

Sepher Romyim (Romans)

Chapter 1

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

אֶלֶּם כְּשֶׁנֶּחֱדָשׁ אֶת־הַסֵּפֶר אֶת־כָּל־הַיּוֹם
:מִן־הַשָּׁמֶשׁ יֵצֵא אֶת־הַסֵּפֶר לִפְנֵי־הַשָּׁמֶשׁ

אֶפְסֹלֹס עֶבֶד יְהוֹשֻׁעַ הַמָּשִׁיחַ מִקֶּרֶב לְהִיּוֹת נָשִׂים
וְנִבְדָּל לְבִשְׁרֵת אֱלֹהִים:

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

Rom1:1 Polos (Shaul), a servant of **OWY** 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,

:וְאֶת־כָּל־הַיּוֹם יֵצֵא אֶת־הַסֵּפֶר מִן־הַשָּׁמֶשׁ

בְּאִשֶּׁר הַבְּטִיחַ אֱתָהּ מִרְאֵשׁ עַל־יְדֵי נְבִיאָיו בְּכַתְּבֵי הַקִּדְשׁ:

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

:וְאֶת־כָּל־הַיּוֹם יֵצֵא אֶת־הַסֵּפֶר מִן־הַשָּׁמֶשׁ

גַּעַל־דְּבַר בְּנוֹ אִשֶּׁר מִזֶּרַע 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,

:וְאֶת־כָּל־הַיּוֹם יֵצֵא אֶת־הַסֵּפֶר מִן־הַשָּׁמֶשׁ
:וְאֶת־כָּל־הַיּוֹם יֵצֵא אֶת־הַסֵּפֶר מִן־הַשָּׁמֶשׁ

דְּאִשֶּׁר הוֹכֵן לְבֶן־הָאֱלֹהִים בְּגִבּוּרָה לְפִי רוּחַ הַקִּדְשָׁה
בְּתַחֲתֹתוֹ 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' Yahushua 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 **וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ** the Mashiyach our Adon (Master),

<4> τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιοσύνης 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,

וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ
וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ

הָאֵשֶׁר-עַל-יָדוֹ נָתַן לָנוּ חֵסֶד

וְשִׁלְיָחוֹת לְהַקִּים מְשֻׁמַּעַת הָאֶמוּנָה 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 πασιν 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 onomatōs autou, among all the nations on behalf of His name,

וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ

וּבְתוֹכָם הַנֶּכֶם גַּם-אֵתֶם קְרוּאֵי יְהוֹשֻׁעַ הַמְּשִׁיחַ:

6. w'b'thokam hin'kem gam-'attem q'ru'ey Yahushua 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,

וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ
וְיֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ

זָכָל-יְדִידֵי הָאֱלֹהִים וּמְקַבְּאִים לְהִיּוֹת קְרוּשִׁים

אֲשֶׁר 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 Rome, beloved of Elohim, called to be sanctified ones:
Grace and peace to you from Elohim our Father
and our Adon (Master) **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** the Mashiyach.

<7> **πάσιν** τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, **κλητοῖς** ἁγίοις,
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.
from Elohim our Father and the Master Yahushua the Anointed One.

וְאֲדֹנֵינוּ הַמָּשִׁיחַ **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ**
:וְאֲדֹנֵינוּ הַמָּשִׁיחַ **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ**

חֲבִירֵינוּ מוֹדֶה אֲנִי לֵאלֹהֵי יְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-כִּלְכֵּם
אֲשֶׁר אֲמוֹנְתְּכֶם מִיְּדַעַת בְּכָל-הָעוֹלָם:

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

Rom1:8 First, I thank my El of **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** 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.

וְאֲדֹנֵינוּ הַמָּשִׁיחַ **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ**
:וְאֲדֹנֵינוּ הַמָּשִׁיחַ **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ** **וְאֲדֹנֵינוּ הַמָּשִׁיחַ**

ט כִּי עַד הָאֱלֹהִים אֲשֶׁר אֲנִי עֹבֵד אֹתוֹ בְּרוּחִי בְּבִשְׁוֹרַת בְּנוֹ
כִּי תָמִיד אֲנִי מְזָכִיר 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, ὥς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι

9 martys gar mou estin ho theos, hō latreuō en tō pneumati 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

10 וְאֶתְּחַנֵּן אֲנִי בְּכָל־עֵת בְּתַפִּילוֹתַי
אֲשֶׁר אֶצְלִיחַ לָבוֹא אֵלֵיכֶם רַק־הַפַּעַם בְּחַפְזִי הָאֵלֹהִים:

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.

11 וְאֶתְּחַנֵּן אֲנִי בְּכָל־עֵת בְּתַפִּילוֹתַי
אֲשֶׁר אֶצְלִיחַ לָבוֹא אֵלֵיכֶם רַק־הַפַּעַם בְּחַפְזִי הָאֵלֹהִים:

יא כִּי כָל־תָּה נִפְשִׁי לְרֹאשׁוֹתְכֶם
וְלְהַאֲצִיל אֵלֵיכֶם מִתַּת רוּחַ לְמַעַן חַיִּיק לְבָבְכֶם:

11. ki kal'thah naph'shi lir'oth'kem ul'ha'atsil 'aleykem matath ruach
I'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,

12 יִבְּלִתְנַחֲמֻם עִמָּכֶם אֲנִי בְּאִמּוּנַתְכֶם וְאַתֶּם בְּאִמּוּנָתִי:

יב לְהִתְנַחֲמֻם עִמָּכֶם אֲנִי בְּאִמּוּנַתְכֶם וְאַתֶּם בְּאִמּוּנָתִי:

12. I'hith'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.

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.

יג וְלֹא-אֶכְחַד מִכֶּם אֲחִי כִּי-פְעָמִים רַבּוֹת שָׁמַתִּי
עַל-לְבִי לָבוֹא אֵלֵיכֶם לְהִיּוֹת לִי פָרִי גַם-בְּכֶם כְּמוֹ
בְּיָתֶר הַגּוֹיִם וְלֹא-עָלָתָה בְּיָדִי עַד-הֵנָּה:

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.

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

יד מְחַיָּב אֲנֹכִי לַיְּנָנִים וְלַלְעָזִים גַּם לַחֲכָמִים וְלַפִּתְאִים:

14. m'chuyab 'anoki laY'wanim w'laI'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> Ἑλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,

14 Hellēsin te kai barbarois, sophois te kai anoētois opheiletēs eimi,
Both to Greeks and to foreigners, both to wise and to unintelligent I am a debtor,

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

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.

16
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טז כי אינני בוש מבשורת המשיח אשר גבורת אלהים
היא לתשועה לכל-המאמין ליהודי ראשונה וגם-ליהני:

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 Ἑλληνι.

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.

17
:4444 4447473-64 3747473 747464 4443 3467 39-47 17
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יז כי-בה נגלתה צדקת אלהים מאמונה אל-אמונה כפתוב
וצדיק באמונתו יחיה:

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.

18
:744 479 40w4-67 60 747473-77 747464 7444 367 47-47 18
:36409 4743-44 44304 4w4 446404

יח כי נגלה חרון אלהים מן-השמים על כל-רשעת בני אדם
ועולתם אשר יעצרו את-האמת בעוליה:

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 ἀδικία 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,

19 יֵצֵן אֲשֶׁר נִצַּח הָאֱלֹהִים בְּקִרְבָּם
כִּי הָאֱלֹהִים גִּלָּה 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 ἐφάνέρωσεν.

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.

20 כִּי מֵהוּתוֹ הַנִּצָּחָה הִיא כֹּחַ תְּנִידָה בְּמַעֲשָׂיו
וְתִרְאָה בָּהֶם גְּבוּרָתוֹ הַנִּצָּחִית וְאֱלֹהִיתוֹ מֵעֵת נִבְרָא הָעוֹלָם
עַד-אֲשֶׁר אֵין לָהֶם פֶּה 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 θεϊότης, 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 anapologē tous,
and divinity, for them to be without excuse,

21 וְכִי הִכִּירוּ אֶת־הָאֱלֹהִים וְלֹא־כְבֹּדָהוּ 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 ὡς θεὸν ἐδόξασαν ἢ ὑψάριστησαν, 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.

22 כָּבֹד וְאַמְרָם חֲכָמִים אֲנַחְנוּ הָיוּ לְכֹסִילִים:

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,

23 וַיַּמִּירוּ אֶת־כְּבוֹד הָאֱלֹהִים אֲשֶׁר הוּא חַי וְקִיָּם בְּדַמוֹת צֶלֶם אָדָם אֲשֶׁר הוּא כָּלָה וְהוֹלֵךְ צֶלֶם כָּל־עוֹף
וְהוֹלֵךְ עַל־אֲרֶבֶע 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,
B'rit haChadashah (New Testament) Hebrew-English color coded Interlinear edited by Lanny Mebust – page 8

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26 ַבְּעִבּוּר זֹאת נִתְּנָם הָאֱלֹהִים לְתַאֲוֹת בּוֹשָׁה כִּי-נִשְׁיָהֶם
הִחְלִיפוּ אֶת-הַדֶּרֶךְ אֶרֶץ בְּשָׂלָא כְּדֶרֶךְ 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 chrēsin
the even for females of them changed the natural function
eis tēn para physin,
into that contrary to nature,

27 ַכִּזְכָּן גַּם-הַזְּכָרִים עָזְבוּ דֶּרֶךְ גִּבּוֹר בְּאַשָּׁה
וַיַּחֲמוּ זֶה בָּזֶה בְּתַאֲוָתָם וַיַּעֲשׂוּ תוֹעֵבָה זָכָר עַם-זָכָר
וַיִּקְחוּ שֹׂכֶר מִשׁוֹבָתָם הַרְאִי 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.

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.

כח וְכַאֲשֶׁר מַאֲסוּ דַעַת אֶת אֲשֶׁר-לֹא יַעֲשֶׂה:
נִתְּנָם הָאֱלֹהִים בְּיַדִּי דַעַת נִמְאָסָה לַעֲשׂוֹת אֶת אֲשֶׁר-לֹא יַעֲשֶׂה:

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,

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.

כַּטְוִירָב בְּקִרְבָּם כָּל-חָמָס זְנוּת וְרִשְׁעָה בְּצַע וְאוֹן
וַיִּמְלְאוּ קִנְיָאָה וְרִצְחָה וּמְרִיבָה וּמִרְמָה וְתַהֲפֻכוֹת:

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,

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.

לְהַלְכֵי רָכִיל וּמַלְשִׁינִים שִׁנְאֵי אֱלֹהִים וְגֵאִים וְזֵדִים
וּמִתְהַלְלִים וְחֹשְׁבֵי אוֹן וְלֹא שׂוֹמְעִים 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 θεοστυγείς 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,

31 מִבְּעָרִים מִדַּעַת וּבְגָדִים אֲכָזָרִים נֹטְרִי שְׂנֵאָה 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;

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;

32 מִי שֶׁיָּדָע וְיָדָע אֶת־מִשְׁפַּט אֱלֹהִים כִּי־עֹשֵׂי אֵלֶּה בְּנֵי־מָוֶת הֵם
וְלֹא לְבַד שְׂעִיעֲשׂוּ אֶת־אֵלֶּה כִּי גַם־רוֹצִים בְּעֹשֵׂיהֶם:

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.

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that those who practice such deserve sons of death, not only do the same,
but also approve of those who practice them.

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 poiousin alla kai syneudokousin tois prassousin.
not only do them but also approve of the ones practicing them.

Chapter 2

1 לֹא־כֵן כָּל־בֶּן־הָאָדָם הָדָן אֵינָן לָהֶם הַתְּנִצְלוֹת כִּי בַדָּבָר אֲשֶׁר
תִּדְרִין אֶת־הַבָּרָה תַּחֲיִב נִפְשָׁהּ בְּאֲשֶׁר אֶתָּה הָדָן תַּעֲשֶׂה כְּמַעֲשֵׂהוּ:

1. laken kal-ben-ha`adam hadan `eyn l`ak hith`nats`luth ki badabar `asher tadin
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, ὃ ἄνθρωπε πᾶς ὁ κρίνων·

ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

1 Dio anapologētos ei, ὃ 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.

:אֵלֶּךָ יְהוָה לֹא תִּשְׁפֹּט אֶת אֶתְּךָ אֲשֶׁר אַתָּה עוֹשֶׂה כְּמַעֲשֵׂיהֶם הָאֵלֹהִים

בְּיָדְעֵנוּ כִּי-מִשְׁפָּט אֱלֹהִים מִשְׁפָּט אֱמֶת עַל-עֲשֵׂי אֵלֶּיָּהּ:

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.

אֵלֶּךָ יְהוָה לֹא תִּשְׁפֹּט אֶת אֶתְּךָ אֲשֶׁר אַתָּה עוֹשֶׂה כְּמַעֲשֵׂיהֶם הָאֵלֹהִים

גַּלְתָּהּ בֶּן-אָדָם הַזֶּה אֶת אֲשֶׁר-פָּעַלְוּ כְּאֵלֶּיָּהּ

וְאַתָּה עוֹשֶׂה כְּמַעֲשֵׂיהֶם הַתְּאֵמָר לְהַמְלִיט מִמִּשְׁפָּט הָאֵלֹהִים:

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, ὃ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας

καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;

3 logizē de touto, ὃ 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?

וְאַתָּה עוֹשֶׂה כְּמַעֲשֵׂיהֶם הַתְּאֵמָר לְהַמְלִיט מִמִּשְׁפָּט הָאֵלֹהִים

דאו תבוז לרוב טובו ולחמלתו ולארכ רוחו ולא תדע
כי טובת האלהים מביאה אתך לידי תשובה:

4. 'o thabuz l'rob tubo ul'chem'latho ul'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?

וְאִשֶּׁר יִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ
וְאִשֶּׁר יִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ

הויבקשי לבבך הממאן לשוב תצבור לך עברה ליום
עברת האלהים והגלות משפט צדקו:

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 apokaluueōs dikaiokrisias tou theou

and revelation of the righteous judgment of Elohim,

וְאִשֶּׁר יִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ

וְאִשֶּׁר 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;

זַחֲמֵי עוֹלָם לַשִּׁקָּדִים לַעֲשׂוֹת הַטּוֹב וְשִׁחְרֵי כְבוֹד
וְהַדָּר אֲשֶׁר אֵינָנו עוֹבְרִי:

x7x6 90gw - x6 9wx9 4973 479 - 6098
 : 799 7x - 7999 73460 36906 - 90gw 7x 4y

ח וְעַל-בְּנֵי הַמִּדְבָּר לֹא-שָׁמְעוּ לְאַמֶּת
כִּי אִם שָׁמְעוּ-לְעוֹלָה עֲלֵיהֶם חֲרוֹן-אֵף וַחֲמָה:

4-4443-60 093 3wo 74x wjh-69-60 394474 3449
 :44443-60-714 364x9

טַצְרָה וּמִצּוּקָה עַל-כָּל-נַפְשׁ אָדָם עֲשֵׂה חֲרָע עַל-הַחַיּוֹת
בַּתְּחִלָּה וְגַם-עַל-הַיּוֹנִי:

15

Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος·

9 thlipsis kai stenochōria 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;

10 יְכָבוֹד וְהַדָּר וְשָׁלוֹם לְכָל-עֹשֶׂה הַטּוֹב לַיהוּדִי בְּתַחֲלָה
וְגַם לַיָּוָנִי:

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;

11 יֵאָכֵר אֵין מַשָּׂא פָּנִים עִם-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.

12 יֵבֵכֵי כָל-אֲשֶׁר חָטְאוּ וְאֵין לָהֶם תּוֹרָה גַּם בְּבִלִי-תּוֹרָה יֵאָבְדוּ
וְאֲשֶׁר חָטְאוּ וְלָהֶם תּוֹרָה עַל-פִּי 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;

13 מִי־לֹא־שָׁמַעַי הַתּוֹרָה צְדִיקִים לְפָנֵי הָאֱלֹהִים
 כִּי אִם-עָשִׂי 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 δικαιωθήσονται.

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.

14 מִי־הַגּוֹיִם אֲשֶׁר-אֵין-לָהֶם תּוֹרָה בְּעֲשׂוֹתָם 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;

15 טוֹבֵהָאוֹתָם מַעֲשֵׂה הַתּוֹרָה כְּתוּב עַל-לִבָּם וְדַעְתָּם מַעֲיָדָה בָּהֶם
 וּמַחְשְׁבוֹתָם בְּקִרְבָּם מְחִיבוֹת זֹאת אֶת-זֹאת אוֹ מִזְכּוֹת:

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> οἵτινες 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,

symmartyrōsēs 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,

16 744 449 X4760X-67-X4 74364 8JW4 9W4 7449 16
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טז ביום אשר ישפט האלהים את-כל-תעלמות בני האדם
בחד יהושע המשיח כפי בשורתי:

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 0W434 the Mashiyach, according to my good news.

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

16 en hēmerā 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.

17 344X4-60 X70W74 44434 7W9 4497 3X4 74 17
:74364 663X4

יז הן אתה נקרא בשם יהודי ונשענת על-תורה
ותתהלל באלהים:

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,

18 344X4 767W4 046 948-749 749X4 44434-X4 X0444 18

יח וידעת את-רצונו ותבין בין-טוב לרע בהשפילך בתורה:

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,

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יְטוּבְטַחַת בְּנִפְשֶׁךָ לְהִיּוֹת מוֹלִיךְ הַעֲוִרִים וְאוֹר לְאַשֶׁר בַּחֲשֶׁךְ:

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,

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כְּאֵמֶן לְחֹסְרֵי לֵב וּמוֹרֶה הַפְּתָאִים וְיֵשׁ לָהֶם 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.

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:77 779 774 46 9743 3994 46 7W779

כֹּא וְאַתָּה הַתּוֹרָה אֲחֵרִים

וּנְפִשְׁךָ לֹא תוֹרָה תֵּאמַר לֹא תִגְנֹב וְהִנֵּךְ גֵּנֵב:

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 ἑτερον 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?

22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

כב הַתְּאֵמֵר לֹא תִנְאֹף וְאַתָּה נֹאֵף הַנִּשְׁקֵץ אֶת-הָאֱלִילִים
וְאַתָּה גֹזֵל אֶת-הַקִּדְּשִׁים:

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?

23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

כג תִּתְהַלֵּל בַּתּוֹרָה וְתִנְבֵּל אֶת-הָאֱלֹהִים בְּעִבְרָךְ 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.

24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849

for you who have written and being circumcised you have transgressed the Law?

27 καὶ κρινεῖ ἢ 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.

יְהוָה יִשְׁמַר אֶת הַיְּהוּדִים אֲשֶׁר לֹא הָיוּ לְמִצְוַת הַבְּשָׂרָה
וְלֹא הָיוּ לְמִצְוַת הַלֵּוֹיִם וְלֹא הָיוּ לְמִצְוַת הַלֵּוִיִּם

כח כי לא-המצין למראה עינים הוא היהודי
ולא האות הנראה בבשר היא המילה:

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 φανερῷ Ἰουδαῖος ἐστίν οὐδὲ ἡ ἐν τῷ φανερῷ 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 circumcision,

יְהוָה יִשְׁמַר אֶת הַיְּהוּדִים אֲשֶׁר לֹא הָיוּ לְמִצְוַת הַבְּשָׂרָה
וְלֹא הָיוּ לְמִצְוַת הַלֵּוֹיִם וְלֹא הָיוּ לְמִצְוַת הַלֵּוִיִּם

כט כי אם-תוכו של אדם הוא יהודי
ומילה היא בלב כפי הרוח ולא כפי הכתב
אשר-לא מבני אדם תהלתו כי אם-מאת האלהים:

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 Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι οὐ γράμματι,
οὐ 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

יְהוָה יִשְׁמַר אֶת הַיְּהוּדִים אֲשֶׁר לֹא הָיוּ לְמִצְוַת הַבְּשָׂרָה
וְלֹא הָיוּ לְמִצְוַת הַלֵּוֹיִם וְלֹא הָיוּ לְמִצְוַת הַלֵּוִיִּם

אם כן מה-הוא יתרון הַיהודי ומה-היא תועלת המילה:

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 Ἰουδαίου 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?

אם כן מה-הוא יתרון הַיהודי ומה-היא תועלת המילה:

ב הרבה מכל-פנים תחלתו שפירם הפקדו דברי אלהים:

2. har'beh mikal-panim t'chilatho sheb'yadam haph'q' du 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.

אם כן מה-הוא יתרון הַיהודי ומה-היא תועלת המילה:

אם כן מה-הוא יתרון הַיהודי ומה-היא תועלת המילה:

ג ואם-מקצתם לא האמינו

מה-בכך היבטל חסרון אמונתם את-אמונת אלהים:

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 ἡπίσθησάν 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?

אם כן מה-הוא יתרון הַיהודי ומה-היא תועלת המילה:

אם כן מה-הוא יתרון הַיהודי ומה-היא תועלת המילה:

ד חלילה אבל האל הוא הנאמן וכל-האדם כזב

כפתיב למען תצדק בדברך תזכה בשפטך:

4. chalilah 'abal ha'El hu' hane'eman w'kal-ha'adam kozeb

ka'kathub 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.

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

הַיְאֵלִים-עוֹלָתָנוּ תוֹדִיעַ אֶת-צְדָקָת הַיְאֵלִים מִח-נֹאמַר הַיֵּשׁ-עוֹלָ
בַּיְאֵלִים הַמְשַׁלַּח חֶרֶן אָפוּ כְּדָבָר 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.

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

וְחִלִּילָהּ שְׂאֵם-כֵּן אֵיךְ יִשְׁפֹּט הַיְאֵלִים 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 κρίνει 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?

7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 81

לָמָּה אֶשְׁפֹּט עוֹד כְּחַטָּא:

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 καὶ γὰρ 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?

אִם בְּכַזְבִּי יִרְבֶּה וְתִפְחַר הַאֱמוּנָה שֶׁל אֱלֹהִים לְהִלָּח לִי לָמָּה עֹד כְּחַטָּא יִשְׁפֹּט אֹתִי
אִם בְּכַזְבִּי יִרְבֶּה וְתִפְחַר הַאֱמוּנָה שֶׁל אֱלֹהִים לְהִלָּח לִי לָמָּה עֹד כְּחַטָּא יִשְׁפֹּט אֹתִי

חַוְלָמָּה לֹא נַעֲשֶׂה כְּדָבָר מְחַרְפִּינוּ וּמוֹצִיֵּי דְבָרָה עָלֵינוּ
כְּאֵלֵינוּ אֲמָרִים אֲנַחְנוּ נַעֲשֶׂה הָרַע לְמַעַן יִבֹּא הַטּוֹב אֵלֵינוּ
אֲשֶׁר עָלֵיהֶם יִבֹּא דִינָם בְּצֶדֶק:

8. w'lamah lo' na`aseh kid'bar m'charapheynu umotsi'ey dibah `aleynu k'ilu 'om'rim 'anach'nu na`aseh hara` l'ma'an yabo' hatob 'eleh hem 'asher `aleyhem 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 ἐνδικόν ἐστιν.

8 kai mē kathōs blasphēmoumetha 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.

אִם לָמָּה לֹא נֵאָדָּב בְּדִבְרֵי מְחַרְפִּינוּ וּמוֹצִיֵּי דְבָרָה עָלֵינוּ כְּאֵלֵינוּ אֲמָרִים אֲנַחְנוּ נַעֲשֶׂה הָרַע לְמַעַן יִבֹּא הַטּוֹב אֵלֵינוּ
אִם לָמָּה לֹא נֵאָדָּב בְּדִבְרֵי מְחַרְפִּינוּ וּמוֹצִיֵּי דְבָרָה עָלֵינוּ כְּאֵלֵינוּ אֲמָרִים אֲנַחְנוּ נַעֲשֶׂה הָרַע לְמַעַן יִבֹּא הַטּוֹב אֵלֵינוּ

טוֹעֵתָה מָה הִישָׁ-לָנוּ מַעֲלָה יִתְרָה לֹא בְּמַאֲוָמָה
כְּכֹר הוֹכַחְנוּ לְשֹׁם-תִּיהוּדִים גַּם-תִּינוּנִים כֻּלָּם תַּחַת הַחַטָּא:

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·
 προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλλήνας πάντας ὑφ' ἁμαρτίαν εἶναι,
 9 Ti oun? proechometha? ou pantōs;
 What then? Do we excel? Not at all?
 proētiasametha gar Ioudaious te kai Hellēnas pantas hyph' hamartian einai,
 For we have before charged both Jews and Greeks all under sin to be,

10 אֵין צַדִּיק אֶחָד גַּם-אֶחָד: 10

יִכְתּוּב אֵין צַדִּיק אֶין גַּם-אֶחָד:

10. **hakathub '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,

11 אֵין מְשַׁכֵּיל אֶין-דִּרֶשׁ אֶת-אֱלֹהִים: 11

יֵא אֶין מְשַׁכֵּיל אֶין-דִּרֶשׁ אֶת-אֱלֹהִים:

11. **'eyn mas'kil 'eyn-doresh '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.

12 אֵין עֹשֶׂה-טוֹב אֶין נֶאֱלָחוּ יַחְדָּו אֶת-כָּל אֲנָשׁ: 12

יֵב חָפֵל סָר יַחְדָּו נֶאֱלָחוּ אֶין עֹשֶׂה-טוֹב אֶין גַּם-אֶחָד:

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.

13 אֶתְּחַת שְׁפָתֵינוּ יִקְוֶה חַמַּת עַבְשׁוּב תַּחַת שְׁפָתֵינוּ: 13

יִגְקָר פְּתוּחַ גְּרוֹנָם לְשׁוֹנָם יִחְלִיקוּן חַמַּת עַבְשׁוּב תַּחַת שְׁפָתֵינוּ:

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

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,
ὁσπιδῶν 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;

14 אֲשֶׁר אֵלָּה פִּיהֶם מָלֵא וּמְרוֹרוֹת:

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

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

<14> ὦν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει,

14 hōn to stoma aras kai pikrias gemei,

whose mouth of cursing and bitterness is full,

15 טוֹרְגְלִיהֶם יִמְחָרוּ לְשִׁפְךְ-דָּם:

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

Rom3:15 their feet are swift to shed blood,

<15> ὄξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,

15 oxeis hoi podes autōn ekcheai haima,

swift are their feet to shed blood,

16 טֶשֶׁד וְשִׁבָּר בְּמַסְלֹתָם:

16. shod washeber bim'silotham.

Rom3:16 destruction and misery are in their paths,

<16> σύντριμμα καὶ τάλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

16 syntrimma kai talaipōria en tais hodois autōn,

ruin and misery are in their paths,

17 יִזְדָּרֵךְ שְׁלוֹם לֹא יָדָעוּ:

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.

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.

19 וְאֵנָּחְנוּ יָדַעְנוּ כִּי כָל-מַה-שֶּׁאֲמָרָה הַתּוֹרָה
מְבַרֶּקֶת לְאַלֶּה שְׁעוֹל הַתּוֹרָה עֲלֵיהֶם כִּדִּי שְׂפִסְפֵּר כָּל-פֶּה
וְיִהְיֶה כָּל-הָעוֹלָם חָקִיב לְפָנֵי 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;

20 כִּמְפָנִי שְׂמַמְעֵשִׂי הַתּוֹרָה לֹא-יִצְדַּק לְפָנָיו כָּל-בָּשָׂר
כִּי עַל-יְדֵי הַתּוֹרָה יֵצֵאת 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.

21 וְעַתָּה בִּבְלִי תוֹרָה צְדָקַת אֱלֹהִים יִצְאָה לְאֹר
אֲשֶׁר הִעִידוּ 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> Nyni 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,

22 כָּבֹד וְחַיָּא צְדָקַת אֱלֹהִים בְּאֱמוּנַת יְהוֹשֻׁעַ הַמָּשִׁיחַ אֶל-כָּל
וְעַל-כָּל אֲשֶׁר הָאֱמִינוּ 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 **Yahushua 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,

23 כִּי-כָלָם חָטְאוּ וְחִסְרִי-כְבוֹד אֱלֹהִים הֵמָּה:

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 hystereountai tēs doxēs tou theou

for all sinned and come short of the glory of Elohim,

24 חַסְדּוֹ עַל-יְדֵי הַפְּדוּת
אֲשֶׁר הָיְתָה בַּמָּשִׁיחַ יְהוֹשֻׁעַ
:Owqayy Mawwafayyay qwx

כְּדֹנְצָדָקוֹ חֲנָם בְּחֶסְדּוֹ 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 Owqayy,

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

24 dikaiousmenoi 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;

25 אֲשֶׁר שְׁמוֹ הָאֱלֹהִים לְפָנֵינוּ לְכַפֶּרֶת עַל-יְדֵי הָאֱמוּנָה
בְּדָמּוֹ לְהַרְאוֹת אֶת-צִדְקָתוֹ אַחֲרַי
אֲשֶׁר הֶעֱבִיר אֶת-הַחַטָּאִים הָרַאשִׁימִים בְּעֵת הַמָּלְתוֹ:

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 ἐνδειξιν
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 hamartēmātōn
because of the passing by of the having previously occurred sins

26 כִּי לְהַרְאוֹת אֶת-צִדְקָתוֹ בְּעֵת הַזֹּאת כִּי צִדִּיק הוּא
וּמִצִּדִּיק אֶת-בֶּן-אֱמוּנַת יְהוֹשֻׁעַ:

כִּי לְהַרְאוֹת אֶת-צִדְקָתוֹ בְּעֵת הַזֹּאת כִּי צִדִּיק הוּא
וּמִצִּדִּיק אֶת-בֶּן-אֱמוּנַת יְהוֹשֻׁעַ:

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 Owq34.

<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 dikaioynēs 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 dikaionta ton ek pisteōs Iēsou.
and justifying the one of faith of in Yahushua.

27
אֲבָדָה וְעַל-יְדֵי תוֹרַת הָאֱמוּנָה
אֲבָדָה וְעַל-יְדֵי תוֹרַת הָאֱמוּנָה

כִּי וַיִּבְכֶּן אֵיחָ תְּהִלַּת הַמַּתְהַלָּל הָלֹא אֲבָדָה וְעַל-יְדֵי אֵיזוֹ

תוֹרָה הָעַל-יְדֵי-תוֹרַת הַמַּעֲשִׂים לֹא כִי עַל-יְדֵי תוֹרַת הָאֱמוּנָה:

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 καύχησις; ἐξεκλείσθη. 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.

28
אֲבָדָה וְעַל-יְדֵי תוֹרַת הָאֱמוּנָה
אֲבָדָה וְעַל-יְדֵי תוֹרַת הָאֱמוּנָה

כִּי לִכְן דָּנִים אֲנִיחָנוּ שֶׁבְּאֱמוּנָה 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> λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

28 logizometha gar dikaiousthai pistei anthrōpon chōris ergōn nomou.
For we consider to be justified by faith a man apart from works of Law.

29
אֲבָדָה וְעַל-יְדֵי תוֹרַת הָאֱמוּנָה
אֲבָדָה וְעַל-יְדֵי תוֹרַת הָאֱמוּנָה

כִּסְאוֹ הָרַק אֱלֹהֵי הַיְּהוּדִים הָאֱלֹהִים הָלֹא גַם אֱלֹהֵי הַגּוֹיִם
אֲכֵן גַּם-אֱלֹהֵי הַגּוֹיִם הוּא:

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 ē Ioudaiōn ho theos monon? ouchi kai ethnōn? nai kai ethnōn.

ጳጳሳዊ ሥልጣን ማረጋገጥ-አዲስ የፋሲካ ሥልጣን ማረጋገጥ ለዘመናዊ ሥልጣን
ጳጳሳዊ ሥልጣን ማረጋገጥ-አዲስ የፋሲካ ሥልጣን ማረጋገጥ ለዘመናዊ ሥልጣን

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אומה-נאמר אפוא על-אברהם אבינו מה-זה
השיג 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?

אבא אברהם אבינו מה-זה השיג לפי הבשר:
אבא אברהם אבינו מה-זה השיג לפי הבשר:

בפי אדם-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.

אבא אברהם אבינו מה-זה השיג לפי הבשר:
אבא אברהם אבינו מה-זה השיג לפי הבשר:

גפי מה אומר הכתוב והאמן אברהם ביהיה ויחשב 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 γραφή 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.

אבא אברהם אבינו מה-זה השיג לפי הבשר:
אבא אברהם אבינו מה-זה השיג לפי הבשר:

ד הנה הפעל לא-יחשב לו שזכו 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,

5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200

הָאֵבֶל לְאִשֶּׁר אֵינֶנּוּ פֶּעַל

כִּי אִם-מֵאֱמִין בְּמַצְדִּיק אֶת-הַרְשָׁע אֲמוּנָתוֹ תִּחְשָׁב לוֹ לְצַדִּיקָה:

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;

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200

וּכְאִשֶּׁר בְּלֹא מַעֲשִׂים אֶת-הָאֱדָם

אִשֶּׁר הָאֱלֹהִים יַחְשָׁב-לוֹ צַדִּיקָה בְּלֹא מַעֲשִׂים בְּאִמְרוֹ:

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,

7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

זֶאֱשֶׁרִי נִשְׁוִי-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.

8 זֶאֱשֶׁרִי אָדָם לֹא-יַחְשֹׁב יַחְיָה 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 λογίσηται κύριος ἁμαρτίαν.

8 makarios anēr hou ou mē logisētai kyrios hamartian.

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

9 טוֹבִכֶּן הָאִשּׁוּר הַזֶּה הָעַל-חַמִּילָה הוּא אוֹ-גַם עַל-הַעֲרָלָה
לֹא אָמְרָנוּ כִּי לְאַבְרָהָם נִחְשָׁבָה אֱמוּנָתוֹ לְצִדִּיקָה:

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.

10 יְיָאִמְתִּי נִחְשָׁבָה-לוֹ בְּהִיּוֹתוֹ נְמוֹל אוֹ בְּעוֹדָנוּ עָרֵל
הֵן לֹא בְּהִיּוֹתוֹ נְמוֹל כִּי אִם בְּעוֹדָנוּ עָרֵל:

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

11 וְהָיָה הַמִּלָּה נִתֵּן לוֹ לְחֹתֶם צְדָקַת הָאֱמוּנָה אֲשֶׁר הִיְתָה-לוֹ
וְהוּא עָרַל לְהִיּוֹת לְאָב לְכָל-אֲשֶׁר יֶאֱמִינֻ
וְהֵם עָרְלִים לְמַעַן תִּחְשַׁב הַצְדָּקָה אֵף-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 [τῇ] δικαιοσύνῃ,

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,

12 וְהָיָה גַם-לְמוֹלִים אֲך-לֹא לְאֲשֶׁר אֵינָם אֶלָּא נְמוּלִים
כִּי אִם-גַּם-הַלְכִּים בְּעֻקְבוֹת הָאֱמוּנָה שֶׁהִיְתָה-לוֹ
לְאַבְרָהָם אָבִינוּ בְּעוֹדָנוּ עָרַל:

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

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

b'`odenu `arel.

Rom4:12 and to be the father 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.

יג כי לא על-ידי תורה התבטחה לאברהם
אז לזרעו להיות ירוש העולם כי אם-על-ידי צדקת האמונה:

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
והתבטחה בטלה:

14. ki 'ilu hay'thah hay'rushah lib'ney-haTorah
ha'emunah tih'yeh lariq w'hahab'tachah b'telah.

Rom4:14 For if they which are of the sons of the Law are heirs, faith has been made void and the promise is nullified,

<14> εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία.

14 ei gar 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;

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 zōopoiontos 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;

18 יְהוָה אֱלֹהֵינוּ הוּא הַיּוֹשֵׁב בְּתֵּקֶה לְמַעַן
:שֶׁנֶּאֱמַר כֹּה יִהְיֶה זְרַעְךָ

יְהוָה אֱלֹהֵינוּ הוּא הַיּוֹשֵׁב בְּתֵּקֶה לְמַעַן

אֲשֶׁר יִהְיֶה לְאֵב הָמוֹן 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> ὃς 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,

19 וְלֹא רַפָּתָה אֱמוּנָתוֹ בְּהַתְּבוּנָתוֹ אֶל-בְּשָׂרוֹ אֲשֶׁר הָיָה כִּמְת
:בְּהִיּוֹתוֹ כֶּבֶן-מֵאֵת שָׂנָה וְאֶל-רֶחֶם 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 [ἥδη] νεκρωμένον,
ἐκατονταετῆς 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;

20 וְלֹא־חָלַק לְבוֹ בְּהִבְטָחַת הָאֱלֹהִים כְּמַחְסֹר אֱמוּנָה
כִּי אִם־הִתְחַזַּק בְּאַמוּנָתוֹ 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

21 וְנַפְשׁוֹ יָדַעַת 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 ἐπὶγγελεται 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.

22 כִּבְעַל־כֵּן גַּם־נִחְשְׁבָהּ־לּוֹ לְצִדִּיקָה:

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

Rom4:22 Therefore it was also credited to him as righteousness.

<22> διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

22 dio [kai] elogisthē autō eis dikaiosynēn.
Wherefore also it was accounted to him for righteousness.

23 כְּנֹל־לֹא־לְמַעַנּוֹ לְבַד כְּתוּב הַדָּבָר הַזֶּה שֶׁנִּחְשְׁבָהּ לּוֹ:

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
Not it was written now because of him only that it was accounted to him

24 וְגַם לְמַעַנְנוּ אֲשֶׁר עָתִידָהּ לְהַחְשֹׁב 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 Owa'ayal 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,

25 וְגַם לְמַעַנְנוּ אֲשֶׁר עָתִידָהּ לְהַחְשֹׁב לָנוּ
הַמַּאֲמִינִים בְּמִי שֶׁהָעִיר אֶת־יְהוֹשֻׁעַ אֲדֹנֵינוּ מִן־הַמֵּתִים:

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

1 וְגַם לְמַעַנְנוּ אֲשֶׁר עָתִידָהּ לְהַחְשֹׁב לָנוּ
הַמַּאֲמִינִים בְּמִי שֶׁהָעִיר אֶת־יְהוֹשֻׁעַ אֲדֹנֵינוּ מִן־הַמֵּתִים:

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) Owa'ayal the Mashiyach,

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

1 Dikaiōthentes oun ek pisteōs eirēnē echomen pros ton theon
Having been justified therefore by faith peace we have toward Elohim

אֲשֶׁר בְּיָדוֹ מְצָאֵנוּ 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 ἐσχάκαμεν [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.

וְלֹא-עוֹד אֶלָּא שְׁנִיתְהַלָּל בְּצָרוֹת מִפְּנֵי שְׂיָדְעֵנוּ
כִּי-הִצָּרָה מְבִיאָה לִיָּדֵי סִבְלָנוּת:

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,

דּוֹסִבְלָנוּת לִיָּדֵי עֲמִידָה בְּנִסְיוֹן
וְעֲמִידָה בְּנִסְיוֹן לִיָּדֵי תִקְוָה:

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> ἢ δὲ ὑπομονὴν δοκιμῇν, ἢ δὲ δοκιμὴν ἐλπίδα.

4 hē de hypomonē dokimēn, hē de dokimē elpida.

and **endurance** **approvedness**, and **approvedness** **hope**.

וְיָאָמַר אֵלֶיךָ אֱלֹהִים וְיִשְׁמַע אֶת קוֹלְךָ וְיִשְׁמַע אֶת קוֹלְךָ
:אֵלֶיךָ וְיִשְׁמַע אֶת קוֹלְךָ וְיִשְׁמַע אֶת קוֹלְךָ

הַתְקִינָהּ הִיא לֹא תִבִּישׁ כִּי הוֹצֵקָה בְּלִבֵּנוּ אֶהְבֵּת אֱלֹהִים
עַל-יְדֵי רוּחַ הַקֹּדֶשׁ הַנִּתֵּן לָנוּ:

5. w'thiq'wah hi' lo' thabish ki huts'qah bil'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> ἢ δὲ ἐλπίς οὐ κατασχύνει, 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 pneumatos hagiou tou dothentos hēmin.
in our hearts through the Holy Spirit having been given to us.

וְיִשְׁמַע אֶת קוֹלְךָ וְיִשְׁמַע אֶת קוֹלְךָ וְיִשְׁמַע אֶת קוֹלְךָ
:אֵלֶיךָ וְיִשְׁמַע אֶת קוֹלְךָ וְיִשְׁמַע אֶת קוֹלְךָ

וְכִי הַמְשִׁיחַ בְּעוֹדֵנוּ חַלְשִׁים 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.

וְיִשְׁמַע אֶת קוֹלְךָ וְיִשְׁמַע אֶת קוֹלְךָ וְיִשְׁמַע אֶת קוֹלְךָ
:אֵלֶיךָ וְיִשְׁמַע אֶת קוֹלְךָ וְיִשְׁמַע אֶת קוֹלְךָ

זֶלֶא בְּמַהֲרָה יָמוּת אִישׁ בְּעַד הַצְדִּיק
אָבֵל אֶפְשָׁר שֶׁיִּשְׁאַהֲוֵ לְבוֹ לָמוּת בְּעַד הַטוֹב:

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 οὐκ 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;

הַיְּהוָה הַטָּהוֹר יָמָּה יָמָּה יָמָּה יָמָּה יָמָּה יָמָּה יָמָּה יָמָּה יָמָּה יָמָּה
:הַיְּהוָה הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר

חֹבֶזֶת הַדִּינָה הַיְּהוָה אֶת-אֲהָבָתוֹ אֵלֵינוּ
אֲשֶׁר מְשִׁיחַ מֵת בְּעֲדֵנוּ וְאֶנְחָנוּ 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 synistēsín 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.

הַיְּהוָה הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר
:הַיְּהוָה הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר

טוֹעֲתָה אֲשֶׁר נִצְדָּקְנוּ בְּדָמוֹ עַל אַחַת כְּמָה וְכְמָה
שֶׁנִּשְׁעָה בּוֹ מִן-הַקֶּצֶף:

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.

הַיְּהוָה הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר
:הַיְּהוָה הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר הַטָּהוֹר

יְכִי הִנֵּה הִרְצִינוּ לְאֵלֵהֶם בְּמוֹת בָּנוּ בְּהִיּוֹתֵנוּ אֲבִים
אֶף כִּי-נִשְׁעָה עֲתָה בְּחַיּוֹ אַחֲרֵי 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,
πολλῷ μᾶλλον καταλλαγέντες 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.

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יֵאֱלֹהִים-עוֹד אֶלָּא שְׁמִתְהִלִּים אֲנַחְנוּ בְּאֵלֵהִים עַל-יָד
אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר בּוֹ עָתָה הָיָה לָנוּ הַרְצוּי:

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) OW444 the Mashiych, 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.

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יֵב לָכֵן כְּאֲשֶׁר עַל-יְדֵי אָדָם אֶחָד בָּא הַחַטָּא לְעוֹלָם
וְהַמָּוֶת בְּעֶקֶב הַחַטָּא וְכֵן עָבַר הַמָּוֶת עַל-כָּל-בְּנֵי אָדָם מִפְּנֵי
אֲשֶׁר כָּלָם חָטְאוּ:

12. laken ka'asher `al-y'dey `adam `echad ba' hachet' la`olam
w'hamaweth b'`eqeb 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' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν
καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν,
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**;

13 **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ**
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יְהִי כִּי לְפָנֵינוּ **תּוֹרָה** **כְּבָר** **הָיָה** **חֵטְא** **בְּעוֹלָם** **אֲלֵא** **שְׁלֵא**
יִחָשֵׁב **חֵטְא** **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**,

14 **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ**
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יְהִי כִּי לְפָנֵינוּ **תּוֹרָה** **כְּבָר** **הָיָה** **חֵטְא** **בְּעוֹלָם** **אֲלֵא** **שְׁלֵא**
יִחָשֵׁב **חֵטְא** **בְּאֵין** **תּוֹרָה**:

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 **reigned** 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.

15 **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ** **לְפָנֵינוּ**
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14. אֶחָד מִן הָרַבִּים הָאֵלֶּים וְהַחַיִּים וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ
 אֶחָד מִן הָרַבִּים הָאֵלֶּים וְהַחַיִּים וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ

טו אֶבֶל לֹא כַפֶּשֶׁע הַמִּתְנָה כִּי הִנֵּה בַּפֶּשֶׁע הָאֶחָד מִתּוֹ הָרַבִּים
 אֶף כִּי-חֶסֶד אֱלֹהִים וּמִתְנָתוֹ רַבּוֹ לָרַבִּים
 בַּחֶסֶד הָאֶחָד הָאֶחָד יְהוֹשֻׁעַ 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, Owqayq the Mashiyach.

<15> Ἀλλ' οὐχ ὥς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς
 παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ
 ἐν χάριτι τῇ τοῦ ἑνὸς 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.

16. אֶחָד מִן הָרַבִּים הָאֵלֶּים וְהַחַיִּים וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ
 אֶחָד מִן הָרַבִּים הָאֵלֶּים וְהַחַיִּים וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ
 אֶחָד מִן הָרַבִּים הָאֵלֶּים וְהַחַיִּים וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ וְהַמְּשִׁיחַ

טז וְאֵין הַמִּתְנָה כַּדָּבָר שֶׁהָיָה עַל-יְדֵי אֶחָד שֶׁחָטָא
 כִּי הַדִּין בָּא מֵאֶחָד לְחַיִּב וּמִתְנַת הַחֶסֶד הִיא
 לְזִכּוֹת 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' ἑνὸς ἀμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς
 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.

17 אֶחָד מֵאֵלֶּיךָ מָלַךְ הַמָּוֶת עַל-יְדֵי הָאֶחָד אֶחָד
אֶחָד מֵאֵלֶּיךָ מָלַךְ הַמָּוֶת עַל-יְדֵי הָאֶחָד אֶחָד
אֶחָד מֵאֵלֶּיךָ מָלַךְ הַמָּוֶת עַל-יְדֵי הָאֶחָד אֶחָד

יֵזְכֵּר אֶת-בְּפִשֵּׁעַ הָאֶחָד מֵאֵלֶּיךָ הַמָּוֶת עַל-יְדֵי הָאֶחָד אֶחָד
כִּי-מִקְבְּלֵי שְׂפָעֶת הַחֶסֶד וּמִתְנַת הַצְדָּקָה יִמְלְכוּ
בְּחַיִּים עַל-יְדֵי הָאֶחָד יְהוֹשִׁעַ הַמָּשִׁיחַ:

17. ki 'im-b'phesha` ha'echad mala'k hamaweth `al-y'dey ha'echad 'aph
ki-m'qab'ley shiph'`ath hachesed 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, **Yahushua the Mashiyach.**

<17> εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός,
πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης
λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἑνός 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.

18 אֶחָד מֵאֵלֶּיךָ מָלַךְ הַמָּוֶת עַל-יְדֵי הָאֶחָד אֶחָד
אֶחָד מֵאֵלֶּיךָ מָלַךְ הַמָּוֶת עַל-יְדֵי הָאֶחָד אֶחָד

יְחַלְכֵּן כָּאֶשֶׁר בְּפִשֵּׁעַ אֶחָד נֶאֱשָׁמוּ כָּל-בְּנֵי-אָדָם
כִּן בְּזָכוֹת אַחַת יִזְכּוּ כָּל-בְּנֵי-אָדָם לְחַיִּים:

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 righteous act to all sons of men resulting in justification of life.

<18> Ἀρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,
οὕτως καὶ δι' ἑνὸς δικαίωματος 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.

19 אֶחָד מֵאֵלֶּיךָ מָלַךְ הַמָּוֶת עַל-יְדֵי הָאֶחָד אֶחָד
אֶחָד מֵאֵלֶּיךָ מָלַךְ הַמָּוֶת עַל-יְדֵי הָאֶחָד אֶחָד

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

1 מִן-כֶּן מַח-נֹאמֵר הַנֶּעֱמַד בַּחֲטָא לְמַעַן יִרְבֶּה הַחֶסֶד:

אֵם-כֶּן מַח-נֹאמֵר הַנֶּעֱמַד 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?

2 בְּחִלְיָה לָנוּ כִּי מִתְּנוּ לַחֲטָא וְאֵיךְ נִוְסִיף לַחַיִּית בּוֹ:

בְּחִלְיָה לָנוּ כִּי מִתְּנוּ לַחֲטָא וְאֵיךְ נִוְסִיף 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. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἐτι 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?

3 גַּאזְ הָאֵינְכֶם יִדְעִים

גַּאזְ הָאֵינְכֶם יִדְעִים

גַּאזְ הָאֵינְכֶם יִדְעִים

כִּי כִלְנוּ הַנִּטְבָּלִים לַמְּשִׁיחַ יְהוֹשֻׁעַ לְמוֹתוֹ נִטְבָּלָנוּ:

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 Owa'ay 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?

4 מִן-כֶּן מַח-נֹאמֵר הַנֶּעֱמַד בַּחֲטָא לְמַעַן יִרְבֶּה הַחֶסֶד:

מִן-כֶּן מַח-נֹאמֵר הַנֶּעֱמַד בַּחֲטָא לְמַעַן יִרְבֶּה הַחֶסֶד:

יְנֵא קִטְרִיגְתִּי תוֹ סוֹמָא תְּשֵׁי אִמְרִיטִיָּא, תוֹ מִקְעִי דוֹלֵעֵינ הִמָּאס תְּשֵׁי אִמְרִיטִיָּא.

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;

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זכר המות נקה מן-החטא:

7. ki hameth niqah min-hachet'.

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

7> ὁ γὰρ ἀποθανὼν δεικαίωται ἀπὸ τῆς ἁμαρτίας.

7 ho gar apothanōn dedikaiōtai apo tēs hamartias.

for the one having died has been justified from sin.

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חַיְהִינָה אִם-מִתְנִי עִם-הַמָּשִׁיחַ נְאֻמִּין כִּי-גַם-נִחְיָה עִמּוֹ:

8. w'hinneh '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,

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ט בְּאֲשֶׁר יִרְעֵנוּ כִּי הַמָּשִׁיחַ אַחֲרַי אֲשֶׁר יַעֲזֹר
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> 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.

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י כִּי אֲשֶׁר מֵת מֵת לֹחֲטָא פְּעַם אֶחָד וְאֲשֶׁר חַי חַי הוּא לֵאלֹהִים:

10. ki 'asher meth meth lachet' pa'am 'echad wa'asher chay chay hu' I'Elohim.

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

<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,

11 וְכֵן גַּם-אַתֶּם הַיּוֹ בְּעֵינֵיכֶם כְּמֵתִים לַחַטָּא
:אֶל־הָאֱלֹהִים בַּמָּשִׁיחַ יְהוֹשֻׁעַ אֲדֹנֵינוּ

יֵאָמֵר כֵּן גַּם-אַתֶּם הַיּוֹ בְּעֵינֵיכֶם כְּמֵתִים לַחַטָּא
:וְחַיִּים לַאֲלֹהִים בַּמָּשִׁיחַ 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 Ow^{אָדֹנָי} our Adon (Master).

<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.

12 יֵאָמֵר כֵּן אֲפֹאֵל-תְּשַׁלֵּט הַחַטָּא תְּבַבְּכֶם
:אֲשֶׁר יָמוּת לְהַטּוֹת לְבַבְּכֶם אַחֲרֵי תַאֲוֹתָיו

יֵאָמֵר כֵּן אֲפֹאֵל-תְּשַׁלֵּט הַחַטָּא תְּבַבְּכֶם
:אֲשֶׁר יָמוּת לְהַטּוֹת לְבַבְּכֶם 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> 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,

13 יֵאָמֵר אֲלֵי-אֲבְרִיכֶם לְהִיּוֹת לְכָל-עוֹל לַחַטָּא אֲבָל
:תִּנּוּ עֲצָמְכֶם לַאֲלֹהִים כְּחַיִּים מֵעַם הַמֵּתִים

יֵאָמֵר אֲלֵי-אֲבְרִיכֶם לְהִיּוֹת לְכָל-עוֹל לַחַטָּא אֲבָל
:תִּנּוּ עֲצָמְכֶם לַאֲלֹהִים כְּחַיִּים מֵעַם הַמֵּתִים

וְאַבְרִיכֶם לְכָלִּי צְדָקָה לְאֱלֹהִים:

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 ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε
ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα 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.

וְאַבְרִיכֶם לְכָלִּי צְדָקָה לְאֱלֹהִים
:אָבַל תִּנּוּ אֶתְּמִכֶּם לִיקְלֵי אֵוֶל לַחֶת' אֶבֶר עֲבַרְיְכֶם לִיקְלֵי צְדָקָה אֶלֹהִים

יֵד כִּי הַחֶטָּא לֹא יִשְׁתַּתֵּר עוֹד עֲלֵיכֶם
מִפְּנֵי שְׂאֵינְכֶם תַּחַת הַתּוֹרָה כִּי אִם-תַּחַת הַחֶסֶד:

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 γὰρ 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.

וְאַבְרִיכֶם לְכָלִּי צְדָקָה לְאֱלֹהִים
:אָבַל תִּנּוּ אֶתְּמִכֶּם לִיקְלֵי אֵוֶל לַחֶת' אֶבֶר עֲבַרְיְכֶם לִיקְלֵי צְדָקָה אֶלֹהִים

טוֹרָה הַחֶטָּא מִפְּנֵי שְׂאֵין אֶנְחֶנּוּ תַּחַת הַתּוֹרָה
כִּי אִם-תַּחַת הַחֶסֶד חֲלִילָה:

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.

וְאַבְרִיכֶם לְכָלִּי צְדָקָה לְאֱלֹהִים
:אָבַל תִּנּוּ אֶתְּמִכֶּם לִיקְלֵי אֵוֶל לַחֶת' אֶבֶר עֲבַרְיְכֶם לִיקְלֵי צְדָקָה אֶלֹהִים

חֲסִידֵי-יְהוָה אֲשֶׁר יִשְׁמְעוּ-לְקוֹלֵי-יְהוָה אֲשֶׁר יִשְׁמְעוּ-לְקוֹלֵי-יְהוָה

טז הלא ידעתם כי אשר תתנו נפשכם לו להיות עבדיו
לסור למשמעתו עבדים אתם לו לשמע בקולו
אם-לחטא אלי-מות אם-למשמעת אלי-צדקה:

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 παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,
δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι 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?

חֲסִידֵי-יְהוָה אֲשֶׁר יִשְׁמְעוּ-לְקוֹלֵי-יְהוָה אֲשֶׁר יִשְׁמְעוּ-לְקוֹלֵי-יְהוָה
אֲשֶׁר יִשְׁמְעוּ-לְקוֹלֵי-יְהוָה אֲשֶׁר יִשְׁמְעוּ-לְקוֹלֵי-יְהוָה

יז אבל תודת לאלהים כי-הייתם עבדי חטא
ואחר שמעתם בכל-לבבכם לצורת הלקח אשר חנכתם בה:

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.

חֲסִידֵי-יְהוָה אֲשֶׁר יִשְׁמְעוּ-לְקוֹלֵי-יְהוָה אֲשֶׁר יִשְׁמְעוּ-לְקוֹלֵי-יְהוָה

יח שחררתם מידי חטא לכן השתעבדתם לצדקה:

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**.

19 וְאֲנִי מְדַבֵּר כַּבְּנֵי אָדָם מֵאַחַד הַחַלּוּשׁ
מֵאַחַד הַחַלּוּשׁ מֵאַחַד הַחַלּוּשׁ מֵאַחַד הַחַלּוּשׁ
מֵאַחַד הַחַלּוּשׁ מֵאַחַד הַחַלּוּשׁ מֵאַחַד הַחַלּוּשׁ
מֵאַחַד הַחַלּוּשׁ מֵאַחַד הַחַלּוּשׁ מֵאַחַד הַחַלּוּשׁ

יֵט בְּדֶרֶךְ בְּנֵי-אָדָם אֲנִי מְדַבֵּר מִפְּנֵי בְּשָׂרְכֶם הַחַלּוּשׁ
כִּי כְּאֲשֶׁר לְפָנִים הִכִּינוֹתֶם אֶת-אֲבָרֵיכֶם לַעֲבֹדֶת
הַטְּמְאָה וְהָרָשָׁע לְהַרְשִׁיעַ כִּן עֲפָה הִכִּינוּ
אֶת-אֲבָרֵיכֶם לַעֲבֹדֶת הַצְּדָקָה 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.

20 וְכֵן בְּעֵת הַיּוֹתָכֶם עַבְדֵי הַחַטָּא חָפְזֵי שִׁמְךָ מִן-הַצְּדָקָה
כֵּן בְּעֵת הַיּוֹתָכֶם עַבְדֵי הַחַטָּא חָפְזֵי שִׁמְךָ מִן-הַצְּדָקָה
כֵּן בְּעֵת הַיּוֹתָכֶם עַבְדֵי הַחַטָּא חָפְזֵי שִׁמְךָ מִן-הַצְּדָקָה

כִּי-בְעֵת הַיּוֹתָכֶם עַבְדֵי הַחַטָּא חָפְזֵי שִׁמְךָ מִן-הַצְּדָקָה:
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.

21 וְכֵן בְּעֵת הַיּוֹתָכֶם עַבְדֵי הַחַטָּא חָפְזֵי שִׁמְךָ מִן-הַצְּדָקָה
כֵּן בְּעֵת הַיּוֹתָכֶם עַבְדֵי הַחַטָּא חָפְזֵי שִׁמְךָ מִן-הַצְּדָקָה
כֵּן בְּעֵת הַיּוֹתָכֶם עַבְדֵי הַחַטָּא חָפְזֵי שִׁמְךָ מִן-הַצְּדָקָה

כַּאֲשֶׁר אֲפֹא הַפְּרִי שֶׁהָיָה לָכֶם אֶז מִן-הַמַּעֲשִׂים

אֲשֶׁר עָפָה תִּבְשׁוּ מֵהֶם כִּי אֶחָרִיתָם הַמָּוֶת:

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.

22 אֲכֵן עַתָּה בְּהִיּוֹתְכֶם מִשְׁחָרָרִים מִיָּדֵי הַחַטָּא וּמִשְׁעָבָדִים
לְאֱלֹהִים יֵשׁ לָכֶם פְּרִיָּה לְקִדְשָׁהּ 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 nyini 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 hagasmon, to de telos zōēn aiōnion.
you have your fruit resulting in sanctification, and the result life eternal.

23 כִּי-שְׂכָר הַחַטָּא הוּא הַמָּוֶת וּמִתְּנַת חֶסֶד אֱלֹהִים הִיא
חַיִּי 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 OW'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.

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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 ἀνδρὸς 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 chrēmatissei

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.

אָרָא אוּנ זװנטס טוּ אַנדֶרס מױכאַליס כּרֶמאַטִיסַי עֶאָנ גֶּנֶהִיטַי אַנדֶרִי עֵטֶרױ
עֶאָנ דֵּע אַפּוֹתאַנֶה הֶע אַנֶּר, עֵלֶּעטֶהרַע עֵסִיט אַפּוֹ טוּ נֹמוּ, טוּ מִנֵּי
עִינֵי אַטֶּה מױכאַלִידַא גֶענוּמֶנֶה אַנדֶרִי עֵטֶרױ.
פֿרֹם דֵּם לױ, נִיט איז זי אַן אַדולטֶרֶסס האָבֶנֶד גֶענוּמֶנֶד צו אַ דִּפֶּרֶנט הֶאָבֶנֶד.

דוּ כֵּן אַחֵי גַם-אַתֶּם הָיִיתֶם כְּמִיתִים לַתּוֹרָה
בְּגוֹיֵת הַמָּשִׁיחַ לְהִיּוֹת לְאַחֵר לְאַשֶׁר יַעֲזוֹר
מִן-הַמִּיתִים 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.

אָפּוֹס אַז אַדֶּלְפוֹי מוֹ, קאַי הַיְמַיִס עֵתַנַּתּוֹתֶהטֶה טוֹ נֹמוֹ
דִּיאַ טוּ סוֹמַטוֹס טוּ חֵרִישְׁטוֹ, עִיס טוֹ גֶּנֶּעֶסֶתַי הַיְמַאס עֵטֶרױ,
דִּיאַ עֶק נֶעֱרױן עֶגֶרְתֶּנְטִי, הִינַא קאַרפּוֹפּוֹרֶהֶסוּמֶען טוֹ תֵּהוּ.
זאָ אַז אַדֶּלְפוֹי מוֹ, קאַי הַיְמַיִס עֵתַנַּתּוֹתֶהטֶה טוֹ נֹמוֹ
זאָ אַז אַדֶּלְפוֹי מוֹ, קאַי הַיְמַיִס עֵתַנַּתּוֹתֶהטֶה טוֹ נֹמוֹ
זאָ אַז אַדֶּלְפוֹי מוֹ, קאַי הַיְמַיִס עֵתַנַּתּוֹתֶהטֶה טוֹ נֹמוֹ
זאָ אַז אַדֶּלְפוֹי מוֹ, קאַי הַיְמַיִס עֵתַנַּתּוֹתֶהטֶה טוֹ נֹמוֹ

הַכִּי בְּעֵת הַיּוֹתֵנּוּ בַּבֶּשֶׂר תִּשׁוּקוֹת הַחַטָּאִים אֲשֶׁר הִתְעוֹרְרוּ
עַל-יְדֵי הַתּוֹרָה הָיוּ פּוֹעֵלוֹת בְּאַבְרִינּוּ 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 ἦμεν 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;

אָבֶל עֵתָה פְּטוּרִים אֲנַחְנוּ מִן־הַתּוֹרָה
כִּי מִתְּנּוּ לְאַשֶׁר הָיִינוּ זְקוּקִים לוֹ לְמַעַן נַעֲבֹד
מֵעֵתָה לְפִי חֲדוּשׁ הָרוּחַ וְלֹא לְפִי־יִשָּׁן הַכָּתָב:

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.

זֶאֱמַר כֵּן הֵנָּא מֵרַשְׁתּוֹרָה חֲטָא הִיא חֲלִילָה
אֵלֹא לֹא יִבְעָתִי אֶת־הַחֲטָא בְּלָתִי עַל־יְדֵי הַתּוֹרָה
כִּי לֹא־הָיִיתִי יוֹדֵעַ חֲמִיד לִוְלִי אֲמָרָה הַתּוֹרָה לֹא תַחֲמֹד:

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.

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חֲסִידָא מְצָא 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.

ⲁⲓⲙⲁ ⲛⲟⲙⲟⲥ ⲁⲙⲁⲣⲧⲓⲁ ⲙⲉ ⲓⲛ ⲛⲟⲙⲟⲥ
 ⲛⲟⲙⲟⲥ ⲛⲟⲙⲟⲥ ⲛⲟⲙⲟⲥ ⲛⲟⲙⲟⲥ ⲛⲟⲙⲟⲥ ⲛⲟⲙⲟⲥ ⲛⲟⲙⲟⲥ

טוֹאֲנִי הָיִיתִי חַי מִלְּפָנִים בְּלֹא תוֹרָה
 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,

ⲁⲓⲙⲁ ⲛⲟⲙⲟⲥ ⲁⲙⲁⲣⲧⲓⲁ ⲙⲉ ⲓⲛ ⲛⲟⲙⲟⲥ
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יִוֹאֲנִי מֵתִי וְנִמְצָא שֶׁהַמִּצְוָה אֲשֶׁר נִתְּנָה לַחַיִּים הִיָּתָה לִי 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 ἐντολὴ 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.

יֵאָמַר כִּי-מָצָא הַחֲטָא סִבָּה בַּמִּצְוָה לְהַתְּעוֹת אֹתִי וַיְמִיתַנִּי עַל-יָדָהּ: 11

יא כִּי-מָצָא הַחֲטָא סִבָּה בַּמִּצְוָה לְהַתְּעוֹת אֹתִי וַיְמִיתַנִּי 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 ἀπέκτελεν.

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.

יְבֹרֶכֶן הַתּוֹרָה הִיא קְדוֹשָׁה וְהַמִּצְוָה קְדוֹשָׁה וַיִּשְׁרָה וַיְטוֹבָה: 12

יְבֹרֶכֶן הַתּוֹרָה הִיא קְדוֹשָׁה וְהַמִּצְוָה קְדוֹשָׁה וַיִּשְׁרָה וַיְטוֹבָה:
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.

יִגְהִי הַטוֹבָה הַיְתָה-לִּי לְמָוֶת חָלִילָה אֶלָּא הַחֲטָא
כְּדֵי שְׂיִרְאָה הַחֲטָא בְּהִבִּיאוֹ לִי הַמָּוֶת מִן-הַטוֹבָה
כְּדֵי שְׂיִהְיֶה הַחֲטָא לַחֲטָאָה יִתְּרָה עַל-יְדֵי הַמִּצְוָה: 13

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.

אִשָּׁה וְגַם אִשָּׁה אֲחֵרָה אֲנִי מְתָה דְּבַר חַיִּים בְּיָדִי וְגַם אִשָּׁה אֲחֵרָה אֲנִי מְתָה דְּבַר חַיִּים בְּיָדִי 14

יְדִי כִּי יִדְעִים אֲנִי שֶׁהַתּוֹרָה רוּחַנִית וְאֲנִי בָּשָׂר וְנִמְכָּר בְּיַד-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 ἐστιν, ἐγὼ δὲ σὰρκινός 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.

אֲנִי מְתָה דְּבַר חַיִּים בְּיָדִי וְגַם אִשָּׁה אֲחֵרָה אֲנִי מְתָה דְּבַר חַיִּים בְּיָדִי 15

טו כִּי אֶת-אֲשֶׁר אֲנִי פֹעֵל לֹא יִדְעֵתִי כִּי אֵינֶנִּי עֹשֶׂה אֶת אֲשֶׁר-אֲנִי רֹצֵחַ בּוֹ כִּי אִם-אֲשֶׁר שָׁנְאֵתִי 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.

אֲנִי מְתָה דְּבַר חַיִּים בְּיָדִי וְגַם אִשָּׁה אֲחֵרָה אֲנִי מְתָה דְּבַר חַיִּים בְּיָדִי 16

טז וּבַעֲשׂוֹתַי אֵת 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.

17 יִזְעַתָּה לֹא-אֲנִי עוֹד הַפֶּעַל אֹתוֹ כִּי אִם-הַחֶטָּא 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.

18 גָּדַדְתִּי כִּי יָדַעְתִּי אֲשֶׁר-בִּי בְּבִשְׂרִי לֹא יִשְׁכֵּן טוֹב
כִּי רָצָה 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.

19 יֵט כִּי אֵינְנִי עֹשֶׂה הַטּוֹב אֲשֶׁר-אֲנִי רֹצֶה כִּי אִם-הָרָע
אֲשֶׁר אֵינְנִי 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.

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כִּי אֲנִי אֶת-אֲשֶׁר לֹא-רָצִיתִי אֲנִי עֹשֶׂה לֹא-עוֹד אֲנִי הַפְּעֵל
כִּי אִם-חַטָּא הַשֹּׁכֵן 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.

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כִּי וּבִכֵּן מֵצֵא-אֲנִי בִּי זֶה חֹק אֲנֹכִי רָצָה לַעֲשׂוֹת הַטֹּב
וְדָבַק-בִּי הָרָע:

21. ub'ken motse'-'ani bi zeh hachok '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> Εὐρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν,

ὅτι ἐμοὶ τὸ κακὸν παράκειται.

21 Heuriskō ara ton nomon, tō 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.

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כִּי לְפִי הָאָדָם הַפְּנִימִי חֲפָצְתִּי בְּתוֹרַת אֱלֹהִים:

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 tō nomō tou theou kata ton esō anthrōpon,
For I delight in the Law of Elohim with respect to the inner man,

22 synēdomai gar tō nomō tou theou kata ton esō anthrōpon,
:22 synēdomai gar tō nomō tou theou kata ton esō anthrōpon

כג אָבֿל רֹאֶה-אֲנִי בְּאֲבָרִי חֶק אַחֵר הַלֵּחַם לְחֶק-שִׁבְלִי
וְיִוָּלִיכֵנִי שְׁבִי לְתוֹרַת הַחֶטָּא אֲשֶׁר בְּאֲבָרִי:

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 ἀντιστρατεύόμενον 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 antistrateuomenon tō nomō tou noos mou
but I see a different law in my members warring against the law of my mind
kai aichmalōtizonta me en tō nomō tēs hamartias tō onti en tois melesin mou.
and capturing me by the law of sin being in my members.

23 blepō de heteron nomon en tois melesin mou antistrateuomenon tō nomō tou noos mou
:23 blepō de heteron nomon en tois melesin mou antistrateuomenon tō nomō tou noos mou

כד אֹי-לִי הָאָדָם הָעֹנִי מִי יִצִּילֵנִי מִגּוֹף 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 ῥύσεται 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?

24 talaipōros egō anthrōpos; tis me hrysetai ek tou sōmatos tou thanatou toutou?
:24 talaipōros egō anthrōpos; tis me hrysetai ek tou sōmatos tou thanatou toutou?

כה אֲבָרְכָה אֶת-הָאֱלֹהִים בְּיְהוֹשֻׁעַ הַמָּשִׁיחַ אֲדֹנָיִנוּ:

25. 'abar'kah 'eth-ha'Elohim b'Yahushua haMashiyach 'Adoneynu.

Rom7:25 I shall bless Elohim through Owa the Mashiyach our Adon (Master)!

<25> χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

25 charis de tō theō dia Iēsou Christou tou kyriou hēmōn.
But thanks to Elohim through Yahushua the Anointed One our Master.
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.

25 charis de tō theō dia Iēsou Christou tou kyriou hēmōn.
:25 charis de tō theō dia Iēsou Christou tou kyriou hēmōn

אֲנִי מְשַׁלֵּחַ אֶת בְּשָׁרִי לְעֹבֵד הַתּוֹרָה

כּוֹוֹבֵכֵן בְּשִׁכְלִי הַנְּנִי עֶבֶד לְתוֹרַת הָאֱלֹהִים
וּבְבִשְׁרִי אֲנִי עֶבֶד לְתוֹרַת הַחֵטָא:

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.

Chapter 8

Shavua Reading Schedule (32th sidrot) - Rom 8 - 12

1-60 וְעַתָּה אֵין-אֲשָׁמָה בְּאֵלֶּה אֲשֶׁר הֵם בְּמַשִּׁיחַ יְהוֹשֻׁעַ
(אֲנִי מְשַׁלֵּחַ אֶת בְּשָׁרִי לְעֹבֵד הַתּוֹרָה)

אֵל-כֵּן עַתָּה אֵין-אֲשָׁמָה בְּאֵלֶּה אֲשֶׁר הֵם בְּמַשִּׁיחַ יְהוֹשֻׁעַ
(הַמַּתְּהִלִּים שְׁלֹא כְּבִשְׁרִי אֶלָּא 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
וְעַתָּה, 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.

2 וְעַתָּה אֵין-אֲשָׁמָה בְּאֵלֶּה אֲשֶׁר הֵם בְּמַשִּׁיחַ יְהוֹשֻׁעַ
(אֲנִי מְשַׁלֵּחַ אֶת בְּשָׁרִי לְעֹבֵד הַתּוֹרָה)

בְּכִי תוֹרַת רוּחַ הַחַיִּים אֲשֶׁר בְּמַשִּׁיחַ יְהוֹשֻׁעַ
הוֹצִיָּאָה אֹתִי לְחַפְשִׁי מִתּוֹרַת הַחֵטָא 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
has released me to free from the Law of sin and of death.

<2> ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέν 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.

3 וְעַתָּה אֵין-אֲשָׁמָה בְּאֵלֶּה אֲשֶׁר הֵם בְּמַשִּׁיחַ יְהוֹשֻׁעַ
(אֲנִי מְשַׁלֵּחַ אֶת בְּשָׁרִי לְעֹבֵד הַתּוֹרָה)

גַּבִּי מַח־שָׁלֹא יִכְלֶה הַתּוֹרָה לַעֲשׂוֹת מִפְּנֵי שְׁנַחֲלַשׁ כֹּחָהּ
עַל־יְדֵי הַבָּשָׂר אֹתוֹ עָשָׂה הָאֱלֹהִים בְּשִׁלְחוֹ אֶת־בְּנוֹ
בְּדַמְיוֹן בָּשָׂר הַחֲטָא וּבַעֲד הַחֲטָא וַיִּרְשִׁיעַ אֶת־הַחֲטָא בַּבָּשָׂר:

3. **ki mah-she' 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 pempas 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,

יָאָדָע-אֶל מַח־שָׁלֹא יִכְלֶה הַתּוֹרָה לַעֲשׂוֹת מִפְּנֵי שְׁנַחֲלַשׁ כֹּחָהּ
עַל־יְדֵי הַבָּשָׂר אֹתוֹ עָשָׂה הָאֱלֹהִים בְּשִׁלְחוֹ אֶת־בְּנוֹ
בְּדַמְיוֹן בָּשָׂר הַחֲטָא וּבַעֲד הַחֲטָא וַיִּרְשִׁיעַ אֶת־הַחֲטָא בַּבָּשָׂר:

דַּבְּרֵי שְׁתַּקְנִים צְדָקַת הַתּוֹרָה בְּנוֹ הַחֲלָכִים לֹא־כְדָרָךְ
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 ta 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.

יָאָדָע-אֶל מַח־שָׁלֹא יִכְלֶה הַתּוֹרָה לַעֲשׂוֹת מִפְּנֵי שְׁנַחֲלַשׁ כֹּחָהּ
עַל־יְדֵי הַבָּשָׂר אֹתוֹ עָשָׂה הָאֱלֹהִים בְּשִׁלְחוֹ אֶת־בְּנוֹ
בְּדַמְיוֹן בָּשָׂר הַחֲטָא וּבַעֲד הַחֲטָא וַיִּרְשִׁיעַ אֶת־הַחֲטָא בַּבָּשָׂר:

הַכִּי בְנֵי הַבָּשָׂר יִהְיוּ בְּדַבְּרֵי הַבָּשָׂר וּבְנֵי הָרוּחַ בְּדַבְּרֵי 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.

6 - תַּחַת הַבָּשָׂר חַיִּים וְשָׁלוֹם
חַיִּים וְשָׁלוֹם תַּחַת הַרוּחַ הַקֹּדֶשׁ:

וְכִי-מִחְשַׁבֶּת הַבָּשָׂר הִיא הַמָּוֶת

וּמִחְשַׁבֶּת הָרוּחַ הִיא הַחַיִּים וְהַשָּׁלוֹם:

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.

7 - לֹא יִשְׁתַּעֲבֹד הָאֱלֹהִים וְאֵף לֹא תוֹכַל
לֹא יִשְׁתַּעֲבֹד הָאֱלֹהִים וְאֵף לֹא תוֹכַל:

זִמְכִּי נִשְׁמַחְשַׁבֶּת הַבָּשָׂר כִּקְ שִׁנְאָת אֱלֹהִים הִיא בְּאִשֶּׁר לֹא

תִּשְׁתַּעֲבֹד לְתוֹכֶת הָאֱלֹהִים וְאֵף לֹא תוֹכַל:

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 ἐχθρα 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.

8 - כָּל-אֲשֶׁר בַּבָּשָׂר יִסְוָה לֹא יוֹכְלוּ לְהִיּוֹת רְצוּיִם לָאֱלֹהִים:

חֲכָל-אֲשֶׁר בַּבָּשָׂר יִסְוָה לֹא יוֹכְלוּ לְהִיּוֹת רְצוּיִם לָאֱלֹהִים:

8. kal-'asher babasar y'sodam lo' yuk'lu lih'yoith 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 ἀρέσκει 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.

9 וְאַתֶּם אֵינְכֶם בְּבֶשֶׂר כִּי אִם-בְּרוּחַ אֱלֹהִים שׁוֹכֵן בְּקִרְבְּכֶם כִּי מִי שֶׁאֵין-בּוֹ רוּחַ הַמְּשִׁיחַ הוּא אֵינְנִי שְׁלוֹ:
שְׁלוֹ וְאַתֶּם אֵינְכֶם בְּבֶשֶׂר כִּי אִם-בְּרוּחַ אֱלֹהִים שׁוֹכֵן בְּקִרְבְּכֶם כִּי מִי שֶׁאֵין-בּוֹ רוּחַ הַמְּשִׁיחַ הוּא אֵינְנִי שְׁלוֹ:

ט וְאַתֶּם אֵינְכֶם בְּבֶשֶׂר כִּי אִם-בְּרוּחַ אֱלֹהִים שׁוֹכֵן בְּקִרְבְּכֶם כִּי מִי שֶׁאֵין-בּוֹ רוּחַ הַמְּשִׁיחַ הוּא אֵינְנִי שְׁלוֹ:

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.

since the Spirit of Elohim dwells in you

ei de tis pneuma Christou ouk echei, houtos ouk estin autou.

but if anyone the Spirit of the Anointed One does not have, this one is not of Him.

10 וְאִם-הַמְּשִׁיחַ בְּקִרְבְּכֶם הַגּוֹף מֵת בְּגִלְלַת הַחַטָּא
וְהָרוּחַ חַיִּים בְּגִלְלַת הַצְדִּיקָה:

י וְאִם-הַמְּשִׁיחַ בְּקִרְבְּכֶם הַגּוֹף מֵת בְּגִלְלַת הַחַטָּא
וְהָרוּחַ חַיִּים בְּגִלְלַת הַצְדִּיקָה:

10. w'im-haMashiyach b'qir'b'kem haguph meth big'lal hachet'

w'haruach chayim big'lal hats'daqah.

Rom8:10 If the Mashiyach is within you, the body is dead on account of sin,

but the Spirit is alive on account of righteousness.

10> εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζῶν διὰ δικαιοσύνην.

10 ei de Christos en hymin, to men sōma nekron

And if the Anointed One is in you, the on one hand body is dead

dia hamartian to de pneuma zōē dia dikaiosynēn.

because of sin the on the other spirit of life because of righteousness

11 וְאִם-יְהוֹשֻׁעַ בְּקִרְבְּכֶם רוּחוֹ שֶׁל הַמַּעֲרִיר אֶת-יְהוֹשֻׁעַ
וְאִם-יְהוֹשֻׁעַ בְּקִרְבְּכֶם רוּחוֹ שֶׁל הַמַּעֲרִיר אֶת-יְהוֹשֻׁעַ:

יא וְאִם-יְהוֹשֻׁעַ בְּקִרְבְּכֶם רוּחוֹ שֶׁל הַמַּעֲרִיר אֶת-יְהוֹשֻׁעַ

מִן-הַמֵּתִים הַמַּעִיר אֶת-הַמְּשִׁיחַ מִן-הַמֵּתִים הוּא גַם

אֶת-גּוֹיֹתֵיכֶם הַמֵּתוֹת יַחְיֶה עַל-יְדֵי רוּחוֹ הַשֹּׁכֵן בְּקִרְבְּכֶם:

11. w'im-yish'kon b'qir'b'kem Rucho shel hame'ir 'eth-Yahushua min-hamethim
hame'ir 'eth-haMashiyach min-hamethim hu' gam
'eth-g'wiotheykem hamethoth y'chayah `al-y'dey Rucho hashoken b'qir'b'kem.

Rom8:11 And if the Spirit of Him who raised **וְיֵשׁוּעַ** from the dead dwells within you,
He who raised the Mashiyach **וְיֵשׁוּעַ** from the dead shall also give life
to your mortal bodies through His Spirit who dwells within you.

<11> εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν,
ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζῴποιοῖσιν καὶ τὰ θνητὰ σώματα ὑμῶν
διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

11 ei de to pneuma tou egeirantos ton Iēsoun ek nekrōn oikei en hymin,
and if the Spirit of the one having raised Yahushua from dead ones dwells in you,
ho egeiras Christon ek nekrōn zōopoiēsei
the one having raised the Anointed One from dead ones shall make alive
kai ta thnēta sōmata hymōn dia tou enoikountos autou pneumatos en hymin.
also the mortal bodies of you through indwelling His Spirit in you.

יב לָכֵן אַחֵי חַיִּבִּים אֲנִיחָנוּ לֹא לַבָּשָׂר לַחַיּוֹת לְפִי הַבָּשָׂר:

12. laken 'achay chayabim 'anach'nu lo' labasar lich'yoth l'phi habasar.

Rom8:12 So then, brothers, we are debtors, not to the flesh to live according to the flesh.

<12> Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,

12 Ara oun, adelphoi, opheiletai esmen ou tē sarki tou kata sarka zēn,
So then, brothers, debtors we are not to the flesh according to flesh to live.

יג כִּי אִם-תַּחֲיוּ לְפִי הַבָּשָׂר מוֹת תָּמֻתוּן

וְאִם-עַל-יְדֵי הַרוּחַ תָּמִיתוּ אֶת-מַעַלְלֵי הַבָּשָׂר חַיָּה תַחֲיוּ:

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 apothnēskein;
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.

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.

18 אֲנִי וְכָל הַיְּהוּדִים וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן 18
:אֲנִי וְכָל הַיְּהוּדִים וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן

יְהוָה אֱמַר אֲנִי וְכָל הַיְּהוּדִים וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן
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.

19 אֲנִי וְכָל הַיְּהוּדִים וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן 19
:אֲנִי וְכָל הַיְּהוּדִים וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן

יְהוָה אֱמַר אֲנִי וְכָל הַיְּהוּדִים וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן

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.

20 אֲנִי וְכָל הַיְּהוּדִים וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן 20
:אֲנִי וְכָל הַיְּהוּדִים וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן וְכָל הַיְּהוֹנָתָן

כִּי-נִכְנָעַת הַבְּרִיאָה לְהַבֵּל לֹא מִרְצוֹנָהּ
כִּי אִם-לְמַעַן הַמְּכַנִּיעַ 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 ἐκούσα 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

21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

כא כִּי הַבְּרִיאָה גַם-הִיא תֵצֵא 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 tekñōn tou theou.
 into the freedom of the glory of the children of Elohim.

22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

כב כִּי יָדַעְנוּ אֲשֶׁר הַבְּרִיאָה כָּלָה תִּתְחַל 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 systemazei

For we know that all the creation groans together
 kai synōdinei achri tou nyn;
 and travails in pain together until now;

22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

כג וְלֹא-עוֹד אֶלָּא שָׁגֵם-אֲנַחְנוּ אַף עַל פִּי שִׁנְשֵׁ-לָנוּ בַּכּוֹרִי

הָרוּחַ בְּנַפְשֵׁנוּ וְנַחֲכָה לְמִשְׁפַּט הַבָּנִים לְפָדוּת גּוֹתֵנּוּ:

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 pneumatō 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.**

24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

כִּי נִוְשַׁעְנוּ בַּתְקוּהָ אֲבָל הַתְקוּהָ הַנִּרְאָה לְעֵינַיִם אֵינֶנָּה תְקוּהָ
כִּי אֵיךְ יִיחַל אִישׁ לְדַבֵּר 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?**

25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

כִּה אֵלָא אִם-נִקְוָה לְמַה-נְּשַׁלָּא רְאִינְהוּ נַחֲכָה לוּ וְנִוְחִיל:

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.**

26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

כּוֹיָכֵן גַּם-הָרוּחַ תִּמְדֵּךְ אֶתָּנוּ בְּחִלְשׁוֹתֵינוּ כִּי לֹא יָדַעְנוּ לְהִתְפַּלֵּל
כָּרְאֵנוּ אֶכֶן הָרוּחַ הוּא מְפַגֵּיעַ בְּעֲדָנוּ בְּאַנְחוֹת עֲמֻקּוֹת מִדְּבַר:

26. w'ken gam-haRuach tome'k 'othanu b'chul'shutheyneu ki lo' yada`nu l'hith'palel 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 καθὼ 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;

אֶכֶן אֶכֶן הָרוּחַ מִתְּפַלֵּל עִמָּנוּ בְּחִלְשׁוֹתֵינוּ כִּי לֹא יָדַעְנוּ לְהִתְפַּלֵּל
כָּרְאֵנוּ אֶכֶן הָרוּחַ הוּא מְפַגֵּיעַ בְּעֲדָנוּ בְּאַנְחוֹת עֲמֻקּוֹת מִדְּבַר:

כּוֹיָחֶךָ לְבָבוֹת יוֹדֵעַ אֶת-מַחְשְׁבוֹת הָרוּחַ
כִּי כְרִיצוֹן הָאֱלֹהִים יִפְגִּיעַ בְּעַד 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.

כּוֹיָחֶךָ לְבָבוֹת יוֹדֵעַ אֶת-מַחְשְׁבוֹת הָרוּחַ
כִּי כְרִיצוֹן הָאֱלֹהִים יִפְגִּיעַ בְּעַד הַקְדוּשִׁים:

כַּחֲוִיָּה יָדַעְנוּ כִּי אֱהָבֵי אֱלֹהִים הַקְרוּאִים בְּעֲצָתוֹ הַכֹּל
יַעְזֹר לָטוֹב 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.

29 וְיָדַעְתָּ אֲשֶׁר יִדְעָם מִקֵּדֶם אֹתָם גַּם-יַעַד לְהִיטִיב דּוֹמִים
לְצִלָּם 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 οὖς 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 presdestined 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;

30 וְיָדַעְתָּ אֲשֶׁר יִדְעָם מִקֵּדֶם אֹתָם גַּם-יַעַד לְהִיטִיב דּוֹמִים
לְצִלָּם בְּנוֹ לְמַעַן יִהְיֶה הַבְּכוֹר בְּתוֹךְ אֲחִים רַבִּים:

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> οὖς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν.

καὶ οὖς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν. οὖς 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.

31 וְיָדַעְתָּ אֲשֶׁר יִדְעָם מִקֵּדֶם אֹתָם גַּם-יַעַד לְהִיטִיב דּוֹמִים
לְצִלָּם בְּנוֹ לְמַעַן יִהְיֶה הַבְּכוֹר בְּתוֹךְ אֲחִים רַבִּים:

לֹא יַעֲתִיק מִן-נֹאמַר עַל-זֹאת אִם-הֶאֱלֹהִים לָנוּ מִי יָרִיב אִתָּנוּ:

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?

What then shall we say to these things? If Elohim is for us, who against us?

כִּי אִם-נִתְּנוּ בַעֲד כָּל־נוּ חֵלֶּא יִתֵּן לָנוּ עֲמוֹ אֶת-הַכֹּל:

how not also with Him all things to us shall He freely give?

לֹגְמֵי יַעֲנֶה פִּבְחֵירֵי אֱלֹהִים הֵן אֱלֹהִים הוּא הַמַּצְדִּיק:

Elohim is the One justifying.

מַעַם הַמֵּתִים הוּא מִימִין הָאֱלֹהִים וְהוּא יִפְגִּיעַ בַּעֲדָיו:

34 τίς ὁ κατακρινῶν· Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, μᾶλλον δὲ ἐγερθεὶς,

ὅς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὅς 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 dexia tou theou,

but rather having been raised, who also is at the right hand of Elohim,

hos kai entyghanei hyper hēmōn.

who also intercedes on behalf of us.

יְהוָה יִפְרִידֵנוּ מֵאֲהָבַת הָאֱלֹהִים הַצָּרָה אוֹ מִצּוּקָה אוֹ
מִשְׁטֶמָּה אוֹ רָעָב אִם-עֲרִיָּה אוֹ סִכָּנָה אוֹ-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 כִפְתּוּב כִּי-עֲלִידָה הַרְגָנוּ כָּל-הַיּוֹם נִחְשָׁבֵנוּ כְּצֹאֵן טֶבֶחַ:

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 Ἕνεκεν σοῦ 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 אֲבָל בְּכָל-אֶלָּה נִבְרָנוּ מֵאֵד 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.

38
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לחובטות אני שלא המות ולא החיים

לא מלאכים ולא שָׂרָרוֹת ולא גְבוּרוֹת לא ההנה ולא העתיד:

38. ubatuach 'ani shel' hamaweth w'lo' hachayim lo' mal'akim

w'lo' s'raroeth w'lo' g'buroth lo' hahoeah 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 dymameis

nor rulers nor things present nor things coming nor powers

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לט לא הרום ולא העמק ולא כל-בריה יוכלו להפרידנו

מאבת האלהים אשר היא במשים יהושע אדנינו:

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 0W444 our Adon (Master).

<39> οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται 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

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אמת אני מברר במשים ולא אשקר

ובעתי מעיקה לי ברוח הקדש:

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,

2-1746 1746-1746 1746-1746 1746-1746 1746-1746

בְּכִי-גָדוֹל עֲצֻבוֹנִי וְאֵין-קֵץ לְדַאֲבוֹן 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.

3-1746 1746-1746 1746-1746 1746-1746 1746-1746 1746-1746

גְּכִי מִי-יֵתֵן הַיּוֹתֵי אֲנִי לְחֶרֶם מִן-הַמְּשִׁיחַ 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 ἡὺχόμεν 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,

4-1746 1746-1746 1746-1746 1746-1746 1746-1746 1746-1746

דְּאֲשֶׁר הֵם בְּנֵי יִשְׂרָאֵל וְלָהֶם מִשְׁפַּט הַבְּנִים וְהַכְּבוֹד
וְהַבְּרִיתוֹת וּמִתֵּן הַתּוֹכָה וְהַעֲבוֹדָה 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,

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.

מִפְּנֵי שֶׁהֵם זֵרָא אֲבְרָהָם כֻּלָּם בָּנִים
כִּי בְיִצְחָק יִקָּרֵא לְאִי זָרָא:

חֲלוֹמָר לֹא בְנֵי-הַבָּשָׂר הֵמָּה בְנֵי 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.

וְזֶה הֵם הַבָּנִים הַנִּחְשָׁבִים לְזֶרַע אֲבְרָהָם כֻּלָּם בָּנִים
כִּי בְיִצְחָק יִקָּרֵא לְאִי זָרָא:

ט כִּי-דְבַר הַחֲבָטָה הוּא מֵה-שְׁנֵי אֲמָרִים לְמוֹעֵד אָשׁוּב וּלְשָׂרָה 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 Σάρρᾳ 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.

זֶה הֵם הַבָּנִים הַנִּחְשָׁבִים לְזֶרַע אֲבְרָהָם כֻּלָּם בָּנִים
כִּי בְיִצְחָק יִקָּרֵא לְאִי זָרָא:

י וְלֹא-עוֹד אֶלָּא שְׁנֵי אֲמָרִים-בְּרִבְקָה

וְהָיָה הָרָחָ 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 'Ρεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,
'Ισαὰκ 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;

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

יֵא כִּי בְּטָרָם יִלְדוּ בְּנֵיהָ וְעוֹד לֹא-עָשׂוּ טוֹב אוֹ-רָע לְמַעַן
תִּקְוָם עֲצַת הָאֱלֹהִים כִּפִּי בְּחִירָתוֹ לֹא מִתּוֹךְ מַעֲשִׂים
כִּי אִם-כְּרִצּוֹן הַקֹּרָא:

11. ki b'terem yul'du baneyah w'`odu 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 πραξάντων 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,

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

יֵב נֶאֱמַר לָהּ כִּי-רַב יַעֲבֹד צְעִיר:

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 'Ο 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;

12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

יֵב כְּפָתוֹב וְאֶחָב אֶת-יַעֲקֹב וְאֶת-עֵשָׂו שְׂנֵאֲתִי:

13. **kakathub wa'ohab 'eth-Ya`aqob w'eth-`Esaw 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 Ἡσαῦ ἐμίσησα.

13 **kathōs gegraptai**, Ton **Iakōb ēgapēsa**, ton de **Ēsau emisēsa**.

Even as it has been written, Jacob I loved, but Esau I hated.

14 יד אִם-כֵּן הֵנָּאמַר שְׁיֵשׁ-עוֹל בְּאֵלֵהִים חֲלִילָהּ:

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.

15 טו כִּי לְמִנְשָׁה אָמַר וַחֲנַנִּי אֶת-אֲשֶׁר אָחִין וְרַחֲמֵתִי אֶת-אֲשֶׁר אֲרַחֵם:

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.

16 טו וְעַל-כֵּן אֵין הַדָּבָר לֹא-בְיַד הָרֹצֶה וְלֹא-בְיַד הָרָץ כִּי אִם-בְּיַד 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.

יְיָ כֵן הַכְתוּב אָמַר לְפָרְעָה בַעֲבוּר זֹאת הָעֲמֻדָּתִיךָ
בַעֲבוּר הַרְאֵתְךָ אֶת-כֹּחִי וְלִמְעַן סִפֵּר שְׁמִי בְכָל-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 שֶׁיִּכְחָפֵן יַחֲנֹנּוּ וּמִי שֶׁיִּכְחָפֵן יִקְשָׁה 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.

יִטְוֶאֱמַר לָמָּה-זֶּה יִפְקֹד עָוֹן כִּי נִגַּד רְצוֹנוֹ מִי תִּיַצֵּב:

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> 'Ερεῖς μοι οὖν, Τί [οὖν] ἐτι 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?

יְיָ יוֹדֵעַ בְּזֶה שְׁמִי שֶׁיִּכְחָפֵן יַחֲנֹנּוּ וּמִי שֶׁיִּכְחָפֵן יִקְשָׁה לְבוֹ:

אָבֶל בֶּן-אָדָם מִי אֶתָּה כִּי תָרִיב אֶת-הָאֱלֹהִים
וְיֹאמַר יֵצֵר לִי יֵצֵר מִדּוּעַ כָּכָה עָשִׂיתָנִי:

20. 'abal ben-'adam mi 'attah

ki tharib 'eth-ha'Elohim hayo'mar yetser l'yots'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;

μὴ 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?

אָבֶל בֶּן-אָדָם מִי אֶתָּה כִּי תָרִיב אֶת-הָאֱלֹהִים
וְיֹאמַר יֵצֵר לִי יֵצֵר מִדּוּעַ כָּכָה עָשִׂיתָנִי:

כֹּאֲמֵר יֵצֵר לִי יֵצֵר מִדּוּעַ כָּכָה עָשִׂיתָנִי:

כֹּאֲמֵר יֵצֵר לִי יֵצֵר מִדּוּעַ כָּכָה עָשִׂיתָנִי:

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

ὃ μὲν εἰς τιμὴν σκεῦος ὃ 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?

וְיֹאמַר יֵצֵר לִי יֵצֵר מִדּוּעַ כָּכָה עָשִׂיתָנִי:
וְיֹאמַר יֵצֵר לִי יֵצֵר מִדּוּעַ כָּכָה עָשִׂיתָנִי:

כֹּאֲמֵר יֵצֵר לִי יֵצֵר מִדּוּעַ כָּכָה עָשִׂיתָנִי:

כֹּאֲמֵר יֵצֵר לִי יֵצֵר מִדּוּעַ כָּכָה עָשִׂיתָנִי:

22. umah 'epho' 'im-ha'Elohim hechaphets P'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 δυνατόν 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,

22 יְהוָה יִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת 23
:אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת

כַּגְּלוֹתֵי הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת
אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת

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?

23 וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת 24
:אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת

כַּגְּלוֹתֵי הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת
אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת

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,

24 וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת 25
:אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת

כַּגְּלוֹתֵי הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת
אֶת-עֲשֵׂת הָעֲוֹנוֹת וְיִשְׁמַח לְפָנָיו אֶת-עֲשֵׂת הָעֲוֹנוֹת

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 Ὠσηέ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου

25 hōs kai en tō Hōsē 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.

וַיִּהְיֶה בְּמָקוֹם אֲשֶׁר-יֹאמַר לָהֶם לֹא-עֲמִי אַתֶּם יֹאמַר
לָהֶם בְּנֵי אֵל-חַי:

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.

כִּי וַיִּשְׁעֶיְהוּ קִרְאָה עַל-יִשְׂרָאֵל כִּי אָם-יִהְיֶה מִסְפֵּר בְּנֵי
יִשְׂרָאֵל כְּחֹל הַיָּם שָׂאֵר יָשׁוּב בּוֹ (פְּלִיזָה חֲרוּץ שׁוּטֵף צִדְקָה):

27 Ēsaiaſ 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:

כח פי קָלָה וְנִחְרָצָה אֲדֹנָי עֲשֵׂה בְקֶרֶב הָאָרֶץ:

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thoroughly and determinedly.

28 <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.

כְּחֶזֶק אֲמָר יִשְׁעֶיךָ לְפָנַי מִזֶּה לְיָדִי יְהוָה צְבָאוֹת
:אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ

כַּטְוִי וְכַאֲשֶׁר אָמַר יִשְׁעֶיךָ לְפָנַי מִזֶּה לְיָדִי יְהוָה צְבָאוֹת
הוֹתִיר לָנוּ שָׂרִיד כְּמִצֵּט כְּסֹדִם הָיִינוּ לְעִמְרָה דְּמִינוּ:

29. w'ha'asher 'amar Y'sha`Yahu liph'ney mizeh luley Yahúwah Ts'ba'oth hothir lanu sarid kim`at kiś'dom hayinu la`Amorah daminu.

Rom9:29 And as YeshaYahu said before that, if of hosts had left us a remnant, we would almost have been like Sodom, and we would have been made unto Amorah.

29 <29> καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιωθήμεν.

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.

אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ
:אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ

לְיַעֲקֹב הִנֵּאֲמַר שְׁהַגּוִּיִּם אֲשֶׁר לֹא רָדְפוּ אַחֲרַי הַצִּדִּיקָה
הַשִּׁיגוּ אֶת-הַצִּדִּיקָה הַיָּא הַצִּדִּיקָה 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 <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?

אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ אֲמָרְךָ

לֹא וְיִשְׂרָאֵל בְּרָדְפוּ תוֹכָת צִדִּיקָה לְתוֹכָת הַצִּדִּיקָה לֹא הִגִּיעַ:

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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.

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בְּכִי מַעֲיֵד אֲנִי עָלֵיהֶם 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;

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גְּכִי אֶת-צִדְקַת אֱלֹהִים לֹא יִדְעוּ וַיִּבְקְשׁוּ לְהִקְיִם
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;

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דְּכִי 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.

5 6-10 9 8 7 6 5 4 3 2 1
: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

הַכִּי-מֹשֶׁה כָּתַב עַל-דְּבַר הַצִּדְקָה מִתּוֹךְ הַתּוֹרָה

אֲשֶׁר יַעֲשֶׂה אֹתָם 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.

6 5 4 3 2 1
: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

וְהַצִּדְקָה אֲשֶׁר מִתּוֹךְ הָאֱמוּנָה אִמְרַת אֵל-תֹּאמַר בְּלִבְּךָ

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 kardiā sou,

But the of faith righteousness thus speaks, Do not say in your heart,

Tis anabēsetai eis ton ouranon? tout' estin Christon katagagein;

who shall ascend into the heavens? This is the Anointed One to bring down;

7 זאו מי ירד לתהום להעלות את-המשׁיח מן-המתים:

7. 'o mi yered lith'hom l'ha'aloith 'eth-haMashiyach min-hamethim.

Rom10:7 or who shall descend into the abyss?

That is, to bring the Mashiyach up from the dead.

7 <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 anagagein.

This is the Anointed One from dead ones to bring up,

8 חאבל מה-תאמר קרוב אליך הדבר בפיה
ובלבבך הוא דבר האמונה אשר אנחנו מבשרים:

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 <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 stomati 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.

9 טכי אם-בפיה תודה שיהושע הוא האדון
ותאמין בלבבך שהאלהים העירו מן-המתים תנשע:

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 Ow'q'q' the Adon (Master),
and believe in your heart that Elohim raised Him from the dead, you shall be saved;

9 <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.

96

טז אָבֿל לֹא-כָלֿם שָׁמְעוּ לְקוֹל הַבְּשׂוּרָה
כִּי יִשְׁעִיחוּ אָמַר יְהוָה מִי הָאֱמִין לְשִׁמְעַתִּנוּ:

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> Ἀλλ' οὐ πάντες ὑπήκουσαν τῇ εὐαγγελίῳ.
'Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

16 All' ou pantes hypēkousan tē 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?

17 אָמַר יְהוָה מִי הָאֱמִין לְשִׁמְעַתִּנוּ
אָמַר יְהוָה מִי הָאֱמִין לְשִׁמְעַתִּנוּ

יז אָם-כֵּן הָאֱמוּנָה בָּאָה 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 ἀκοή 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.

18 אָמַר יְהוָה מִי הָאֱמִין לְשִׁמְעַתִּנוּ
אָמַר יְהוָה מִי הָאֱמִין לְשִׁמְעַתִּנוּ

יח וְאָמַר יְהוָה מִי הָאֱמִין לְשִׁמְעַתִּנוּ
וְבִקְצֵה תֵּבֵל מִלִּיחָם:

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 πᾶσαν 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,

19 וְאָמַר הָכִי יִשְׂרָאֵל לֹא יָדַע הִנֵּה-כָּבָר מֹשֶׁה אָמַר אֲנִי
 אֶקְנִיָאֲכֶם בְּלֹא-עֵם בְּגוֹי נָבָל אֲכַעִיֶסְכֶם:

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,
 Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

19 alla legō, mē Israēl ouk egnō? prōtos Mōusēs legei, Egō parazelōsō 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.

20 וְיֵשָׁעַיָּהוּ מָלְאוּ לְבָבוֹ לֵאמֹר נִמְצְאָתִי לֹא בִקְשָׁנִי
 נִדְרַשְׁתִּי לֹא שְׂאֲלוּ:

20. wiYsha`Yahu m'la'o libo le'mor nim'tse'thi P'lo' biq'shuni nid'rash'ti P'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 [έν] τοῖς ἐμὲ μὴ ζήτοουσιν,
 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.

21 וְעַל-יִשְׂרָאֵל הוּא אָמַר פֶּרֶשְׁתִּי יָדַי כָּל-הַיּוֹם אֶל-עַם
 סוֹרֵר וּמָרָה:

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 ἐξεπέτασα 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

אָבְכֵן אֹמֵר אֲנִי הַזָּנַח הָאֱלֹהִים אֶת-עַמּוֹ חֲלִילָה
כִּי גַם-אֲנֹכִי יִשְׂרָאֵלִי מִזֶּרַע אַבְרָהָם לְמַטֵּה בִנְיָמִין

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 ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο.
καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, 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 Beniamin.
for also I an Israelite am, from the seed of Abraham, of the tribe of Benjamin.

בְּלֹא-זָנַח הָאֱלֹהִים אֶת-עַמּוֹ אֲשֶׁר יָדָעוּ מִקֵּדֶם הֵלֵא תִדְעוּ
אֶת-אֲשֶׁר הִכָּתוּב אֹמֵר בְּאֵלְיָהוּ וְהוּא צִעֵק
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 οἴδατε ἐν Ἠλίᾳ τί λέγει ἢ γραφή, ὥς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ;

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 entygcaneî tō theō kata tou Israēl?
how he pleads with Elohim against Israel?

וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל
:וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל

גִּיהִיָּה אֶת־נְבִיאֶיךָ הָרְגוּ וְאֶת־מִזְבְּחֶיךָ הָרָסוּ
וְאֶת־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 וְכִי־יִשְׁׁוּׁ, 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 ψυχήν μου.

3 Kyrie, tous prophētas sou apekteinan, ta thysiasstēria 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.

וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל
:וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל

דֹּמָה־עָנָה אֹתוֹ דְּבַר אֱלֹהִים הַשְׁאֲרֵתִי לִי שְׁבַעַת אֲלָפִים
אִישׁ אֲשֶׁר 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.

וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל
:וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל וְכִי־יִשְׁׁוּׁ-לְפָנֶיךָ יִשְׂרָאֵל

הַיּוֹם גַּם־בְּיָמֵינוּ נִשְׁאַרְהָ שְׁאֲרִית כְּבִחִירַת 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 λεῖμμα 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.

וְכַתְּבָהּ עַל־יְדֵי הַחֶסֶד לֹא הָיְתָה מִתּוֹךְ הַמַּעֲשִׂים
 כִּי אִם־כֵּן הַחֶסֶד אֵינָנו־עוֹד חֶסֶד
 (וְאִם־הָיְתָה מִתּוֹךְ הַמַּעֲשִׂים אֵינָנו־עוֹד חֶסֶד
 כִּי אִם־כֵּן הַמַּעֲשֶׂה יִחְבַּל לְהִיּוֹת מַעֲשֶׂה):

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'yoth 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.

וְיִצְטָח מִה־הוּא אֵת אֲשֶׁר־בִּקְשׁ יִשְׂרָאֵל לֹא הָשִׁיג רַק
 הַנִּבְחָרִים הֵם הַשִּׁיגוּ וְהַאֲחֵרִים הִשְׁמִינוּ 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,

חַכְּתוּב נָתַן לָהֶם הָאֱלֹהִים רוּחַ תְּרַחֲמָה עֵינֵיהֶם לֹא לְרְאוֹת

וְאַזְנֵיהֶם לֹא לִשְׁמֹעַ 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, Ἐδωκεν 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 akoueiv**, heōs tēs sēmeron hēmeras.
eyes not to see and ears not to hear, until this very day.

טוֹרְדוֹד אָמַר יְהִי שְׁלֹחָנָם לִפְח וּלְרֶשֶׁת וּלְמוֹקֵשׁ וּלְשִׁלּוּמִים לָהֶם:

טוֹרְדוֹד אָמַר יְהִי שְׁלֹחָנָם 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 **Dauid 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:

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 παντός σύγκαμψον.

10 **skotisthētōsan hoi ophthalmoi autōn tou mē blepein**
let be darkened their eyes not to see
kai ton nōton autōn dia pantos sygkampson.
and their back continually let bend.

יִשְׁעִתָּה אָנִי אָמַר הִנֵּכְשָׁלוּ לְמַעַן יִפְּלוּ חֲלִילָה
כִּי בִפְשָׁעָם בָּאָה הִשְׁוּעָה לַגּוֹיִם לְמַעַן הַקְּנִיָּאֵם:

יִשְׁעִתָּה אָנִי אָמַר הִנֵּכְשָׁלוּ לְמַעַן יִפְּלוּ חֲלִילָה
כִּי בִפְשָׁעָם בָּאָה הִשְׁוּעָה לַגּוֹיִם לְמַעַן הַקְּנִיָּאֵם:
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.

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 parazelōsai autous.
so as to provoke to jealousy them.

12
:12

יבִּיאָם-פְּשָׁעַם הָיָה לְעֹשֶׁר הָעוֹלָם
וְנִזְקָם לְעֹשֶׁר הַגּוֹיִם מְלֹאָם 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 κόσμος
καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων, 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.

13
:13

וְגִאֲלֵיכֶם הַגּוֹיִם אֲנִי מְכַבֵּר
וְכִפְרִי הַיּוֹתֵי שְׁלִיחַ לַגּוֹיִם אֶת-שִׁירוֹתֵי אַכָּבֵד:

13. wa'aleykem hagoyim 'ani m'daber
uk'phi heyothi shaliach lagoyim 'eth-sheeruthi '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> Ἵμῖν δὲ λέγω τοῖς ἔθνεσιν·
ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνων 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.

14
:14

יד אולי 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 parazēlōsō 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.

15 וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם
וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם

טו כי אם-היתקדשו העולם

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 πρόσλημψις 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 nekrōn?

what shall mean their acceptance if not life from dead ones?

16 וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם
וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם

טז ואם-התקדשו העולם קדש קדש כמות

ואם-השורש קדש הענפים קדש כמות:

16. w'im-hat'rumah qodesh ha'isah qodesh kamoah

w'im-hashoresh 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.

17 וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם
וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם וְאִם-הִתְקַדְּשׁוּ הָעֻלָּם

יִזְכִּי נִקְפוּ מִקְצֵת הָעֲנָפִים וְאַתָּה זֵית הַנִּעַר הִרְכַּבְתָּ תַּחְתֵּיהֶם
וְנִתְחַבְּרָתָ לְשֹׁרֶשׁ הַזֵּית וּלְדִשְׁנוֹ:

17. w'ki niq'phu miq'tsath ha'anaphim w'attah zeyth haya'ar hur'kab'at
thach'teyhem w'nith'chabar'at l'shoresh 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 πύοτης τῆς ἐλαίας ἐγένου,

17 Ei de tines tōn kladōn exeklasthēsan,

But if some of the branches were broken off,

sy de agrielaiois 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,

18 אֲלֵ-תַתְּפֹאֶר עַל-הָעֲנָפִים וְאַם-תַּתְּפֹאֶר יָנַע שְׂאֲתָה לֹא
תִשָּׂא אֶת-הַשֹּׁרֶשׁ כִּי אִם-הַשֹּׁרֶשׁ נִשָּׂא אוֹתָךְ:

18. 'al-tith'pa'er `al-ha'anaphim w'im-tith'pa'er da'sha'attah lo'
thisa' 'eth-hashoresh ki 'im-hashoresh 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 βαστάξεις 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.

19 יִזְכִּי תֹאמַר הֲלֹא נִקְפוּ הָעֲנָפִים לְמַעַן אֶרְכַּב אֲנִי:

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.

20 הָעֲנָפִים יִשָּׂא אֶת-הַשֹּׁרֶשׁ כִּי אִם-הַשֹּׁרֶשׁ יִנָּע שְׂאֲתָה לֹא תִשָּׂא אֶת-הַשֹּׁרֶשׁ:

20. אֲנִי הָיִיתִי בְּרִיחַ וְלֹא בָּרָא אֱלֹהִים אֶת הַדָּבָר הַזֶּה אֲשֶׁר לֹא הֵאֱמִינוּ

כִּי הַדָּבָר הַזֶּה נִקְפָּה עָלָיו אֲשֶׁר לֹא הֵאֱמִינוּ

וְאַתָּה הַנִּיךְ קָנָם עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֲלֵנוּ תִּתְנָאֵה כִּי אִם יְרָא:

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;

21. כִּי הִנֵּה הָאֱלֹהִים לֹא-חָס עַל-הָעֵנָפִים הַנּוֹלָדִים מִן-הָעֵץ
וְאֵלֵינוּ לֹא-יָחוּס גַּם-עָלֵינוּ:

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, [μή 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.

22. כִּי הִנֵּה טוֹבָת אֱלֹהִים וְזַעֲמוֹ זַעֲמוֹ עַל-הַנִּפְלִים
וְעָלֵינוּ טוֹבָתוֹ אִם-תַּעֲמֹד בְּטוֹבָתוֹ וְאִם-אֵין גַּם-אַתָּה תִּכָּרֵת:

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.

23 וְגַם-הֵמָּה אִם-לֹא יַעֲמְדוּ בְּמִרְיָם יִרְכָּבוּ
 כִּי-יָכֹל הָאֱלֹהִים לָשׁוּב לְהַרְכִּיבָם:

23. w'gam-hemah 'im-lo' ya'am'du b'mir'yam yur'kabu
 ki-yakol ha'Elohim lashub l'har'kibam.

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.

24 וְאִם-יִכָּרֵץ מִן-הָעֵץ הַזֶּה אֶת-אֶחָד מֵעֵצֵי הָעֵץ הַטֹּב
 וְנִסְתָּח מִן-הָעֵץ הַטֹּב וְנִסְתָּח מִן-הָעֵץ הַטֹּב וְנִסְתָּח מִן-הָעֵץ הַטֹּב
 וְנִסְתָּח מִן-הָעֵץ הַטֹּב וְנִסְתָּח מִן-הָעֵץ הַטֹּב וְנִסְתָּח מִן-הָעֵץ הַטֹּב

כִּד הֵן אֶתָּה נִגְזַרְתָּ מֵעֵץ אֲשֶׁר בְּטִבְעוֹ זֵית יַעַר
 וְהִרְכַּבְתָּ שָׁלֹא כְּטִבַּע 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 ἀγριελαίου
 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 agrielaïou
 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

egkentrīsthēsontai tē idīa elaiā.
shall be grafted into their own olive tree.

25 וְאֶכְחָד מִכֶּם אַחִי אֶת־הַסֹּד תִּזְה פֶּן־תִּהְיוּ חֲכָמִים
בְּעֵינֵיכֶם שִׁישְׂרָאֵל בָּא לִיְדֵי טְמֻטּוֹם הַלֵּב לְמִקְצָתוֹ
עַד כִּי־יִכָּנֵס מְלֹא 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-yikkane 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 ᾗτε [παρ'] ἑαυτοῖς φρόνιμοι, ὅτι πῶρως
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 eiselhē,
has happened until the fullness of the gentiles comes in.

26 וְכֹל־יִשְׂרָאֵל יוֹשִׁיעַ כַּכְּתוּב וְבָא לְצִיּוֹן גּוֹאֵל
וְיָשִׁיב פֶּשַׁע מִיַּעֲקֹב:

26. **w'ken kal-Yis'ra'El yiuashe`a kakathub uba' l'Tsion go'el**
w'yashib pesha` 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 ῥυόμενος, 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.

27 כִּי־אֶכְחָד מִכֶּם אַחִי אֶת־הַסֹּד תִּזְה פֶּן־תִּהְיוּ חֲכָמִים
בְּעֵינֵיכֶם שִׁישְׂרָאֵל בָּא לִיְדֵי טְמֻטּוֹם הַלֵּב לְמִקְצָתוֹ
עַד כִּי־יִכָּנֵס מְלֹא הַגּוֹיִם:

כִּי־אֶכְחָד מִכֶּם אַחִי אֶת־הַסֹּד תִּזְה פֶּן־תִּהְיוּ חֲכָמִים
בְּעֵינֵיכֶם שִׁישְׂרָאֵל בָּא לִיְדֵי טְמֻטּוֹם הַלֵּב לְמִקְצָתוֹ
עַד כִּי־יִכָּנֵס מְלֹא הַגּוֹיִם:

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.

28 וְכֵן בְּדִבְרֵי הַשְׁוֹרָה אֵיבִים הֵם בְּגִלְכֶּם
וּבְדִבְרֵי הַבְּחִירָה חֲבִיבִים הֵם בְּגִלְלַת הָאֲבוֹת׃

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 euaggelion 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;

29 כִּי לֹא-יִנְחָם הָאֱלֹהִים עַל-מִתְנוּחָיו וְלֹא-עַל-קְרִיאתוֹ׃

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.

30 לְכִי כַּאֲשֶׁר גַּם-אַתֶּם מִלְּפָנִים מִמְּרִים הָיִיתֶם אֶת-פִּי אֱלֹהִים
וְעַתָּה הוֹחֲנֶתֶם בְּמִרְיָם שֶׁל-אֶלֶה׃

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> ὥστε 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,

31 וְכַּמֶּנְכֶם אֵלֶּיךָ עָתָּה מִמְּרִים לְמַעַן יִחַנּוּ בָּכֶם
 31 וְכַּמֶּנְכֶם אֵלֶּיךָ עָתָּה מִמְּרִים לְמַעַן יִחַנּוּ בָּכֶם

לֹא כֵן גַּם-אֵלֶּה עָתָּה מִמְּרִים לְמַעַן יִחַנּוּ בָּכֶם
 עַל-יְדֵי חֲנִינְתְּכֶם:

31. ken gam-‘eleh `attah mam’rim l’ma`an yuchanu gam-hem
 `al-y’dey chaninath’hem.

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.

32 וְכַּמֶּנְכֶם אֵלֶּיךָ עָתָּה מִמְּרִים לְמַעַן יִחַנּוּ בָּכֶם
 32 וְכַּמֶּנְכֶם אֵלֶּיךָ עָתָּה מִמְּרִים לְמַעַן יִחַנּוּ בָּכֶם

לֹב כִּי-הָאֱלֹהִים הִסְגִּיר אֶת-כָּלם לְמַרִּי לְמַעַן יִחַן 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 ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσει.

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,

33 וְכַּמֶּנְכֶם אֵלֶּיךָ עָתָּה מִמְּרִים לְמַעַן יִחַנּוּ בָּכֶם
 33 וְכַּמֶּנְכֶם אֵלֶּיךָ עָתָּה מִמְּרִים לְמַעַן יִחַנּוּ בָּכֶם

לֹב מְחָ-עֲמִק עֲשֹׂר חֲכָמַת אֱלֹהִים
 וְעֲשֹׂר דַּעְתּוֹ מִשְׁפָּטִיו מִי יִחַקֵּר וּדְרָכָיו מִי יִמְצָא:

33. meh-`amoq `sher chak'math 'Elohim
 w'sher da`to mish'patayu mi yach'qor ud'rakayu 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> ὅ 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.

34: וְיִשְׁלַח אֱלֹהִים אֶת־רוּחוֹ וְיִנְחָא אֶת־הַנְּסִיחַת וְיִנְחָא אֶת־הַנְּסִיחַת

לִדְכִי מִי־תִכֵּן 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 אֱלֹהִים, and His counselor shall inform us?

34 Tis gar egnō noun kyriou? ē tis symboulos autou egeneto;

34 Tis gar egnō noun kyriou? ē tis symboulos autou egeneto?

For who knew the mind of YHWH? Or who His counselor became?

35: וְיִשְׁלַח אֱלֹהִים אֶת־רוּחוֹ וְיִנְחָא אֶת־הַנְּסִיחַת וְיִנְחָא אֶת־הַנְּסִיחַת

לֵהֱאֹר מִי הַקִּדְמִים אֹתוֹ בְּדִבָּר 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 ē tis proedōken autō, kai antapodothēsetai autō;

35 ē tis proedōken autō, kai antapodothēsetai autō?

Or who previously gave to Him and it shall be repaid to Him?

36: וְכֹל מִמֶּנּוּ הַכֹּל יְדוֹ-יְעַל-הַכֹּל וְאֵלָיו הַכֹּל

וְלֹ הַכָּבוֹד לְעוֹלָמִים אָמֵן:

לֹ הָלֹא מִמֶּנּוּ הַכֹּל יְעַל-יְדוֹ הַכֹּל וְאֵלָיו הַכֹּל

וְלֹ הַכָּבוֹד 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

וְכֹל מִמֶּנּוּ הַכֹּל יְדוֹ-יְעַל-הַכֹּל וְאֵלָיו הַכֹּל

וְלֹ הַכָּבוֹד לְעוֹלָמִים אָמֵן:

וְכֹל מִמֶּנּוּ הַכֹּל יְדוֹ-יְעַל-הַכֹּל וְאֵלָיו הַכֹּל

אִנְעַתָּה הִנְנִי מְעוֹרֵר אֶתְכֶם אֲחֵי בְרַחְמֵי אֱלֹהִים
 אֲשֶׁר תִּגִּישׁוּ 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
 παραστῆσαι 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;

אֶל תִּדְאֻמוּ לְעוֹלָם הַזֶּה כִּי אִם-הִתְחַלְפִּי לְהִיּוֹת לָכֶם לֵב
 חֲדָשׁ לְבַחַן מֵה-הוּא רִצּוֹן הָאֱלֹהִים הַטּוֹב וְהַנְּחֻמָּד וְהַשְּׁלָם:

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 νοὸς 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.

אֶל תִּדְאֻמוּ לְעוֹלָם הַזֶּה כִּי אִם-הִתְחַלְפִּי לְהִיּוֹת לָכֶם לֵב
 חֲדָשׁ לְבַחַן מֵה-הוּא רִצּוֹן הָאֱלֹהִים הַטּוֹב וְהַנְּחֻמָּד וְהַשְּׁלָם:
 אֶל תִּדְאֻמוּ לְעוֹלָם הַזֶּה כִּי אִם-הִתְחַלְפִּי לְהִיּוֹת לָכֶם לֵב

גִּפִּי עַל-פִּי הַחֶסֶד הַנִּתֵּן לִי אָמַר אֲנִי לְכָל-אִישׁ בָּכֶם
 לְבִלְתִּי רוּם-לִבּוֹ לְמַעַלָּה מִן-הַתְּאוּי בִּי אִם-יְהִי צָנוּעַ
 בְּמַחְשְׁבוֹתָיו כְּמִדַּת הָאֱמוּנָה אֲשֶׁר-חָלַק לוֹ הָאֱלֹהִים:

3. **ki `al-pi hachased 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.

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דָּבָר כִּי כְאֲשֶׁר בְּגוֹף אֶחָד יֵשׁ-לָנוּ אֲבָרִים הַרְבֵּה
 וְלֹא כָל-הָאֲבָרִים יִשְׁמְשׁוּ שְׁמֹנֶשׁ אֶחָד:

4. **ki ka'asher b'guph 'echad yesh-lanu 'ebarim har'beh**
w'lo' kal-ha'ebarim 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 ἐνὶ 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,

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הַכֵּן אֲנַחְנוּ הַרְבֵּים גּוֹף אֶחָד בְּמִשְׁחִים
 וְכָל-אֶחָד וְאֶחָד מִמֶּנּוּ אֲבָר לְחִבְרוֹ:

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 הַנִּתֵּן לָנוּ
אֶם-נְבוֹאָה הִיא תְּהִי כַּמִּדַּת הָאֱמוּנָה:

6. w'**yesh**-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,
εἶτε 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 יַעֲסֹךְ בְּשִׁמוּשׁוֹ וְאִם-מִוְכָה בְּהוֹרָאתוֹ:

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> εἶτε διακονίαν ἐν τῇ διακονίᾳ, εἶτε 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**,

וְאִם-מוֹכִיחַ בְּתוֹכָתוֹ הַנּוֹתֵן יַעֲשֶׂה בְּתָם-לֵבָב
וְהַמְּנַהִיג בְּשִׁקְיָדָה וְהַגֹּמֵל חֶסֶד בְּסִבֵּר פָּנִים יְבוֹת:

8. w'**im**-**mokiach b'thokach'to** **hanothern 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.

9> אַהַבַּתְכֶּם תְּהִי בְּלִי חֲנֻפָּה שִׁנְאוֹ אֶת־הָרָע וְדִבְקוֹ בַּטּוֹב:

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 un hypocritical abhorring the evil, clinging to the good,

10> אֶחָדְכֶם מִחֲבָבִים זֶה אֶת־זֶה הַקְּדִימוּ אִישׁ אֶת־רֵעֵהוּ לְנִהּוֹג 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,

11> יֵאָשְׁקֻדוּ וְאַל־תַּעֲצִלוּ הַתְּלַהֲבוּ בָרוּחַ וְהִיוּ 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,

12> אֶת־הַחֲדָשָׁה הַחַדָּשָׁה הַחַדָּשָׁה הַחַדָּשָׁה הַחַדָּשָׁה הַחַדָּשָׁה:

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,

13 תְּרָאֵם אֶת-רִדְפוֹתֵי הַקְּדוֹשִׁים לְהַכְנִיִם 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.

14 יְדַבְּרוּ אֶת-רִדְפוֹתֵיכֶם בְּרָכוּ וְאַל-תִּקְלְלוּ:

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.

15 תְּרָאֵם אֶת-הַשְּׂמֵחִים 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 χαίρόντων, κλαίειν μετὰ κλαιόντων.

15 chairein meta chairontōn, klaiein meta klaiontōn.

Rejoice with rejoicing ones, weep with weeping ones.

16 לֵב אֶחָד יִהְיֶה לְכֻלְכֶּם אֶל-תִּהְיוּ בְּגִדְלוֹת כִּי אַם-תִּתְנַהֲגוּ עִם-הַשְּׂפָלִים אֶל-תִּהְיוּ 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,

to the fierce wrath, for it has been written, Vengeance is Mine; I shall repay, says ייִהוָה.

<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.

וְיָיִהוָה יִשְׁפֹּט וְיִשְׁכָּח וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח
:וְיָיִהוָה יִשְׁפֹּט וְיִשְׁכָּח וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח וְיִשְׁכַּח

כִּלְכֵּן אֶם-רָעַב שְׁנֵאֶה הַאֲכִילֵהוּ לֶחֶם וְאִם-צָמָא הַשְׁקֵהוּ מַיִם
כִּי גִחְלִים אֶתָּה חֲתָה עַל-רֹאשׁוֹ:

20. laken 'im-ra`eb sna'aak ha'akilehu lechem w'im-tsame' hash'gehu mayim
ki gechalim 'attah chotheh `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 ἄνθρακας 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 epi tēn kephalēn autou.
for this doing coals of fire you shall heap upon his head.

וְאַל-נָא יִכְבָּשֶׁךָ הָרָע כְּבוֹשׁ אֶתָּה אֶת-הָרָע בְּטוֹב:
21 'al-na' yik'bash'ak hara`k'bosh 'attah 'eth-hara`batob.

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

וְכָל-נֶפֶשׁ תִּכָּנַע לְגִדְּלוֹת הָרָשָׁיוֹת כִּי-אֵין רָשׁוֹת כִּי אֱלֹהִים
וְכָל-נֶפֶשׁ תִּכָּנַע לְגִדְּלוֹת הָרָשָׁיוֹת כִּי-אֵין רָשׁוֹת כִּי אֱלֹהִים

אֶפְלֵ-נֶפֶשׁ תִּכָּנַע לְגִדְּלוֹת הָרָשָׁיוֹת כִּי-אֵין רָשׁוֹת כִּי אֱלֹהִים
וְכָל-נֶפֶשׁ תִּכָּנַע לְגִדְּלוֹת הָרָשָׁיוֹת כִּי-אֵין רָשׁוֹת כִּי אֱלֹהִים

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;

וְכָל־כֹּחַ הַמְּתַקְוִים לְרִשְׁוֹתָם מִיָּד־אֱלֹהִים
וְהַמְּוָסִים מִיָּד־אֱלֹהִים הֵם הַנִּתְּנִים
:מִיָּד־אֱלֹהִים וְהַמְּוָסִים מִיָּד־אֱלֹהִים הֵם הַנִּתְּנִים

בְּלֶכֶן כָּל־הַמְּתַקְוִים לְרִשְׁוֹתָם מִיָּד־אֱלֹהִים
וְהַמְּוָסִים מִיָּד־אֱלֹהִים הֵם הַנִּתְּנִים

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.

וְכָל־כֹּחַ הַמְּתַקְוִים לְרִשְׁוֹתָם מִיָּד־אֱלֹהִים
וְהַמְּוָסִים מִיָּד־אֱלֹהִים הֵם הַנִּתְּנִים
:מִיָּד־אֱלֹהִים וְהַמְּוָסִים מִיָּד־אֱלֹהִים הֵם הַנִּתְּנִים

גַּם כִּי אֵין פֶּחַד הַשְּׁלִיטִים עַל עֲשֵׂי הַטּוֹב כִּי אִם־עַל עֲשֵׂי הָרָע
וְעַל־כֵּן אִם־רִצּוֹנָךְ שְׂלֵא תִירָא מִן־הַרְשֻׁתַּת עֲשֵׂה הַטּוֹב
וְהִנֵּה־לְךָ שִׁבְחַ מְאֹדָה:

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 εἰσίν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.

θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἑπαινον 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;

4 וְעַתָּה אֲנִי מְשַׁרְתֵּת אֱלֹהִים הִיא לְטוֹב לָךְ אָבִל אִם-הָרַע תַּעֲשֶׂה יִרְא
וְעַתָּה אֲנִי מְשַׁרְתֵּת אֱלֹהִים הִיא לְטוֹב לָךְ אָבִל אִם-הָרַע תַּעֲשֶׂה יִרְא
וְעַתָּה אֲנִי מְשַׁרְתֵּת אֱלֹהִים הִיא לְטוֹב לָךְ אָבִל אִם-הָרַע תַּעֲשֶׂה יִרְא

ד כי מְשַׁרְתֵּת אֱלֹהִים הִיא לְטוֹב לָךְ אָבִל אִם-הָרַע תַּעֲשֶׂה יִרְא
כי לֹא לְחַנּוּם חֲגֵרֶת-חֶרֶב הִיא כִּי-מְשַׁרְתֵּת אֱלֹהִים הִיא
לְשָׁלֵם גְּמוּלָה וְלִשְׁפֹךְ חֶמֶה 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.

5 וְעַתָּה אֲנִי מְשַׁרְתֵּת אֱלֹהִים הִיא לְטוֹב לָךְ אָבִל אִם-הָרַע תַּעֲשֶׂה יִרְא
וְעַתָּה אֲנִי מְשַׁרְתֵּת אֱלֹהִים הִיא לְטוֹב לָךְ אָבִל אִם-הָרַע תַּעֲשֶׂה יִרְא

ה עַל-כֵּן עָלִינוּ לְהַכְנִיעַ 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.

6 וְעַתָּה אֲנִי מְשַׁרְתֵּת אֱלֹהִים הִיא לְטוֹב לָךְ אָבִל אִם-הָרַע תַּעֲשֶׂה יִרְא
וְעַתָּה אֲנִי מְשַׁרְתֵּת אֱלֹהִים הִיא לְטוֹב לָךְ אָבִל אִם-הָרַע תַּעֲשֶׂה יִרְא

ו עַל-כֵּן נִתְּנִים אֲתָם אֶת-הַמָּס

כִּי מִשְׁרָתֵי 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·
λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

6 dia touto gar kai phorous teleite;

Because of this for also taxes you pay;

leitourgou gar theou eisin eis auto touto proskarterountes.

for public servants of Elohim they are for this very thing attending continually.

זָלְכָן תִּנּוּ לְכָל-אִישׁ מִה-נְשָׂאתָם חַיִּבִּים לוֹ הֵם
לְאֲשֶׁר-לוֹ הֵם וְהַמָּכֶס לְאֲשֶׁר-לוֹ הַמָּכֶס וְהַמּוֹרָא
לְאֲשֶׁר-לוֹ הַמּוֹרָא וְהַכְּבוֹד לְאֲשֶׁר-לוֹ הַכְּבוֹד:
אֲשֶׁר-לוֹ הַכְּבוֹד וְהַמּוֹרָא לְאֲשֶׁר-לוֹ הַמּוֹרָא וְהַכְּבוֹד:
אֲשֶׁר-לוֹ הַכְּבוֹד וְהַמּוֹרָא לְאֲשֶׁר-לוֹ הַמּוֹרָא וְהַכְּבוֹד:

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.

חִי אֶל-תִּהְיוּ חַיִּבִּים לְאִישׁ דְּבַר זִוְלָתִי אַהְבַּת אִישׁ אֶת-רֵעֵהוּ
כִּי הָאֱהָב אֶת-חֲבֵרוֹ קִיָּם אֶת-הַתּוֹרָה:
אֶת-הַתּוֹרָה וְהַכְּבוֹד לְאֲשֶׁר-לוֹ הַכְּבוֹד:
אֶת-הַכְּבוֹד וְהַמּוֹרָא לְאֲשֶׁר-לוֹ הַמּוֹרָא וְהַכְּבוֹד:
אֶת-הַמּוֹרָא וְהַכְּבוֹד לְאֲשֶׁר-לוֹ הַמּוֹרָא וְהַכְּבוֹד:

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 μηδὲν 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.

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ט כִּי מִצְוֹת לֹא תִנָּאף לֹא תִרְצַח לֹא תִגְנֹב לֹא תַעֲנֶה יָד
שֶׁקֶר לֹא תִחְמַד עַם כָּל-מִצְוֹת אַחֲרוֹת כַּכֵּן הִנֵּה בְּכָל
הַמֵּאמָר הַזֶּה וְאַחֲבָהּ לְרַעְךָ 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.

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יְהִי אֲחֵבָהּ לֹא תִרַע לְרַע עַל-כֵּן הָאֲחֵבָהּ 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.

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יְהוָה יִשְׁמַר אֶת-לְבָבֵנוּ וְלֹא יִשְׁכַּח אֶת-עֲשָׂוֵנוּ
יְהוָה יִשְׁמַר אֶת-לְבָבֵנוּ וְלֹא יִשְׁכַּח אֶת-עֲשָׂוֵנוּ

יֵאֱכָזְזֵנוּ עֲשֵׂי מִפְּנֵי שְׂאֵתָם יְדָעִים אֶת-הַשְׁעָה
כִּי-כָּבֵד עֵת לְהִקְיֵן מִן-הַשָּׁנָה כִּי יִשְׁוּעָתֵנוּ
קְרוּבָה עֲתָה מִהַיּוֹם אֲשֶׁר בָּאֵנוּ 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.

יְהוָה יִשְׁמַר אֶת-לְבָבֵנוּ וְלֹא יִשְׁכַּח אֶת-עֲשָׂוֵנוּ
יְהוָה יִשְׁמַר אֶת-לְבָבֵנוּ וְלֹא יִשְׁכַּח אֶת-עֲשָׂוֵנוּ

יֵאֱכָזְזֵנוּ עֲשֵׂי מִפְּנֵי שְׂאֵתָם יְדָעִים אֶת-הַשְׁעָה

כִּי-כָּבֵד עֵת לְהִקְיֵן מִן-הַשָּׁנָה כִּי יִשְׁוּעָתֵנוּ
קְרוּבָה עֲתָה מִהַיּוֹם אֲשֶׁר בָּאֵנוּ לְהֶאֱמִין:

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.

יְהוָה יִשְׁמַר אֶת-לְבָבֵנוּ וְלֹא יִשְׁכַּח אֶת-עֲשָׂוֵנוּ
יְהוָה יִשְׁמַר אֶת-לְבָבֵנוּ וְלֹא יִשְׁכַּח אֶת-עֲשָׂוֵנוּ

יֵאֱכָזְזֵנוּ עֲשֵׂי מִפְּנֵי שְׂאֵתָם יְדָעִים אֶת-הַשְׁעָה
כִּי-כָּבֵד עֵת לְהִקְיֵן מִן-הַשָּׁנָה כִּי יִשְׁוּעָתֵנוּ
קְרוּבָה עֲתָה מִהַיּוֹם אֲשֶׁר בָּאֵנוּ לְהֶאֱמִין:

13. uk'hith'hale'k b'or hayom nith'hal'kah bits'ni'uth lo' b'zolaluth 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 κόμοις 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 immortality and debauchery, not in strife and jealousy,

אֲנִי וְאַתָּה וְכָל הָעָם יְהוָה אֱלֹהֵינוּ
:אֲנִי וְאַתָּה וְכָל הָעָם יְהוָה אֱלֹהֵינוּ

יְדִכִּי אִם-לְבָנִשׁוּ אֶת-הָאָדֹן יְהוֹשֻׁעַ הַמָּשִׁיחַ
וְדָאֲנִי לְבִשְׂרָכֶם אֶךְ-לֹא לְהַגְבִּיר הַתְּאֻזֹּת:

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) Owan 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 ποιέισθε 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

אֲנִי וְאַתָּה וְכָל הָעָם יְהוָה אֱלֹהֵינוּ
:אֲנִי וְאַתָּה וְכָל הָעָם יְהוָה אֱלֹהֵינוּ

אִן-אֶת-הַחֲלוּשׁ בְּאֵמוּנָה 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.

אֲנִי וְאַתָּה וְכָל הָעָם יְהוָה אֱלֹהֵינוּ
:אֲנִי וְאַתָּה וְכָל הָעָם יְהוָה אֱלֹהֵינוּ

בִּישׁ מֵאֲמִין שְׂמַתָּר לֹא-כָל-דָּבָר וְהַחֲלוּשׁ לֹא יֵאָכֵל

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> ὅς 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.

לֹא יִרְקָ אִם-יִשְׁמָר לְאֹכֵל כָּל-דָּבָר וְהַחֲלֹשׁ לוֹ יֹאכַל כִּי-יִמָּוֶה
:אֲשֶׁר לֹא יֹאכַל אֶת-הַלֶּחֶם הַרְקָה

גִּתְּאֵכֶל אֶל-יָבֵז אֶת-אֲשֶׁר לֹא יֹאכַל
וְאֲשֶׁר לֹא יֹאכַל אֶל-יָדִין אֶת-הַלֶּחֶם 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.

וְאִם יִרְקָ אִם-יִשְׁמָר לְאֹכֵל כָּל-דָּבָר וְהַחֲלֹשׁ לוֹ יֹאכַל כִּי-יִמָּוֶה
:אֲשֶׁר לֹא יֹאכַל אֶת-הַלֶּחֶם הַרְקָה

דְּמִי אֶתָּה כִּי תִדִּין עֶבֶד נְשִׂאִינוּ שְׂלָךְ הֵן לְאֹדְנֵי הוּא אִם יִקְוִם
וְאִם יִפֹּל אֲבָל יוֹקֵם כִּי-יִכָּל 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· σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στῆσαι 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.

5 וַיֵּשׁ מִבְּדִיל בֵּינָם יוֹם וְיוֹם לֵאמֹר כֹּל-אִישׁ נִכּוֹן בְּדַעְתּוֹ׃
וַיֵּשׁ מִבְּדִיל בֵּינָם יוֹם וְיוֹם לֵאמֹר כֹּל-אִישׁ נִכּוֹן בְּדַעְתּוֹ׃

הַיּוֹם מִבְּדִיל בֵּינָם יוֹם וְיוֹם לֵאמֹר כֹּל-אִישׁ נִכּוֹן בְּדַעְתּוֹ׃

אֲשֶׁר כֹּל-הַיָּמִים הַמֵּינִיּוֹת יְהִי כֹל-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.

6 וְהַשֹּׁמֵר אֶת-הַיּוֹם לְקַדְּשׁוֹ שֹׁמֵר אֹתוֹ לְאָדוֹן
וְאֲשֶׁר אֵינָנּוּ שֹׁמֵר לְאָדוֹן אֵינָנּוּ שֹׁמֵר הָאֵל אֲכֹל
לְשֵׁם הָאָדוֹן כִּי מוֹדֶה הוּא לְאֱלֹהִים וְאֲשֶׁר אֵינָנּוּ אֲכֹל
לְשֵׁם הָאָדוֹן אֵינָנּוּ אֲכֹל וְמוֹדֶה הוּא לְאֱלֹהִים׃

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 eats 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.

דע צו-אין-איש מימנו צו-אין-איש מיט לנפשו: 7

זכר אין-איש מימנו צו-אין-איש מיט לנפשו:

7. **ki 'eyn-'ish mimenu chay l'naph'sho w'eyn 'ish meth l'naph'sho.**

Rom14:7 For no one of us lives for himself, and no one dies for himself,

7 οὐδεὶς γὰρ ἑμῶν ἑαυτῷ ζῇ καὶ οὐδεὶς 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;

8 דע צו-אין-איש מימנו צו-אין-איש מיט לנפשו: 8

חכר אם-נחיה נחיה לאדון ואם נמות נמות לאדון
לכן בין חיים ובין מתים לאדון היננו:

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 εἴν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, εἴν τε ἀποθνήσκαμεν, τῷ κυρίῳ ἀποθνήσκομεν. εἴν τε οὖν ζῶμεν εἴν τε ἀποθνήσκαμεν, 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.

9 דע צו-אין-איש מיט לנפשו: 9

טכר בעבור זאת מת המשיח (ויקם) ויהי
למען יהיה אדון גם על-המתים גם על-החיים:

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.

10 דע צו-אין-איש מיט לנפשו: 10

יִשְׁאַתָּה מַח-לָךְ כִּי תִדִּין אֶת-אַחֶיךָ וּמַח-לָךְ כִּי תִבּוּז
לְאַחֶיךָ הֲלֹא כָלָנוּ עֹתִידִים 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,

וְכָל-לָשׁוֹן תּוֹדֶה לְאֱלֹהִים:
יֵאָכֵר כָּתוּב חַי-אֲנִי נְאֻם-יְהוָה כִּי לִי תִכְרַע כָּל-בֶּרֶךְ

11. ki kathub chay-'ani n'um-Yahúwah ki li tik'ra' kal-bere'k
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 חֲשֵׁבוֹן 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.

יִגְלִכֶּן אֶל-בְּדִין עוֹד אִישׁ אֶת-רֵעֵהוּ כִּי אִם-יָהִי

דינכם שלא-יתן איש לפני אחיו מכשול או מוקש:

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 krinate 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.

יחא-יחא שוואא יחאאאא אאאא יחא אאאאא יחאאאא יחאאא 14
:אאאא יחא אאאאאאאא יחאאא אאא אאאא-אאא אאאא יחאאא אאאא

יד אני ידעתי וברור לי הקבר בארון יהושע כי-אין
טמא בפני עצמו ורק-טמא הוא למי שיחשבנו לו לטמא:

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) שוואא
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.

אאא אאא אאאאא אאאא אאאא-אאא אאאאא אאאאא אאאאא 15
:אאאאאאא אאא אאאאא אאאא-אאא אאאאא אאאאא אאאאא אאאאא

טו ואם-יעצב אחיך על-דבר מאכל אינך חלף דרך
אחך אל-נא תאבד באכלך את-אשר בעדו מת המשיח:

15. w'im-ye`atseb 'achiaik `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 ἐκείνον 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.

16 יְהוָה אֱלֹהֵינוּ יִשְׁמְרֵנוּ מִכָּל בְּלָשָׁה וּמִכָּל אֲדָמָה וּמִכָּל אֲשֶׁר יִשְׁמַע אֶזְרָאֵל אֱלֹהֵינוּ:

מִכָּל הַזֵּהָרִי פֶן-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 blasphemēisthō oun hymōn to agathon.

Let not be spoken against therefore your good.

17 יְהוָה אֱלֹהֵינוּ יִשְׁמְרֵנוּ מִכָּל בְּלָשָׁה וּמִכָּל אֲדָמָה וּמִכָּל אֲשֶׁר יִשְׁמַע אֶזְרָאֵל אֱלֹהֵינוּ:

יִזְכֵּר מַלְכוּת הָאֱלֹהִים אֵינְנָה אֲכִילָה וְשִׁתָּה

כִּי-צִדְקָה הִיא וְשָׁלוֹם וְשִׁמְחָה בְּרוּחַ הַקֹּדֶשׁ:

17. ki-mal'kuth ha'Elohim 'eynenah 'akilah ush'thiach

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 βρῶσις 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;

18 יְהוָה אֱלֹהֵינוּ יִשְׁמְרֵנוּ מִכָּל בְּלָשָׁה וּמִכָּל אֲדָמָה וּמִכָּל אֲשֶׁר יִשְׁמַע אֶזְרָאֵל אֱלֹהֵינוּ:

יִחְזַק עֲבֹד בָּאֱלֹהִים 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.

19 וְאַתָּה נִרְדָּפָה-נָא בְּרֵכִי שְׁלוֹם
 וְאַתָּה נִרְדָּפָה-נָא בְּרֵכִי שְׁלוֹם

יְעִיבֶנּוּ בְּרֵכִי שְׁלוֹם
 וְאַתָּה נִרְדָּפָה-נָא בְּרֵכִי שְׁלוֹם

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.

20 כֹּל-תַהֲרֹס אֶת-מַעֲשֵׂה הָאֱלֹהִים עַל-דְּבַר מֵאֲכָל הֵן
 כֹּל-תַהֲרֹס אֶת-מַעֲשֵׂה הָאֱלֹהִים עַל-דְּבַר מֵאֲכָל הֵן

כֹּל-תַהֲרֹס אֶת-מַעֲשֵׂה הָאֱלֹהִים עַל-דְּבַר מֵאֲכָל הֵן
 כֹּל-תַהֲרֹס אֶת-מַעֲשֵׂה הָאֱלֹהִים עַל-דְּבַר מֵאֲכָל הֵן

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 καθαρὰ, 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.

21 כֹּל-תַהֲרֹס אֶת-מַעֲשֵׂה הָאֱלֹהִים עַל-דְּבַר מֵאֲכָל הֵן
 כֹּל-תַהֲרֹס אֶת-מַעֲשֵׂה הָאֱלֹהִים עַל-דְּבַר מֵאֲכָל הֵן

כֹּל-תַהֲרֹס אֶת-מַעֲשֵׂה הָאֱלֹהִים עַל-דְּבַר מֵאֲכָל הֵן
 כֹּל-תַהֲרֹס אֶת-מַעֲשֵׂה הָאֱלֹהִים עַל-דְּבַר מֵאֲכָל הֵן

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 προσκώπτει.

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.

מאכלא לא יאכל בשר ולא ישתה יין ולא ישתה
באשר יאכל בשר ולא ישתה יין ולא ישתה

כב אם יש לך אמונה תהי-לך לבדך לפני האלהים
אשרי העשה הפשר 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 πίστιν [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;

אשרי האדם אשר יש לו אמונה בלעדיו ולא יאכל בשר ולא ישתה יין ולא ישתה
באשר יאכל בשר ולא ישתה יין ולא ישתה

כגו אשר ספק לו באכלו נאשם פי לא עשה מאמונה
וכל-הנעשה שלא מאמונה חטא הוא:

23. wa'asher sapheq lo b'ak'lo ne'sham hi 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 φάγῃ κατακρίνεται, ὅτι οὐκ ἐκ πίστεως.
πάν δὲ ὁ 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

מאכלא לא יאכל בשר ולא ישתה יין ולא ישתה
באשר יאכל בשר ולא ישתה יין ולא ישתה

אשרי האדם אשר יש לו אמונה בלעדיו ולא יאכל בשר ולא ישתה יין ולא ישתה

וְאַל-נִבְקֵשׁ הַנָּאֵת עֲצָמֵנוּ:

1. wa'anach'nu hachazaqim `aleynu 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.

וְכִי כָל-אֶחָד מִמֶּנּוּ יִבְקֵשׁ הַנָּאֵת חֵבֶרֹו 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;

וְכִי גַם-הַמָּשִׁיחַ לֹא בִקֵּשׁ הַנָּאֵת עֲצָמוֹ
אֶלָּא כְּכַתוּב חֲרָפוֹת חוֹרְפִיךָ נָפְלוּ 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 ἤρεσεν.
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.

וְכִי כָל-אֲשֶׁר נִכְתָּב מִלְּפָנִים נִכְתָּב לְמַדְּנוּ
לְמַעַן תִּהְיֶה-לָּנוּ תִּקְוָה 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 ub’tan’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 prographē, 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.

ⲕⲓ ⲕⲁⲗ-ⲁⲥⲁⲃⲉⲣ ⲛⲓⲕⲧⲁⲃ ⲙⲓⲗⲧⲁⲛⲓⲙ ⲛⲓⲕⲧⲁⲃ ⲗⲁⲙⲧⲉⲛⲁ
 ⲗⲁⲛⲁⲩ ⲧⲓⲕⲧⲁⲃ ⲃⲓⲥⲁⲃⲗⲁⲛⲁⲩ ⲁⲃⲧⲁⲛⲧⲁⲛⲁⲩ ⲛⲁⲕⲧⲁⲃⲓⲙ.
 :ⲟⲩⲱⲛⲁⲩⲧⲁⲩ ⲙⲁⲥⲁⲃⲉⲣ ⲛⲁⲩⲧⲁⲛⲁⲩ

הַיְאֱלֹהִי הַסְבִּלְנוֹת וְהַנְחִמָּה הוּא יִתֵּן וְהִיִּיתֶם כְּלֶכֶם לֵב אֶחָד
 כְּרִצּוֹן הַמְּשִׁיחַ:

5. **w’Elohey hasab’lanuth w’hanechamah hu’ yiten wil’yithem kul’kem leb ‘echad**
kir’tson haMashiyach Yahushuà.

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 ⲟⲩⲱⲛⲁⲩⲧⲁⲩ,

<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,

ⲟⲩⲱⲛⲁⲩⲧⲁⲩ-ⲕⲁⲗ ⲕⲓ ⲕⲁⲗ ⲁⲥⲁⲃⲉⲣ ⲛⲓⲕⲧⲁⲃ ⲙⲓⲗⲁⲛⲁⲩ ⲧⲓⲕⲧⲁⲃ
 ⲗⲁⲛⲁⲩ ⲧⲓⲕⲧⲁⲃ ⲃⲓⲥⲁⲃⲗⲁⲛⲁⲩ ⲁⲃⲧⲁⲛⲁⲩ ⲛⲁⲕⲧⲁⲃⲓⲙ.

וְאֲשֶׁר תִּכְבְּדוּ בְּנֶפֶשׁ אֶחָד וּבִכָּה אֶחָד אֶת-הָאֱלֹהִים
 אִבִּי אֲדֹנָיֵנוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:

6. **‘asher t’kab’du b’nepheh ‘achath ub’pneh ‘echad ‘eth-ha’Elohim**
‘Abi ‘Adoneynu Yahushuà haMashiyach.

Rom15:6 that with one mind and with one mouth you may glorify Elohim,
 even the Father of our Adon (Master) ⲟⲩⲱⲛⲁⲩⲧⲁⲩ 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.

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זַעַל-כֵּן קַבְלוּ-נָא אִישׁ אֶת-אָחִיו
כְּאִשֶּׁר גַּם-הַמְּשִׁיחַ קִבֵּל אֶתְּנוּ לְכַבֹּד 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 Mashiych 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.

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חַוָּאֲנִי אֹמֵר כִּי יְהוֹשִׁעַ הַמְּשִׁיחַ נִוְלַד לְהִיּוֹת מְשִׁיחַת הַנְּמוּלִים
לְמַעַן אָמְתוֹ שֶׁל הָאֱלֹהִים לְקַיֵּם אֶת-הַבְּטָחוֹת אֲשֶׁר לְאַבֹּת:

8. wa'ani 'omer ki Yahushuà haMashiyach nolad lih'yoth m'shareth hanimolim
I'ma'an 'amito shel ha'Elohim I'qayem 'eth-hahab'tachoth 'asher la'aboth.

Rom15:8 And I say that the Mashiych 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 διακονον γενενησθαι 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,

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טְהַגִּימ הֵמָּה יְכַבְּדוּ אֶת-הָאֱלֹהִים לְמַעַן רַחֲמֵי
כְּפָתוֹב עַל-כֵּן אוֹדֶךָ בְּגוֹיִם וּלְשִׁמְךָ אֲזַמְּרָה:

9. w'hagoyim hemah y'kab'du 'eth-ha'Elohim I'ma'an rachamayu
hakathub `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.

10 וְאָמַר הַרְבֵּנִי גוֹיִם עִמּוֹ:

יְאֹמֵר הַרְבֵּנִי 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.

11 וְאֵלֶיךָ יְיָ אֱלֹהֵינוּ יִשְׁבַּח וְיִתְפָּאֵר וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִשְׁתַּבַּח וְיִתְפָּאֵר:

יְאֹמֵר הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שֶׁבְּחַיְהוּ כָל־הָאֲמִיּוֹת:

11. w'omer halalu 'eth-Yahúwah kal-goyim shab'chuhu kal-ha'umim.

Rom15:11 And again, says, Praise 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.

12 וְיִשְׁעָיָהוּ אָמַר וְהָיָה שְׁרֵשׁ יִשַׁי

וְיִשְׁעָיָהוּ אָמַר וְהָיָה שְׁרֵשׁ יִשַׁי וְיִשְׁעָיָהוּ אָמַר וְהָיָה שְׁרֵשׁ יִשַׁי:

יְבִישְׁעָיָהוּ אָמַר וְהָיָה שְׁרֵשׁ יִשַׁי

אֲשֶׁר עֹמֵד לְנִשְׂאָ עַמִּים אֵלָיו גּוֹיִם יִקְוּ:

12. wiYsha`Yahu 'omer w'hayah shosh 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 ἐλπιοῦσιν.

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.

13 וְהוֹדִיעַ הַתִּקְוָה הוּא יְמַלֵּא אֶתְכֶם כָּל-שְׂמֵחָה וְשָׁלוֹם בְּאַמּוּנָה
 לְמַעַן תַּעֲבֹדוּ 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 πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦειν,
 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.

14 יְדֹהֵנָה אַחֵי מִבְּטָח אֲנִי בְּכֶם כִּי מְלֵאִי אֶהְבֶּת חֶסֶד אֲתָם
 וּמְמַלְאִים כָּל-דַּעַת וַיְדַעִים לְהוֹכִיחַ אִישׁ אֶת-רֵעֵהוּ׃
 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.

15 טוֹאֵף-עַל-פִּי כֵן הִעֲזֵתִי מַעַט לְכַתֹּב אֲלֵיכֶם הֵנָּה
 וְהֵנָּה כְּמִזְכִּיר אֶתְכֶם עַל-פִּי הַחֹסֶד הַנִּתְּנוֹן לִי מֵאֵת הָאֱלֹהִים׃
 15 טוֹאֵף-עַל-פִּי כֵן הִעֲזֵתִי מַעַט לְכַתֹּב אֲלֵיכֶם הֵנָּה
 וְהֵנָּה כְּמִזְכִּיר אֶתְכֶם עַל-פִּי הַחֹסֶד הַנִּתְּנוֹן לִי מֵאֵת הָאֱלֹהִים׃

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 **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

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מזל להיות משקרת יהושע המשיח לגוים ולכהן בבשורת

הָאֱלֹהִים לְמַעַן יִהְיֶה קֶרֶבֶן הַגּוֹיִם וּמִקֵּדֶשׁ בְּרוּחַ הַקֹּדֶשׁ:

Rom15:16 to be a servant of **OW** the Mashiych 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.

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יִזְעַל-כֵּן יֵשׁ-לִי לְהַתְחַלֵּל בַּמִּשִּׁיחַ יְהוֹשֻׁעַ בְּעֲנִינֵי הָאֱלֹהִים:

Rom15:17 Therefore I have to boast in the Mashiyach **וְאֵין**
in the matters of Elohim.

◁17▷ ἔχω οὖν [τὴν] 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;

18 וְאֶפְרַיִם אֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל
 וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל

יחֲכִי לֹא-אֶעֱזֹר פָּנַי לְדַבֵּר דְּבַר זִוְלָתִי אֲשֶׁר עָשָׂה הַמְּשִׁיחַ בְּיָדִי
 לְמַעַן הַטּוֹת בְּאֶמֶר וּבַמַּעֲשֶׂה 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,

19 וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל
 וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל

יט בְּגִבּוֹרֶת אֲתוֹת וּמוֹפְתִים
 וּבְגִבּוֹרֶת רוּחַ אֱלֹהִים עַד-כִּי מִירוּשָׁלַיִם וּסְבִיבוֹתֶיהָ
 וְעַד לְאַלְוֵרִיקוֹן מְלֵאתִי אֶת-בְּשׂוֹרֶת הַמְּשִׁיחַ:

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 dynamei sēmeiōn kai teratōn, en dynamei 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,

20 וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל
 וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל וְאֵלֶּיךָ יִשְׂרָאֵל

כ בְּהַשְׁתַּדְּלִי לְהַגִּיד אֶת-הַבְּשׂוֹרָה לֹא בְּמִקְמוֹת אֲשֶׁר-שָׁם

כָּבֹד נִקְרָא שֵׁם הַמָּשִׁיחַ שְׁלֹא 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,

21 אֶלֶּה הַמִּשְׁחָה שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם
:אֶלֶּה הַמִּשְׁחָה שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם

כֹּא אֶלֶּה כְּתוּב אֲשֶׁר לֹא-סֵפֶר לָהֶם רְאוּ
וְאֲשֶׁר לֹא-שָׁמְעוּ הַתְּבוֹנְנִים:

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 ὁψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

21 alla kathōs gegraptai, Hois ouk anēggelē 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.

22 אֶלֶּה הַמִּשְׁחָה שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם
:אֶלֶּה הַמִּשְׁחָה שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם

כֹּב וְהוּא הַדְּבָר אֲשֶׁר-בְּגִלְלוֹ נִעְצָרְתִּי פַעַם וּשְׁתֵּים 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;

23 אֶלֶּה הַמִּשְׁחָה שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם
:אֶלֶּה הַמִּשְׁחָה שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם שֶׁנֶּאֱמָר בָּהֶם

כֹּג אֶבְל עֲתָה שְׂאִין-לִי עוֹד מְקוֹם בְּגִלְלוֹת הָאֵלֶּה
וְאֲנִי נִכְסֵף לָבוֹא אֵלֵיכֶם זֶה שְׁנַיִם 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,

ⲙⲁⲃⲁⲗ ⲁⲧⲧⲁⲥⲥⲉⲏⲓ ⲙⲁⲕⲟⲙ ⲃⲁⲓⲗⲓⲟⲥ ⲙⲁⲕⲉⲗⲏⲟⲥ
ⲱⲁⲛⲓ ⲛⲓⲕⲥⲁⲫ ⲗⲁⲃⲟⲛ ⲁⲗⲉⲓⲕⲉⲙ ⲛⲉⲥⲥⲁⲛⲓⲙ ⲣⲁⲃⲃⲟⲥⲏⲁ

כד אבוא אליכם בלכתי לאספמא כי מקנה אנכי לראותכם
בעברי ואתם תשלחוני שמה ואשבעה מעט מכם בראשונה:

24. 'abo' 'aleykem b'lek'ti l'Is'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> ὥς 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
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.

ⲙⲁⲃⲟⲛ ⲁⲗⲉⲓⲕⲉⲙ ⲃⲁⲗⲉⲕⲧⲓ ⲗⲓⲥⲡⲁⲙⲓⲁⲛ ⲕⲓ ⲙⲓⲕⲁⲩⲉⲥⲁⲩⲉⲥⲏⲁ
ⲱⲁⲛⲓ ⲛⲓⲕⲥⲁⲫ ⲗⲁⲃⲟⲛ ⲁⲗⲉⲓⲕⲉⲙ ⲛⲉⲥⲥⲁⲛⲓⲙ ⲣⲁⲃⲃⲟⲥⲏⲁ

כה אמנם עתה אלכה ורושלמא לעזור לקדושים:

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.

ⲁⲙⲛⲁⲙ ⲁⲧⲧⲁⲥⲥⲉⲏⲓ ⲁⲗⲉⲕⲁⲥⲁⲩⲉⲥⲏⲁ ⲙⲁⲕⲉⲗⲏⲟⲥ
ⲱⲁⲛⲓ ⲛⲓⲕⲥⲁⲫ ⲗⲁⲃⲟⲛ ⲁⲗⲉⲓⲕⲉⲙ ⲛⲉⲥⲥⲁⲛⲓⲙ ⲣⲁⲃⲃⲟⲥⲏⲁ

כו כי מקדונא ואכיא הואילו לתרם תרומה
לאביוני הקדושים אשר בירושלם:

26. ki Maq'don'ya' wa'Akaya' ho'ilu lith'rom t'rumah

Rom15:26 For Magedonya and Akaya have been pleased to contribute contribution for the poor of the sanctified ones who were in Yerushalam.

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.

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736 9w4 1493 49949 961 343 74916
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כַּזְכִּי הוֹאִילוּ וְאַף־מְחַיִּיבִים הֵם לָהֶם הִנֵּה
לְגוֹיִם הָיָה חֵלֶק בְּדִבְרֵי הָרוּחַ אֲשֶׁר לָהֶם
וְהֵלֵא עָלֵיהֶם לְתַמְכֵּם גַּם בְּדִבְרֵי הַגּוֹיִף:

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.

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.

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בַּח לָכֵן כִּשְׁמֵרָתִי אַת-זֹאת

וְחַתְמָתִי לָהֶם תְּפָרִי תִּזְהַא אֶעֱבְרָה דֶּרֶךְ אֲרֻצָּם לְאִסְפָּמִיא:

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 Ispamyia.

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.

29 w'yode`a 'anoki hi b'bo'i 'aleykem 'abo'
bim'lo' bir'kathah shel-b'sorath haMashiyach.

כַּמְּלָא בְּרַכְתָּהּ שְׁלִי-בְשׁוֹרַת הַמָּשִׁיחַ
כַּמְּלָא בְּרַכְתָּהּ שְׁלִי בְּבֹאִי אֵלֵיכֶם אָבוּא

29. w'yode`a 'anoki hi 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 πληρώματι 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.

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.

לֹאֲנִי מְעוֹרֵר אֶתְכֶם אַחִי בְּאֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ
וּבְאַהֲבַת הָרוּחַ לְהִתְחַזֵּק עִמִּי בְּהַעֲתִירְכֶם בְּעָדִי 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) Owa'ani 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 pneumatōs 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,

31 l'ma'an 'asher 'enatsel mehasorarim b'erets Yahudah
B'rit haChadashah (New Testament) Hebrew-English color coded Interlinear edited by Lanny Mebust - page

לֹא לְמַעַן אֲשֶׁר אֶנְצֵל מִהַסּוֹרָרִים בְּאֶרֶץ יְהוּדָה
וְיַעֲרֹב עַל-הַקְּדוֹשִׁים 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.

32 וְאֲשֶׁר אָבוֹא אֵלֵיכֶם בְּשִׂמְחָה בִּרְצוֹן אֱלֹהִים וְאֶנְפֶּשׂ 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.

33 לְגִּוְאֵלֵהִי 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.

33 ho de theos tēs eirēnēs meta pantōn hymōn, amēn.

Now the El of peace be with you all, Amen.

Chapter 16

1 וְהִנְנִי מְזַכֵּר לָכֶם לְטוֹב אֶת-פּוּבִי אֲחֹתִינִי
שֶׁהִיא מְשַׁמֶּשֶׁת הַקְּהָלָה 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,

לְעֹלָם אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא
:אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא

בְּאִשֶּׁר תִּקְבְּלוּהָ בְּאֶדְגִּינוּ כְּרֵאִי לְקְדוֹשִׁים וְתִתְמַכּוּ בָּהּ לְכֹל
אֲשֶׁר-תִּצְטָרֵךְ לָכֶם כִּי-גַם-הִיא הִיְתָה עֲזָרָת לְרַבִּים וְגַם לִנְפְשִׁי:

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 `ozereyth 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 αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ 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.

אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא
:אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא

גִּשְׁאָלוֹ לְשָׁלוֹם פְּרִי־סִקְלָא
וְעִקְלָם שֶׁהֵם חֲבֵרֵי בְּעִבְרֵת הַמְּנָשִׁים יְהוֹשֻׁעַ:

3. sha'alu lish'lom P'ris'q'la'
wa'Aqilas shehem chaberay ba`abodath haMashiyach Yahushua.

Rom16:3 Ask for peace of Prisqla and Aqilas, that they are my fellow workers
in the Mashiyach Owq'q'q',

3> Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ,
3 Aspasasthe Priskan kai Akylan tous synergous mou en Christō Iēsou,
Greet Prisca and Aquila my co-workers in the Anointed One Yahushua,

אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא
:אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא אֲנִי מְשַׁלֵּם לְפָנֶיךָ אֶת פְּרוֹפֵטָא

דְּאִשֶּׁר נִתְּנוּ אֶת-צִוְּיָאֲרָם בְּעַד נַפְשִׁי וְלֹא-אֲנִי לְבַדִּי אוֹדָה לָהֶם
כִּי-גַם-כָּל-קְהֵלוֹת הַגּוֹיִם וְגַם לְקְהֵלָה בְּבֵיתָם תִּשְׁאָלוּ 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,

:אָפּינטױס חַבִּיבִי שְׁהוּא רֵאשִׁית אֲסִיָּא לְמַשִּׁיחַ 5

הַשְׂאֵלוּ לְשָׁלוֹם אֲפִינְטוֹס חַבִּיבִי שְׁהוּא רֵאשִׁית אֲסִיָּא לְמַשִּׁיחַ:

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 Epauenetos my beloved,

hos estin aparchē tēs Asias eis Christon.

who is firstfruit of Asia for the Anointed One.

:מִרְיָם שֶׁאֲמַל רַב בַּעֲבוּרָהּ 6

וַשְׂאֵלוּ לְשָׁלוֹם מִרְיָם שֶׁאֲמַל רַב בַּעֲבוּרָהּ:

6. sha'alu lish'lom Mir'yam she'am'lah `amal rab ba`abur'kem.

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.

:אֲנִדְרוֹנִיקוֹס וְיוֹנִיָּא אֲנִדְרוֹנִיקוֹס וְיוֹנִיָּא אֲנִדְרוֹנִיקוֹס וְיוֹנִיָּא אֲנִדְרוֹנִיקוֹס 7

זַשְׂאֵלוּ לְשָׁלוֹם אֲנִדְרוֹנִיקוֹס וְיוֹנִיָּא אֲנִדְרוֹנִיקוֹס וְיוֹנִיָּא אֲנִדְרוֹנִיקוֹס וְיוֹנִיָּא אֲנִדְרוֹנִיקוֹס:

אֲסוּרִים אֲתִי וְלָהֶם שֵׁם בְּשִׁלְחֵיהֶם וְלִפְנֵי הָיוּ בְּמַשִּׁיחַ:

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, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,

οὐ 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.

8 אֲשַׁאֲלֶה לְשָׁלוֹם אֶמְפִּיאָס אֶתְּחַבֵּבִי בְּאֶדְוֵנוּ

חַשְׁאֲלוּ לְשָׁלוֹם אֶמְפִּיאָס חַבִּיבִי בְּאֶדְוֵנוּ:

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 Ampliatos my beloved in the Master.

9 אֲשַׁאֲלֶה לְשָׁלוֹם אֶמְפִּיאָס אֶתְּחַבֵּבִי בְּאֶדְוֵנוּ
אֲשַׁאֲלֶה לְשָׁלוֹם אֶמְפִּיאָס אֶתְּחַבֵּבִי בְּאֶדְוֵנוּ

ט אֲשַׁאֲלֶה לְשָׁלוֹם אֶמְפִּיאָס אֶתְּחַבֵּבִי בְּאֶדְוֵנוּ
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.

10 אֲשַׁאֲלֶה לְשָׁלוֹם אֶמְפִּיאָס אֶתְּחַבֵּבִי בְּאֶדְוֵנוּ
אֲשַׁאֲלֶה לְשָׁלוֹם אֶמְפִּיאָס אֶתְּחַבֵּבִי בְּאֶדְוֵנוּ

י אֲשַׁאֲלֶה לְשָׁלוֹם אֶפֶּלִיס חַבִּיבִי בְּאֶדְוֵנוּ
וְלְשָׁלוֹם בְּנֵי-בֵיתוֹ שֶׁל-אֶרִיסְטוֹבֹלוֹס:

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.

אָספּאַסאַשטע אַרִיסטובּוּלוּס אַלעמאָל אַלעמאָל 11
:אַפּאַסאַשטע אַרִיסטובּוּלוּס אַלעמאָל אַלעמאָל

יֵאֵשְׁאֵלוּ לְשָׁלוֹם הֶרֹדִיוֹן קְרוֹבִי
שֵׁאֵלוּ 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 Ἡρῳδίωνα 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.

אָספּאַסאַשטע אַרִיסטובּוּלוּס אַלעמאָל אַלעמאָל 12
:אַפּאַסאַשטע אַרִיסטובּוּלוּס אַלעמאָל אַלעמאָל

יֵבִישְׁאֵלוּ לְשָׁלוֹם טְרוּפֵינָה וְטְרוּפָסָה הָעֹמְלוֹת בְּאֶדְנֵינוּ
שֵׁאֵלוּ לְשָׁלוֹם פָּרְסִיס הַחֲבִיבָה שֶׁעֲמָלָה עָמַל 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, ἣτις 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.

אָספּאַסאַשטע אַרִיסטובּוּלוּס אַלעמאָל אַלעמאָל 13
:אַפּאַסאַשטע אַרִיסטובּוּלוּס אַלעמאָל אַלעמאָל

יֵבִישְׁאֵלוּ לְשָׁלוֹם רוּפּוֹס הַנִּבְחָר בְּאֶדְנֵינוּ
וְלְשָׁלוֹם אִמּוֹ שֶׁחֵיּא כְּאִי 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 Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

[illegible]

ቸዳላላ ጽሑፍ ቸዳላላ ማረፊ ማረፊ 15
 : ማረፊ ማረፊ ማረፊ ማረፊ ማረፊ

ታወቅልዋለች ታዋቂውን ማህበራዊ ጥያቄዎችን ያሳያል፡፡
 ማህበራዊ ጥያቄዎችን ያሳያል፡፡

149

<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.

אֲסָפְסִיכֶם אִתְּכֶם בְּחִיבֵי חֵן
אֲסָפְסִיכֶם אִתְּכֶם בְּחִיבֵי חֵן

יְזַמְּנִי מִזְחִיר אֶתְכֶם אַחֵי לְשׁוֹנֵי פְנֵיכֶם בְּמִשְׁלַחֵי מַדְנִים
וּמִכְשׁוּלִים שֶׁלֹּא כִלְקַח אֲשֶׁר לְמַדְתֶּם 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 δέ 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;

אֲנִי מְזַמְּנֶיךָ אֶתְכֶם אַחֵי לְשׁוֹנֵי פְנֵיכֶם בְּמִשְׁלַחֵי מַדְנִים
וּמִכְשׁוּלִים שֶׁלֹּא כִלְקַח אֲשֶׁר לְמַדְתֶּם וְסוּרוֹ מֵהֶם

יַחַד כִּי אֲנָשִׁים כְּאַלְהָ אֵינָם עֹבְדִים אֶת-אֲדֹנֵינוּ
יְהוֹשֻׁעַ הַמְּשִׁיחַ כִּי אִם-אֶת-כְּרִשָׁם וּבְאִמְרֵי נֹעַם
וּשְׁפַת מְלָקוֹת יִתְּעוּ אֶת-לֵב הַפְּתָאִים:

18. ki 'anashim ka'eleh 'eynam `ob'dim 'eth-'Adoneynu Yahushuà haMashiyach
ki 'im-'eth-k'resam 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) Oweyach 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.

19 וְעַתָּה כִּי מִשְׁמַעְתְּכֶם נִדְרַעַת לְכֹל אֲנִי שִׂמְחָה עֲלֵיכֶם
:091 וְכָל רְצוֹנִי שֶׁתִּהְיֶה חֲכָמִים לְהִטִּיב וּתְמִימִים לְבִלְתִּי הָרַע:

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> ἢ 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.

20 כִּי אֱלֹהֵי הַשָּׁלוֹם הוּא יִדְכָּא אֶת-הַשֵּׁן בְּמַהֲרָה תַּחַת רַגְלֵיכֶם
:092 וְכָל רְצוֹנִי שֶׁתִּהְיֶה חֲסֵד אֲדֹנֵינוּ יְהוֹשֻׁעַ מַשִּׁיחַ עִמָּכֶם:

20. **w'Elohey hashalom hu' y'dake' 'eth-hasatan bim'herah tachath rag'leykem**
chesed 'Adoneynu Yahushua haMashiyach `imakem.

Rom16:20 The El of peace shall crush hasatan under your feet shortly.
The grace of our Adon (Master) Ow'ayach 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.

21 וְכָל רְצוֹנִי שֶׁתִּהְיֶה שָׁלוֹם וְיִסְכּוּן
:093 וְכָל רְצוֹנִי שֶׁתִּהְיֶה שָׁלוֹם וְיִסְכּוּן:

כא טימותיוס חַבְרִי וְלוֹקִיּוֹס וְיִסְכּוּן
וְסוֹסִיפָטְרוֹס קְרוֹבִי שְׂאֵלִים לְשָׁלוֹמְכֶם:

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> Ἀσπάζεταιται 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.

22
 :אֲנִי מְבָרֵךְ אֶתְּכֶם וְאֶתְּכֶם וְאֶתְּכֶם

כבְּאֵי טְרִטִיּוֹס הַכּוֹתֵב אֶת-הָאֲנָרֶת הַזֹּאת
 שֶׁאֵל לְשִׁלּוּמְכֶם 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.

23
 :אֲנִי מְבָרֵךְ אֶתְּכֶם וְאֶתְּכֶם וְאֶתְּכֶם

כבְּאֵי טְרִטִיּוֹס הַכּוֹתֵב אֶתְּכֶם וְאֶתְּכֶם וְאֶתְּכֶם
 שֶׁאֵל לְשִׁלּוּמְכֶם בְּאֲדֹנֵינוּ:

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 Γάιος 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 ekklēσίας.

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.

24
 :אֲנִי מְבָרֵךְ אֶתְּכֶם וְאֶתְּכֶם וְאֶתְּכֶם

כד חֶסֶד אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ עִם-כֻּלְּכֶם אָמֵן:

24. chesed 'Adoneynu Yahushua haMashiyach 'im-kul'kem 'Amen.

Rom16:24 [The grace of our Adon (Master) ow'ayach 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.

25
 :אֲנִי מְבָרֵךְ אֶתְּכֶם וְאֶתְּכֶם וְאֶתְּכֶם

כַּהֲאֲשֶׁר יָכַל לְחַזֵּק אֶתְכֶם בְּשׁוֹרְתִי וּבְקִרְיָאת יְהוֹשֻׁעַ הַמָּשִׁיחַ
כְּפִי גִלּוּי הַסּוֹד אֲשֶׁר-הָיָה מְכֻסָּה מִימֹת עוֹלָם:

25. wa'asher yakol l'chazeq 'eth'kem kib'sorathi w'kiq'ri'ath Yahushuà 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 **וַיְהִי** 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 euaggelion 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,

וַיְהִי אֲשֶׁר יָכַל לְחַזֵּק אֶתְכֶם בְּשׁוֹרְתִי וּבְקִרְיָאת יְהוֹשֻׁעַ הַמָּשִׁיחַ
כְּפִי גִלּוּי הַסּוֹד אֲשֶׁר-הָיָה מְכֻסָּה מִימֹת עוֹלָם:

כּוֹנֵנֶתָה נִתְפָּרֵסִים וְנֹדַע עַל-יְדֵי כִתְבֵי הַנְּבִיאִים כְּמַצֹּת
אֱלֹהֵי עוֹלָם לְכָל הַגּוֹיִם לְהִבְיָאֵם 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 πίστειως 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,

וַיְהִי אֲשֶׁר יָכַל לְחַזֵּק אֶתְכֶם בְּשׁוֹרְתִי וּבְקִרְיָאת יְהוֹשֻׁעַ הַמָּשִׁיחַ
כְּפִי גִלּוּי הַסּוֹד אֲשֶׁר-הָיָה מְכֻסָּה מִימֹת עוֹלָם:

כּוֹנֵנֶתָה נִתְפָּרֵסִים וְנֹדַע עַל-יְדֵי כִתְבֵי הַנְּבִיאִים כְּמַצֹּת
אֱלֹהֵי עוֹלָם לְכָל הַגּוֹיִם לְהִבְיָאֵם לְמִשְׁמַעַת הָאֱמוּנָה:

27. ha'Elohim hechakam ha'echad lo hakabod
b'Yahushuà haMashiyach l'`olamim 'Amen.

Rom16:27 Elohim the One wise One has the glory
in **וְלִנְעַדְוָלְעַד** 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.