not heard shall understand.

<21> ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὥσονται,
καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

21 alla kathōs gegraptai, Hois ouk anēggele
but as it has been written, The ones to whom it was not announced
peri autou opsontai, kai hoi ouk akēkoasin synēsousin.
concerning Him shall see; and the ones who have not heard shall understand.

כִּבְיָהוּא הַדָּבָר אֲשֶׁר־בְּגִלְלוֹ נִעְצָרְתִּי פַעַם וּשְׁתַּיִם מִבּוֹא אֵלֵיכֶם:

22. w'hu' hadabar 'asher-big'lalo ne'etsar'ti pa'am ush'tayim mibo' 'aleykem.

Rom15:22 For the word that is from the scroll also I have been hindered two times
from coming to you;

<22> Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.

22 Dio kai enekoptomēn ta polla tou elthein pros hymas;
Therefore also I was being hindered greatly to come to you;

כִּגְאָבֵל עֲתָה שְׂאִין־לִי עוֹד מְקוֹם בְּגִלְלוֹת הָאֵלֶּה
וְאֲנִי נִכְסָף לָבוֹא אֵלֵיכֶם זֶה שָׁנִים רַבּוֹת:

23. 'abal `attah she'eyn-li `od maqom bag'liloth ha'eleh
wa'ani nik'saph labo' 'aleykem zeh shanim rabboth.

Rom15:23 but now that I have no more place in these regions,
and I longed to come to you for these many years,

<23> νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις,

ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν,
23 nyni de mēketi topon echōn en tois klimasi toutois,
but now no longer having a place in these regions,
epipothian de echōn tou elthein pros hymas apo pollōn etōn,
a desire but having to come to you for several years,

כּד אָבּוּא אַלִּיכֶם בְּלִכְתִּי לְאַסְפִּמְיָא כִּי מְקִנְהָ אָנֹכִי לְרֵאוּתְכֶם
בְּעֶבְרִי וְאַתֶּם תִּשְׁלַחוּנִי שָׁמָּה וְאַשְׁבְּעָה מֵעַט מִכֶּם בְּרֵאשׁוּנָה:

24. 'abo' 'aleykem b'lek'ti l'ls'pam'ya' ki m'qaueh 'anoki lir'oth'kem b'ab'ri
w'attem t'shal'chuni shamah w'es'b'ah m'at mikem bari'shonah.

Rom15:24 I shall come to you as I go to Ispamyia (Spain), for I hope to see you in my past,
and you shall send me there, and I may be filled with a few of you for the first time.

<24> ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς
καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

24 hōs an poreuōmai eis tēn Spanian; elpizō gar diaporeuomenos
whenever I take a journey to Spain; for I am hoping while traveling through
theasasthai hymas kai hyph' hymōn propemphthēnai ekei ean hymōn prōton
to see you and by you to be sent onward from there if with you first
apo merous emplēsthō.
in part I may be filled.

כּה אָמְנָם עֲתָה אֵלֶכָה יְרוּשָׁלַיִמָּה לְעֶזְרוֹר לְקְדוּשִׁים:

25. 'am'nam `attah 'el'kah Y'rushalay'mah la`azor laq'doshim.

Rom15:25 Truly now, I go unto Yerushalam to help the sanctified ones.

<25> νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις.

25 nyni de poreuomai eis Ierousalēm diakonōn tois hagiois.
But now I am going to Jerusalem ministering to the sanctified ones.

כּו כִּי מְקִדּוֹנְיָא וְאַכְיָא הוֹאִילוּ לְתָרַם תִּירוּמָּה
לְאַבְיוֹנֵי הַקְּדוּשִׁים אֲשֶׁר בִּירוּשָׁלַם:

26. ki Maq'don'ya' wa'Akaya' ho'ilu lith'rom t'rumah
l'eb'yoney haq'doshim 'asher biYrushalam.

Rom15:26 For Maqedonya and Akaya have been pleased to contribute contribution
for the poor of the sanctified ones who were in Yerushalam.

<26> εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι
εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.

26 eudokēsan gar Makedonia kai Achaia koinōnian tina poiēsasthai
were pleased for Macedonia and Achaia contribution some to make
eis tous ptōchous tōn hagiōn tōn en Ierousalēm.
for the poor of the sanctified ones in Jerusalem.

כּז כִּי הוֹאִילוּ וְאַף-מִתְּחִבִּים הֵם לָהֶם הִנָּה

לְגוֹיִם הָיָה חֵלֶק בְּדִבְרֵי הָרוּחַ אֲשֶׁר לָהֶם
וְהָלֹא עָלֵיהֶם לְתַמָּכֶם גַּם בְּדִבְרֵי הַגּוֹיִף:

27. **ki ho'ilu w'aph-m'chuyabim hem lahem hinneh lagoyim hayah cheleq b'dib'rey haruach 'asher lahem wahalo' `aleyhem l'tham'kam gam b'dib'rey haguph.**

Rom15:27 For they were pleased, and even they owe them, behold, to the gentiles, and they were partakers of the spiritual words which were to them their duty is also to serve them in the carnal things.

<27> εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

27 **eudokēsan gar kai opheiletai eisin autōn;**

For they were pleased and debtors they are of them;

ei gar tois pneumatikois autōn ekoinōnēsan ta ethnē, opheilousin

for if in the spiritual things of them shared the gentiles, they ought

kai en tois sarkikois leitourgēsai autois.

also in the material things to give service to them.

כַּח לָכֵן כְּשֶׁנִּמְרָתִי אֶת־זֹאת

וְחַתְמָתִי לָהֶם הַפְּרִי הַזֶּה אֲזֵ אֶעֱבְרָה דֶּרֶךְ אֶרְצְכֶם לְאִסְפָּמְיָא:

28. **laken k'shegamar'ti 'eth-zo'th**

w'chatham'ti lahem hap'ri hazeh 'az 'e'b'rah dere'k 'ar'ts'kem l'Is'pam'ya'.

Rom15:28 Therefore, when I finished this, and have sealed to them this fruit, so I shall pass on by the way of your land to Ispamya.

<28> τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν·

28 **touto oun epitelesas kai sphragisamenos autois ton karpon touton,**

This therefore having completed and having sealed to them this fruit,

apeleusomai di' hymōn eis Spanian;

I shall go through you to Spain.

כַּט וְיִדְעֶ אֲנֹכִי כִּי בָבְאִי אֲלֵיכֶם אָבוּא

בְּמָלֵא בְּרַכְתָּהּ שֶׁל-בְּשׂוֹרַת הַמָּשִׁיחַ:

29. **w'yode`a 'anoki ki b'bo'i 'aleykem 'abo'**

bim'lo' bir'kathah shel-b'sorath haMashiyach.

Rom15:29 I know that when I come to you, I shall come in the fullness of the blessing of the good news of the Mashiyach.

<29> οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρῳματι εὐλογίας Χριστοῦ ἐλεύσομαι.

29 **oida de hoti erchomenos pros hymas**

And I know that coming to you

en plērōmati eulogias Christou eleusomai.

in the fullness of the blessing of the Anointed One I shall come.

לִוְאֲנִי מְעֹרֵר אֶתְכֶם אַחִי בְּאֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ

וּבְאַהֲבַת הַרוּחַ לְהִתְחַזֵּק עִמִּי בְּהַעֲתִירְכֶם בְּעֲדִי אֶל-הָאֱלֹהִים:

30. wa'ani m'orer 'eth'kem 'achay ba'Adoneynu Yahushua haMashiyach
ub'ahabath haruach l'hith'chazeq imi b'ha'tir'kem ba'adi 'el-ha'Elohim.

Rom15:30 Now I urge you, brothers, by our Adon (Master) **OW** the Mashiyach
and in the love of the Spirit, to strive together with me in your prayers
to Elohim for me,

<30> Παρακαλῶ δὲ ὑμᾶς[, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι
ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,

30 Parakalō de hymas[, adelphoi,] dia tou kyriou hēmōn Iēsou Christou
Now I urge you, brothers through our Master Yahushua the Anointed One
kai dia tēs agapēs tou pneumatos synagōnisasthai moi
and through the love of the Spirit to strive together with me
en tais proseuchais hyper emou pros ton theon,
in your prayers on behalf of me before Elohim,

לֹא לְמַעַן אֲשֶׁר אֲנִצֵּל מִהַסּוֹרָרִים בְּאַרְצָן יְהוּדָה
וְיַעֲרֹב עַל-הַקְדוּשִׁים שְׁמוֹנִשִּׁי לְשֵׁם יְרוּשָׁלַם:

31. l'ma'an 'asher 'enatsel mehasorarim b'erets Yahudah
w'ye'erab al-haq'doshim shimushi l'shem Y'rushalayim.

Rom15:31 for the sake of that I may be rescued from those who are disobedient
in the land of Yahudah, and that my service for the name of Yerushalam
may be accepted by the sanctified ones.

<31> ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ
καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται,

31 hina hrysthō apo tōn apeithountōn en tē Ioudaia
that I may be rescued from the ones disobeying in Judea
kai hē diakonia mou hē eis Ierousalēm euprosdektos tois hagiois genētai,
and my service for Jerusalem acceptable to the sanctified ones may be.

לְבִיאֲשֶׁר אָבוֹא אֵלֵיכֶם בְּשִׂמְחָה בְּרִצּוֹן אֱלֹהִים וְאֲנַפֵּשׁ עִמָּכֶם:

32. wa'asher 'abo' 'aleykem b'sim'chah bir'tson 'Elohim w'enaphesh imakem.

Rom15:32 that I may come to you with joy through the will of Elohim,
and may be refreshed with you.

<32> ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

32 hina en chara elthōn pros hymas dia thelēmatos theou synanapausōmai hymin.
that in joy having coming to you through the will of Elohim I may rest with you.

לְגִּוְאַלְהֵי הַשְּׁלוֹם עִם-כָּלְכֶם אָמֵן:

33. w'Elohey hashalom im-kul'kem 'Amen.

Rom15:33 Now the El of peace be with you all. Amen.

<33> ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

Chapter 16

אִיהֲנִי מְזַכֵּיר לָכֶם לְטוֹב אֶת־פּוּבִי אֲחוֹתִינוּ
שֶׁהִיא מְשַׁמֶּשֶׁת הַקִּהְלָה אֲשֶׁר בְּקִנְקְרַי:

1. w'hin'ni maz'kir lakem l'tob 'eth-Pubi 'achotheynu shehi'
m'shamesheth haq'hilah 'asher b'Qan'k'ray.

Rom16:1 And I hereby commend to you to the good of our sister Pubi,
that she is a servant of the assembly which is at Qankray,

<16:1> Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν
[καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,

1 Synistēmi de hymin Phoibēn tēn adelphēn hēmōn, ousan
Now I commend to you Phoebe our sister, being

[kai] diakonon tēs ekklēsiās tēs en Kegchreais,
also a deacon of the assembly in Cenchrea,

בְּאֲשֶׁר תִּקְבְּלוּהָ בְּאֲדֹנֵינוּ כָּרְאֵי לְקְדוּשִׁים וְתִתְמְכוּ בָּהּ לְכֹל
אֲשֶׁר־תִּצְטָרֶךְ לָכֶם כִּי־גַם־הִיא הִיְתָה עֹזֶרֶת לְרַבִּים וְגַם לְנַפְשִׁי:
2. 'asher t'qab'luah ba'Adoneynu kara'uy laq'doshim w'thith'm'ku bah l'kol
'asher-tits'tare'k lakem ki-gam-hi' hay'thah `ozereh larabbim w'gam l'naph'shi.

Rom16:2 that you receive her in our Adon (Master) as worthy of the sanctified ones,
and you shall support her in whatever she may need of you.
For she too has been a helper of many, and also of my soul.

<2> ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων
καὶ παραστήτε αὐτὴ ἐν ᾧ ἂν ὑμῶν χρῆζῃ πράγματι·
καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

2 hina autēn prosdexēsthe en kyriō axiōs tōn hagiōn
that you may receive her in the Master as befits the holy ones
kai parastēte autē en hō an hymōn chrēzē pragmati;
and may stand by her in whatever of you she may need matter;
kai gar autē prostatis pollōn egenēthē kai emou autou.
for indeed she a helper of many became and of myself.

גִּשְׁאָלוּ לְשָׁלוֹם פְּרִיסְקָלָא
וְעִקִּילָס שֶׁהֵם חֲבֵרֵי בְּעִבְדוֹת הַמְּשִׁיחַ יְהוֹשֻׁעַ:

3. sha'alu lish'lom P'ris'q'la'
wa`Aqilas shehem chaberay ba`abodath haMashiyach Yahushuà.

Rom16:3 Ask for peace of Prisqla and Aqilas, that they are my fellow workers
in the Mashiyach Ow^{אָו},

<3> Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ,
3 Aspasasthe Priskan kai Akylan tous synergous mou en Christō Iēsou,

דַּאֲשֶׁר נָתַנּוּ אֶת-צַוְאָרָם בְּעַד נַפְשִׁי וְלֹא-אֲנִי לְבַדִּי אוֹדָה לָהֶם
כִּי גַם-כָּל-קְהֵלוֹת הַגּוֹיִם וְגַם לְקְהֵלָה בְּבֵיתָם תִּשְׁאַלּוּ לְשָׁלוֹם:

4. 'asher nath'nu 'eth-tsaua'ram b'ad naph'shi w'lo'-'ani l'badi 'odeh lahem
ki gam-kal-q'hiloth hagoyim w'gam laq'hilah b'beytham tish'alu l'shalom.

Rom16:4 who have given their necks for my soul and not for me alone, I shall thank them,
but also all the assemblies of the gentiles and also to the assemblies
in their houses shall seek for peace,

<4> οἷτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν,
οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,

4 hoitines hyper tēs psychēs mou ton heautōn trachēlon hypethēkan,
who on behalf of my life their own necks risked,

hois ouk egō monos eucharistō alla kai pasai hai ekklēsiai tōn ethnōn,
to whom not I only give thanks but also all the assemblies of the gentiles,

הַשְׁאַלּוּ לְשָׁלוֹם אֶפִּינְטוֹס חֲבִיבִי שֶׁהוּא רֵאשִׁית אֲסִיָּא לַמָּשִׁיחַ:

5. sha'alu lish'lom 'Apeyn'tos chabibi shehu re'shith 'As'ya' laMashiyach.

Rom16:5 ask for peace of Apeyntos, my beloved,
that he is the first-fruits of Asya to the Mashiyach.

<5> καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου,
ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

5 kai tēn kat' oikon autōn ekklēsian. aspasasthe Epaineton ton agapēton mou,
and greet in their house assembly. Greet Epauetus my beloved,

hos estin aparchē tēs Asias eis Christon.

who is firstfruit of Asia for the Anointed One.

וַשְׁאַלּוּ לְשָׁלוֹם מִרְיָם שֶׁעָמְלָה עָמַל רַב בְּעַבְדִּיכֶם:

6. sha'alu lish'lom Mir'yam she'am'lah `amal rab ba`abur'hem.

Rom16:6 Ask for peace of Miryam, who worked much labor for you.

<6> ἀσπάσασθε Μαρίαν, ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

6 aspasasthe Marian, hētis polla ekopiasen eis hymas.

Greet Mary, who greatly labored for you.

וַשְׁאַלּוּ לְשָׁלוֹם אַנְדְּרוֹנִיקוֹס וַיּוֹנָס קְרוֹבִי וְאַשֶׁר הָיוּ
אֲסוּרִים אִתִּי וְלָהֶם שֵׁם בְּנִשְׁלִיחִים וּלְפָנַי הָיוּ בַּמָּשִׁיחַ:

7. sha'alu lish'lom 'An'd'roniqos w'Yun'yas q'robay
wa'asher hayu 'asurim 'iti w'lahem shem bash'lichim ul'phanay hayu baMashiyach.

Rom16:7 Ask for peace of Androniqos and Yunyas, my kinsmen
who are my ethical prisoners, and they were there among the apostles
and have been in the Mashiyach before me.

<7> ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου

καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,
οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

7 **aspasasthe Andronikon kai Iounian tous syggeneis mou kai synaichmalōtous mou,**
Greet Andronicus and Junia my kinsmen and my fellow-prisoners,
hoitines eisin episēmoi en tois apostolois,
who are notably among the apostles,
hoi kai pro emou gegonan en Christō.
who also before me have been in the Mashiyach.

חַשְׁאָלוּ לְשָׁלוֹם אִמְפִּלְיָאס חַבִּיבִי בְּאֲדֹנֵינוּ:

8. **sha'alu lish'lom 'Am'p'li'as chabibi ba'Adoneynu.**

Rom16:8 Ask for peace of Amplias, my beloved in our Adon (Master).

⟨8⟩ ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.

8 **aspasasthe Ampliaton ton agapēton mou en kyriō.**
Greet Ampliatus my beloved in the Master.

טַשְׁאָלוּ לְשָׁלוֹם אוּרְבָּנוֹס חֲבֵרֵנוּ בְּעִבְדַּת הַמָּשִׁיחַ
וְלְשָׁלוֹם אֶסְטָכִיס חַבִּיבִי:

9. **sha'alu lish'lom 'Ur'banos chaberenu ba`abodath haMashiyach**
w'lish'lom 'is'takis chabibi.

Rom16:9 Ask for peace of Urbanos, our fellow worker in the Mashiyach,
and for peace of Stakis my beloved.

⟨9⟩ ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ
καὶ Στάχυν τὸν ἀγαπητόν μου.

9 **aspasasthe Ourbanon ton synergon hēmōn en Christō kai Stachyn ton agapēton mou.**
Greet Urbanus our co-worker in the Anointed One and Stachys my beloved.

יִשְׁאָלוּ לְשָׁלוֹם אֶפֶלִיס הַבָּחוּן בַּמָּשִׁיחַ
שְׁאָלוּ לְשָׁלוֹם בְּנֵי-בֵיתוֹ שֶׁל-אַרִּיסְטוֹבְלוֹס:

10. **sha'alu lish'lom 'Apallis habachun baMashiyach**
sha'alu lish'lom b'ney-beytho shel-'Aris'tob'los.

Rom16:10 Ask for peace of Apallis, the approved one in the Mashiyach.
Ask for peace of the sons of the house of Aristoblos.

⟨10⟩ ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.
ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

10 **aspasasthe Apellēn ton dokimon en Christō.**
Greet Apelles the approved one in the Anointed One.
aspasasthe tous ek tōn Aristoboulou.
Greet the ones of the household of Artistobulus.

יֵאֲשָׁאוּ לְשָׁלוֹם הוֹרֹדִיּוֹן קְרוֹבִי

שְׁאַלוּ לְשָׁלוֹם בְּנֵי-בֵיתוֹ שֶׁל-נַרְקִיסוֹס אֲשֶׁר-הֵם בְּאֶדְנֵינוּ:

11. sha'alu lish'lom Horodion q'robi

sha'alu lish'lom b'ney-beytho shel-Nar'qisos 'asher-hem ba'Adoneynu.

Rom16:11 Ask for peace of Horodion, my kinsman.

Ask for peace of the sons of the house of Narqisos, that they are in our Adon (Master).

<11> ἀσπάσασθε Ἡρωδίωνα τὸν συγγενὴ μου.

ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.

11 aspasasthe Hērōdiōna ton syggenē mou.

Greet Herodion my kinsman.

aspasasthe tous ek tōn Narkissou tous ontas en kyriō.

Greet the ones of the household of Narcissus the ones being in the Master.

יִבְשָׁאוּ לְשָׁלוֹם טְרופֵינָה וְטְרוֹפָסָה הָעֹמְלוֹת בְּאֶדְנֵינוּ

שְׁאַלוּ לְשָׁלוֹם פָּרְסִיס הַחֲבִיבָה שֶׁעֲמָלָה עִמָּל רַב בְּאֶדְנֵינוּ:

12. sha'alu lish'lom T'rupheynah uT'ruphasah ha'ameloth ba'Adoneynu

sha'alu lish'lom Par'sis hachabibah she'am'lah `amal rab ba'Adoneynu.

Rom16:12 Ask for peace of Trupheynah and Truphasah, workers in our Adon (Master).

Ask for peace of Parsis the beloved, who has laboured much labor in our Adon.

<12> ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.

ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

12 aspasasthe Tryphainan kai Tryphōsan tas kopiōsas en kyriō.

Greet Tryphaena and Tryphosa the ones laboring in the Master.

aspasasthe Persida tēn agapētēn, hētis polla ekopiasen en kyriō.

Greet Persis the beloved, who greatly labored in the Master.

יִבְשָׁאוּ לְשָׁלוֹם רוּפּוֹס הַנִּבְחָר בְּאֶדְנֵינוּ

וְלְשָׁלוֹם אִמּוֹ שֶׁחַיָּא כְּאֵם לִי:

13. sha'alu lish'lom Ruphos hanib'char ba'Adoneynu w'lish'lom 'imo shehi' k'em li.

Rom16:13 Ask for peace of Ruphos, a chosen one in our Adon,

and for peace of his mother that she is like to me.

<13> ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

13 aspasasthe Hrouphon ton eklekton en kyriō kai tēn mētera autou kai emou.

Greet Rufus the chosen one in the Master and the mother of him and of me.

יִדְשָׁאוּ לְשָׁלוֹם אָסוּנְקְרִיטוֹס וּפְלֵיגוֹן וְהֶרְמִס וְהָאֲחִים אֲשֶׁר אִתָּם:

וְהֶרְמִיס וְהָאֲחִים אֲשֶׁר אִתָּם:

14. sha'alu lish'lom 'Asun'q'ritos uPh'leygon w'Her'mas uPhat'robas

w'Her'mis w'ha'achim 'asher 'itam.

Rom16:14 Ask for peace of Asunqritos, Phleygon, Hermes, Phatrobas,

Hermis and the brothers who were with them.

<14> ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν

καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

14 aspasasthe Asyngkriton, Phlegonta, Hermēn, Patroban, Herman,
Greet Asyncritus, Phlegon, Hermes, Patrobsa, Hermas,
kai tous syn autois adelphous.
and the with them brothers.

טוּשְׂאָלוּ לְשָׁלוֹם פִּילּוֹלוֹגוֹס וְיֹוּלְיָא נִרְוָס
וְאֶחָתוֹ וְאִלּוּמְפָס וְכָל-הַקְדוֹשִׁים אֲשֶׁר אִתָּם:

15. sha'alu lish'om Pilologos w'Yul'ya' Nir'was
wa'achotho w'Olum'pas w'kal-haq'doshim 'asher 'itam.

Rom16:15 Ask for peace of Philologos and Yulya, Nerwas and his sister, and Olympas,
and all the sanctified ones who are with them.

<15> ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ,
καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

15 aspasasthe Philologon kai Ioulia, Nērea kai tēn adelphēn autou,
Greet Philologus and Julia, Nereus and his sister,
kai Olympan, kai tous syn autois pantas hagiuous.
and Olympas, and the with them all sanctified ones.

טוּשְׂאָלוּ אֶחָד לְרֵעֵהוּ לְשָׁלוֹם בְּנִשְׂיָקָה הַקְדוֹשָׁה
קְהֵלוֹת הַמְּשִׁיחַ שְׂאֵלוֹת לְשָׁלוֹמָם:

16. sha'alu 'ish l're'ehu l'shalom ban'shiqah haq'doshah
q'hiloth haMashiyach sho'alothe lish'om'kem.

Rom16:16 Ask one another for peace with a holy kiss.
The assemblies of the Mashiyach ask for peace of you.

<16> Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

16 Aspasasthe allēlous en philēmati hagiō.
Greet one another with a holy kiss.
Aspazontai hymas hai ekklēsiai pasai tou Christou.
Greet you the assemblies all of the Anointed One.

יִזְאָנִי מִזְהִיר אֶתְכֶם אֶחָד לְשׁוֹם פְּנִיכֶם בְּמִשְׁלָחִי מִדָּנִים
וּמִכְשׁוּלִים שֶׁלֹּא כִלְקַח אֲשֶׁר לְמִדְתָּם וְסוּרוֹ מֵהֶם:

17. wa'ani maz'hir 'eth'kem 'achay lasum p'neykem bim'shal'chey m'danim
umik'sholim shel' kaleqach 'asher l'mad'tem w'suru mehem.

Rom16:17 Now I urge you, my brothers, to watch out your presence
for those who cause divisions and stumblings and obstacles that are not as the teaching
which you learned, and walked away from them.

<17> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα
παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν.

17 Parakalō de hymas, adelphoi, skopein tous tas dichostasias

Now I urge you, brothers to watch the ones the divisions
kai ta skandala para tēn didachēn hēn hymeis emathete poiountas,
and the obstacles against the teaching which you learned making,
kai ekklinete ap' autōn;
and turn away from them;

יח כי אנשים כאלה אינם עבדים את-אדנינו
יהושע המשיח כי אם-את-כרשם ובאמרי נעם
ושפת חלקות יתעו את-לב הפתאים:

18. ki 'anashim ka'eleh 'eynam `ob'dim 'eth-'Adoneynu Yahushuà haMashiyach
ki 'im-'eth-k'eresam ub'im'rey no'am us'phath chalaqoth yath`u 'eth-leb hap'tha'im.

Rom16:18 For such men are not servants to our Adon (Master) Ow^{אָו} the Mashiyach
but their own belly, and by smooth words and flattery speech
they deceive the hearts of the simple.

<18> οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ,
καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

18 hoi gar toioutoi tō kyriō hēmōn Christō ou douleuousin alla tē heautōn koiliā,
for such men our Master, the Anointed One do not serve but their own belly,
kai dia tēs chrēstologias kai eulogias exapatōsin tas kardias tōn akakōn.
and through smooth speech and praise deceive the hearts of the simple.

יט כי משמעתכם נודעת לכל לכן אני שמח עליכם
אבל רצוני שתהיו חכמים להטיב ותמימים לבלתי הרע:

19. ki mish'ma`'t'kem noda'ath lakol laken 'ani sameach `aleykem
'abal r'tsoni shetih'yu chakamim l'hetib uth'mimim l'bil'ti hare'a.

Rom16:19 For your obedience has reached to all. Therefore, I rejoice concerning you,
but I want you that you be wise as to what is good and innocent other than what is evil.

<19> ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω,
θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

19 hē gar hymōn hypakoē eis pantas aphiketo; eph' hymin oun chairō,
For news of your obedience to all men reached; concerning you therefore I rejoice,
thelō de hymas sophous einai eis to agathon, akeraious de eis to kakon.
but I want you wise to be to the good, and pure to the evil.

כואלהי השלום הוא ירכא את-השטן במהרה תחת רגליכם
חסד אדנינו יהושע המשיח עמכם:

20. w'Elohey hashalom hu' y'dake' 'eth-hasatan bim'herah tachath rag'leykem
chesed 'Adoneynu Yahushuà haMashiyach `imakem.

Rom16:20 The El of peace shall crush hasatan under your feet shortly.
The grace of our Adon (Master) Ow^{אָו} the Mashiyach be with you.

<20> ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

20 ho de theos tēs eirēnēs syntripsei ton **Satanan** hypo tous podas hymōn en tachei.

Now the **El** of **peace** shall **crush Satan** under your feet **soon**.

hē charis tou kyriou hēmōn Iēsou meth' hymōn.

The **grace** of **our Master Yahushua** be **with you**.

כא טימותיוס חבֿרי וְלוֹקִיּוֹס וְיִסּוֹן
וְסוֹסִיפָטְרוֹס קְרוֹבִי שְׁאַלִים לְשְׁלוֹמְכֶם:

21. **Timothios** chaberi w'**Luq'yos** w'**Yason** w'**Sos'pat'ros q'robay sho'alim lish'lom'kem**.

Rom16:21 **Timothios** my fellow worker **ask for your peace**,
and so do **Luqyos** and **Yason** and **Sosipatros**, **my kinsmen**.

⟨21⟩ Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου
καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

21 **Aspazetai hymas Timotheos** ho synergos mou

Greets you Timothy my co-worker,

kai **Loukios** kai **Iasōn** kai **Sōsipatros** hoi syggeneis mou.

and **Lucius** and **Jason** and **Sosipater** my kinsmen.

כב אָני טרֿטיוס הַכוֹתֵב אֶת-הָאַנְרֶת הַזֹּאת
שְׁאַל לְשְׁלוֹמְכֶם בְּאֲדֹנֵינוּ:

22. **'ani Tar'tios hakotheb 'eth-ha'igereth hazo'th sho'el lish'lom'kem ba'Adoneynu**.

Rom16:22 I, **Tertius**, **who write this letter**, **ask for your peace in our Adon**.

⟨22⟩ ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.

22 **aspazomai hymas egō Tertios** ho grapsas tēn epistolēn en kyriō.

Greet you I Tertius the one having written the epistle in the Master.

כג גָּיוֹס הַמְּאַרֵּחַ אוֹתִי וְאֶת כָּל-הַקְּהָלָה שְׁאַל לְשְׁלוֹמְכֶם
אַרְסְטוֹס סֵכֵן הָעִיר וְקוֹרְטוֹס אֲחִינוּ שְׁאַלִים לְשְׁלוֹמְכֶם:

23. **Gayos ham'areach 'othi w'eth kal-haq'hilah sho'el lish'lom'kem 'Aras'tos soken**
ha'ir uQ'war'tos 'achinu sho'alim lish'lom'kem.

Rom16:23 **Gayos**, the **host** to me and to the whole assembly, **ask for your peace**.

Arastos, the city **treasurer** **ask for your peace**, and **Quartos**, the brother.

⟨23⟩ ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

ἀσπάζεται ὑμᾶς Ἑραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

23 **aspazetai hymas Gaios** ho xenos mou kai holēs tēs ekklēsiās.

Greets you Gaius my host and all the assembly.

aspazetai hymas Erastos ho oikonomos tēs poleōs kai **Kouartos** ho adelphos.

Greets you Erastus the treasurer of the city and Quartus the brother.

כד חֶסֶד אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ עִם-כֻּלְכֶם אָמֵן:

24. **chesed 'Adoneynu Yahushua haMashiyach 'im-kul'kem 'Amen**.

Rom16:24 [The **grace** of **our Adon** (Master) **OWYH** the **Mashiyach** be

with you all. Amen.]

<24> Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν ἀμήν.

24 Ē charis tou kuriou ēmōn Iēson Christon meta pantēn umēn amēn.

The grace of our Master, Yahushua the Anointed One, with all you. Amen.

כה־אֲשֶׁר יָכֹל לְחַזֵּק אֶתְכֶם בְּבִשׁוּרָתִי וּבְקִרְיָאתָהּ הַחֹשֶׁעַ הַמְּשִׁיחַ
בְּפִי גִלּוּי הַסּוֹד אֲשֶׁר-הָיָה מְכֻסָּה מִימֹת עוֹלָם:

25. wa'asher yakol l'chazeq 'eth'kem kib'sorathi w'kiq'ri'ath Yahushua haMashiyach
k'phi giluy hasod 'asher-hayah m'kuseh mimoth `olam.

Rom16:25 And to Him who is able to establish you according to my good news
and according to the preaching of **Ὁ ὡς** the Mashiyach, according to the revelation
of the secret which was covered from the ancient times,

[<25> Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα
Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

[25 Tō de dynamenō hymas stērixai kata to euangelion mou

Now to the one being able to establish you according to my good news

kai to kērygma Iēsou Christou, kata apokaluuin

and the proclamation of Yahushua the Anointed One, according to the revelation

mystēriou chronois aiōniois sesigēmenou,

of the mystery in times eternal having been kept secret,

כּוֹנֵעָהּ נִתְפָּרֵס וְנוֹדָע עַל-יְדֵי כִתְבֵי הַנְּבִיאִים בְּמִצְוַת
אֱלֹהֵי עוֹלָם לְכָל הַגּוֹיִם לְהִבְיָאָם לְמִשְׁמַעַת הָאֱמוּנָה:

26. w'`attah nith'par'sem w'noda`al-y'dey kith'bey han'bi'im

k'mits'wath 'Elohey `olam l'kal hagoyim lahabi'am l'mish'ma'ath ha'emunah.

Rom16:26 but now was manifested, and known by means of the writings of the prophets,
according to the commandment of the El of eternity,
to all the nations, leading to obedience of faith;

<26> φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν
τοῦ αἰωνίου θεοῦ εἰς ὑπακοήν πείστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

26 phanerōthentos de nyn dia te graphōn prophētikōn

manifested but now and through prophetic Scriptures

kat' epitagēn tou aiōniou theou eis hypakoēn pisteōs

according to a command of the eternal Elohim for obedience of faith

eis panta ta ethnē gnōristhentos,

to all the gentiles having been made known,

כּוֹנֵנֵי הָאֱלֹהִים הֶחָכָם הָאֶחָד לוֹ הַכְּבוֹד
בְּהַחֲשֹׁעַ הַמְּשִׁיחַ לְעוֹלָמִים אָמֵן:

27. ha'Elohim hechakam ha'echad lo hakabod

b'Yahushua haMashiyach l'`olamim 'Amen.

Rom16:27 Elohim the One wise One has the glory
in **וְלָעַד** the Mashiyach forever. Amen.

<27> μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]

27 monō sophō theō, dia Iēsou Christou,

only wise to Elohim, through Yahushua the Anointed One,

hō hē doxa eis tous aiōnas, amēn.]

to whom be the glory into the ages, Amen.