

# Sepher Romyim (Romans)

## Chapter 1

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

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

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

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

ב אשר הבטיח אתה מראש על ידי נביאיו בכתבי הקודש:

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,

ג על דבר בנו אשר מזרע הוד לפי הבשר:

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,

ד אשר הוכן לבן האלהים בגבורה לפי רוח הקדשה  
בתחיתו מבין המתים הוא יהושע המשיח אדנינו:

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

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

ה אשר על ידו נתן לנו חסד

ושליחות להקים משמעת האמונה בכל הגוים למען שמו:

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,

ו ובתוכם הנכם גם אתם קרואי יהושע המשיח:

6. w'b'thokam hin'kem gam-'atem q'ru'ey Yahushuà haMashiyach.

Rom1:6 among whom you also are called of **OWYAY** the Mashiyach.

ז כל ידידי האלהים ומקראים להיות קדושים  
אשר ברומי חסד ושלום לכם מאת האלהים אבינו

וְאֵדְיִינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

7. **kal-y'didey ha'Elohim um'qora'im lih'yoth q'doshim 'asher b'Romi chesed w'shalom lakem me'eth ha'Elohim 'Abinu wa'Adoneynu Yahushuà haMashiyach.**

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

ח בְּרֵאשׁוֹנָה מוֹדָה אֲנִי לְאֱלֹהֵי בְּיְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-כִּלְכֵּם  
אֲשֶׁר אֲמוּנַתְכֶם מוֹדַעַת 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 **וְאֵדְיִנוּ** the Mashiyach for you all,  
that your faith is being proclaimed throughout the whole world.

ט כִּי עַד הָאֱלֹהִים אֲשֶׁר אֲנִי עֹבֵד אֶתּוֹ בְּרוּחִי בְּבִשׁוּרַת בְּנוֹ  
כִּי תָמִיד אֲנִי מְזַכֵּיר 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 the Elohim, whom I serve Him with my spirit in the good news of His Son,  
because I always mention of you.

י וּמִתְחַנֵּן אֲנִי בְּכָל-עֵת בְּתַפִּילוֹתַי  
אֲשֶׁר אֲצַלִּיחַ לָבוֹא אֵלֵיכֶם רַק-הַפְּעַם בְּחַפְזֵי הָאֱלֹהִים:

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

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

יא כִּי כָלְתָה נַפְשִׁי לְרְאוֹתְכֶם  
וּלְהַאֲצִיל אֵלֵיכֶם מִתַּת רוּחַ לְמַעַן חֲזִיק לְבָבְכֶם:

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

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

יב לְהִתְנַחֵם עִמָּכֶם אֲנִי בְּאֲמוּנַתְכֶם וְאַתֶּם בְּאֲמוּנַתִּי:

12. **l'hith'nachem `imakem 'ani be'emunath'kem w'atem be'emunathi.**

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

יג וְלֹא-אֶכְחַד מִכֶּם אֲחִי כִּי-פְעָמִים רַבּוֹת שָׁמַתִּי

עַל-לְבִי לָבוֹא אֲלֵיכֶם לְהִיּוֹת לִי פְרִי גַם-בְּכֶם כְּמוֹ  
בְּיֵתֶר הַגּוֹיִם וְלֹא-עָלְתָה בְּיָדִי עַד-הֵנָּה:

13. w'lo'-'akached mikem 'achay ki-ph'amim raboth 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.

יָד מְחֻיָּב אֲנִי לַיּוֹנִים וְלַעֲזִים גַּם לַחֲכָמִים וְלַפְתָּאִים:

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

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

טו לָכֵן נִדְבַנִּי לְבִי לְהַשְׁמִיעַ אֶת-הַבְּשׂוּרָה גַם-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.

טז כִּי אֵינְנִי בּוֹשׁ מִבְּשׂוּרַת הַמְּשִׁיחַ אֲשֶׁר גְּבוּרַת אֱלֹהִים  
הִיא לְתַשׁוּעָה לְכָל-הַמְּאֲמִין לְיַהוּדֵי רְאִישׁוֹנָה וְגַם-לַיּוֹנִי:

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.

יז כִּי-בָּה נִגְלְתָה צְדָקַת אֱלֹהִים מֵאֲמוּנָה אֶל-אֲמוּנָה כְּפָתוּב  
וְצַדִּיק בְּאֲמוּנָתוֹ יַחֲיֶה:

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 faith."

יח כִּי נִגְלָה חֲרוֹן אֱלֹהִים מִן-הַשָּׁמַיִם עַל כָּל-רַשְׁעַת בְּנֵי אָדָם  
וְעוֹלָתָם אֲשֶׁר יַעֲצְרוּ אֶת-הָאֱמֶת בְּעוֹלָה:

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,

יט יַעֲזֹב אֲשֶׁר הֵעֵת הָאֱלֹהִים גְּלוּיָהּ בְּקֶרְבָּם

כִּי הָאֱלֹהִים גָּלָה 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 the Elohim is manifest among them,  
for the Elohim has revealed to them.

כִּי מֵהוּיָתוּ הַנִּפְעָלָמָה הִיא כֹּחוֹ תְּנִידַע בְּמַעֲשָׂיו  
וְתִרְאָה בָּהֶם גְּבוּרָתוֹ הַנִּצְחִית וְאֶלְהוּתוֹ מֵעַת נִבְרָא הָעוֹלָם  
עַד-אֲשֶׁר אֵין לָהֶם פֶּתַחֲוֹן פֶּה לְהִתְנַצֵּל:

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 mightiness because there is no opening of the mouth for them to apologize,

כֹּאֲ כִי הִכִּירוּ אֶת-הָאֱלֹהִים וְלֹא-כִבְדוּהוּ כְּאֱלֹהִים  
וְגַם-לֹא הוֹדוּ לוֹ כִּי אִם-הִלְכוּ אַחֲרֵי הַהֶבֶל  
בְּמוֹעֲצוֹתֵיהֶם וַיִּחַשְׁדוּ לִבָּם 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 the 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.

כַּב וּבְאִמָּרָם 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,

כַּג וַיִּמְירוּ אֶת-כְּבוֹד הָאֱלֹהִים אֲשֶׁר הוּא חַי  
וְקָיָם בְּדַמוֹת צִלָּם אֲדָם אֲשֶׁר הוּא כָּלָה וְהוֹלִךְ צִלָּם כָּל-עוֹף  
וְהוֹלִךְ עַל-אֲרָבַע 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 the Elohim, which He lives,  
and formed into the likeness of the image of a man who are corruptible  
and of the image of all birds go and go on all four-footed beasts and reptiles on the earth.

כַּד עַל-כֵּן גַם-הָאֱלֹהִים נִתְּנָם לְטַמְאָה בְּתַאֲוֹת לִבָּם  
לְנִבֵּל גְּוִיּוֹתֵיהֶם אִישׁ בְּרַעְיָהוּ:

24. **`al-ken gam-ha'Elohim n'thanam latum'ah b'tha'aoth libam**

**l'nabel g'wiotheyhem 'ish b're`ehu.**

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

כה אֲשֶׁר הִמִּירוּ אֲמֵתוֹ שֶׁל הָאֱלֹהִים בְּשִׁקָּר וַיִּכְבְּדוּ  
אֶת-הַבְּרִיָּה לְעִבְדָּהּ תַּחַת בְּרֵאָה הַמְּבֹרָךְ לְעוֹלָמִים אָמֵן:

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

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

כּוּ בְּעִבּוּר זֹאת נִתְּנָם הָאֱלֹהִים לְתַאֲוֹת בּוֹשָׁה כִּי-נִשְׁיָהֶם  
הִחְלִיפוּ אֶת-דֶּרֶךְ אֶרֶץ בְּשִׁלָּא 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 the 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,

כּזוֹכֵן גַּם-הַזְּכָרִים עָזְבוּ דֶּרֶךְ גִּבּוֹר בְּאִשָּׁה  
וַיַּחֲמוּ זֶה בָּזֶה בְּתַאֲוָתָם וַיַּעֲשׂוּ תוֹעֵבָה זָכָר עִם-זָכָר  
וַיִּקְחוּ שִׁכְר מְשׁוּבָתָם הִרְאִי לָהֶם בְּעֵצָם גּוּפָם:

**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.

כּח וַיִּכְאֲשֶׁר מְאֹסוֹ דַעַת אֱלֹהִים  
נִתְּנָם הָאֱלֹהִים בְּיַדֵּי דַעָה נְמֹאָסָה 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, the Elohim gave them over to a worthless mind, to do what is not proper,

כט וַיִּרְבּוּ בְּקִרְבָּם כָּל-חַמְס זָנוּת וְרִשְׁע בְּצַע וְאָוֶן  
וַיִּמְלְאוּ קִנְאָה וְרִצְח וּמְרִיבָה וּמְרָמָה 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,

לְהִלְכֵי רָכִיל וּמְלַשְׁיָנִים שֹׁנְאֵי אֱלֹהִים וְגֹאֲזִים וְזֹדִים  
וּמְתַהַלְלִים וְחֹשְׁבֵי אָוֶן וְלֹא שׁוֹמְעִים בְּקוֹל אָבוֹתָם:

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,

לֹא נִבְעָרִים מִדַּעַת וּבְגָדִים אֲכַזְרִים נֹטְרֵי שִׁנְאָה 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;

לִב יוֹדְעִים הָמָּה אֶת־מִשְׁפַּט אֱלֹהִים כִּי־עֲשִׂי אֵלֶּה בְּנִי־מֹות הֵם  
וְלֹא לְבַד שְׁיַעֲשׂוּ אֶת־אֵלֶּה כִּי גַם־רוֹצִים בְּעֲשִׂיהֶם:

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

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

## Chapter 2

אֲלֵכֶן כָּל־בֶּן־הָאָדָם הַזֶּה אֵין לֵהּ הַתְּנַצְלוֹת כִּי בַדָּבָר אֲשֶׁר  
תִּדְרִין אֶת־חִבְרֶה תַחֲיִב נִפְשָׁהּ בְּאֲשֶׁר אֶתָּה הַזֶּה תַעֲשֶׂה כְּמַעֲשֵׂהוּ:

1. laken kal-ben-ha'adam hadan 'eyn l'ak hith'nats'luth ki badabar 'asher tadin  
'eth-chaber'ak t'chayeb naph'sh'ak ba'asher 'atah 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.

בְּיָדְעָנוּ כִּי־מִשְׁפַּט אֱלֹהִים מִשְׁפַּט אֱמֶת עַל־עֲשִׂי אֵלֶּה:

2. w'yada`nu ki-mish'pat 'Elohim mish'pat 'emeth `al-`osey 'eleh.

Rom2:2 And we know that the judgment of Elohim is a judgement of truth  
against them that do these things.

גַּוְאֶתָּה בֶּן־אָדָם הַזֶּה אֵת אֲשֶׁר־פָּעַלוּ כְּאֵלֶּה  
וְאֶתָּה עֲשֶׂה כְּמַעֲשִׂיהֶם הַתְּאֵמֵר לְהַמְלִיט מִמִּשְׁפַּט הָאֱלֹהִים:

3. w'atah ben-'adam hadan 'eth 'asher-pa`alu ka'eleh  
w'atah `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 the Elohim?

ד אֹז תְּבוּז לְרוֹב טוֹבוֹ וְלִחְמֻלְתּוֹ וְלֵאמֹר רִיחוּ וְלֹא תִדַע  
כִּי־טוֹבַת הָאֱלֹהִים מִבִּיאָה אֹתָךְ לְיַדֵי תְּשׁוּבָה:

4. 'o thabuz l'rob tubo u'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 His patience, not knowing that the kindness of the Elohim leads you to repentance?

ה וּבְקִשֵׁי לְבָבְךָ הַמְמַאֵן לְשׁוֹב הַצָּבוֹר לְךָ עֵבֶרָה לְיוֹם  
עֵבֶרַת הָאֱלֹהִים וְהַגְלוֹת מִשְׁפָּט צְדָקוֹ:

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 the Elohim,

ו אֲשֶׁר יִשְׁלַם לְאִישׁ כְּמַעֲשָׂהוּ:

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

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

ז חַיֵּי עוֹלָם לְשׁוֹקְדִים לַעֲשׂוֹת הַטּוֹב וְשׁוֹחֲרֵי כְבוֹד  
וְהַדָּר אֲשֶׁר אֵינְנוּ עוֹבְרִים:

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

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

ח וְעַל־בְּנֵי הַמְּרִי וְאֲשֶׁר לֹא־שָׁמְעוּ לְאִמְת  
כִּי אִם שָׁמְעוּ־לְעוֹלָה עָלֵיהֶם חֲרוֹן־אֵף וְחִמָּה:

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

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

ט צָרָה וּמְצוּקָה עַל־כָּל־נַפְשׁ אָדָם עֹשֶׂה הָרָע עַל־הַיְהוּדִי  
בַּתְּחִלָּה וְגַם־עַל־הַיּוֹנִי:

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

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

יִכְבוֹד וְהָדָר וְשָׁלוֹם לְכָל-עוֹשֵׂה הַטּוֹב לְיְהוּדֵי בְּתַחֲלָה  
וְגַם לְיוֹנֵי:

10. w'kabod 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.

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יֵאָכֵר אֵין מִשָּׂא פָּנִים עִם-הָאֱלֹהִים:

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

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

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יֵב כִּי כָל-אֲשֶׁר חָטְאוּ וְאֵין לָהֶם תּוֹרָה גַּם בְּבִלְי-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.

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יִגְבִּי לֹא שֹׁמְעֵי הַתּוֹרָה צְדִיקִים לְפָנֵי הָאֱלֹהִים  
כִּי אִם-עוֹשֵׂי 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 the Elohim,  
but they who do the Law shall be righteous.

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יֵד כִּי הַגּוֹיִם אֲשֶׁר אֵין-לָהֶם תּוֹרָה בְּעֲשׂוֹתָם כְּדַבְּרֵי הַתּוֹרָה  
מֵאֲלֵיהֶם 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,

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טו בְּהִרְאוֹתָם מַעֲשֵׂה הַתּוֹרָה כְּתוֹב עַל-לִבָּם וְדַעְתָּם מְעִידָה בָּהֶם  
וּמַחְשְׁבוֹתָם בְּקִרְבָּם מְחִיבוֹת זֵאת-זֵאת אוֹ מְזַכּוֹת:

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,

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טז ביום אשר ישפט האלהים את-כל-תעלמות בני האדם  
ביום יהושע המשיח כפי בשורתו:

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 the Elohim shall judge all the secrets of the sons of men  
through **Ow** the Mashiyach, according to my good news.

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

17. hen 'atah 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,

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,

יט ובטחת בנפשך להיות מוליך העורים ואור לאשר בחשך:

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,

כ אמן לחסרי לב ומורה הפתאים ויש לך צורת המדע  
והאמת בתורה:

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.

כא ואתה התורה אחרים

ונפשך לא תורה התאמר לא תגנב והנך גנב:

21. w'atah 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?

כב התאמר לא תגאף ואתה נאף תשקין את-האלילים  
ואתה גזל את-הקדושים:

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

w'atah gozel 'eth-haqadashim.

**Rom2:22** You who say, do not commit adultery, do you commit adultery?  
You who abhor idols, do you rob temples?

כג תתהלל בתורה ותנבל את האלהים בעברך את התורה:

**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 the Elohim?

כד כי בגללכם שם האלהים מחלל בגוים ככתוב:

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

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

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

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

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

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

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

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

כז והערל מלכה המקיים את-התורה הוא ישפט אתך  
אשר-לך הכתב והמילה ועברת את-התורה:

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

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

כח כי לא-המצפין למראה עינים הוא היהודי  
ולא האות הנראה בפשר 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.

כטפי אַם-תּוֹכוֹ שֶׁל אָדָם הוּא יְהוּדִי  
וּמִלָּה הִיא בְּלֵב כְּפִי הָרוּחַ וְלֹא כְּפִי הַכֶּתֶב  
אֲשֶׁר-לֹא מִבְּנֵי אָדָם תִּהְלָתוּ כִּי אִם-מֵאֵת הָאֱלֹהִים:

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

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

### Chapter 3

א אִם כֵּן מֵה-הוּא יִתְרוֹן הַיְהוּדִי וּמֵה-הִיא תוֹעֵלַת הַמִּילָה:

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

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

ב הַרְבֵּה מִכָּל-פְּנִים תִּחְלָתוּ שֶׁבְּיָדָם הַפְּקָדוֹ הַדְּבָרִי אֱלֹהִים:

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

**Rom3:2** Much in every way!  
The beginning that is in their hands, that they were entrusted with the words of Elohim.

ג וְאִם-מִקְצָתָם לֹא הֶאֱמִינוּ

מֵה-בְּכָד הַיְבִטֵּל חֶסְרוֹן אֱמוּנָתָם אֶת-אֱמוּנַת אֱלֹהִים:

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

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

ד חֲלִילָה אֲבָל הָאֵל הוּא הַנְּאָמֵן וְכָל-הָאָדָם כֹּזֵב  
כַּפְתּוּב לְמַעַן תִּצְדַּק בְּדַבְרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ:

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

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

ה וְאִם-עוֹלָתָנוּ תוֹדִיעַ אֶת-צְדָקַת הָאֱלֹהִים מֵה-נֹאמַר הַיֵּשׁ-עוֹל  
בְּאֱלֹהִים הַמְשַׁלַּח חֶרוֹן אַפּוֹ כְּדַבֵּר 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 the 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.

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וְחָלִילָהּ שְׂאֵם-כֵּן אֵיךְ יִשְׁפֹּט הָאֱלֹהִים אֶת-הָעוֹלָם:

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

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

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זָכִי אִם-בְּכִזְבִי תִרְבֶּה וְתִפְרֹץ אָמְתוֹ שֶׁל אֱלֹהִים לְתַהַלָּה לּוֹ  
לָמָּה אֲשַׁפֵּט עוֹד כְּחוֹטֵא:

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

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

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חֹלְמָה לֹא נַעֲשֶׂה כְּדָבָר מְחַרְפִּינוּ וּמוֹצִיָאֵי הַבָּה עָלֵינוּ  
כְּאֵלֵינוּ אֲמָרִים אֲנַחְנוּ נַעֲשֶׂה הָרַע לְמַעַן יָבֹא הַטּוֹב אֵלֶיךָ הֵם  
אֲשֶׁר עָלֵיָהֶם יָבֹא הַיָּגְם בְּצַדִּיק:

8. **w'lamah lo' na`aseh kid'bar m'charapheyenu 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.

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טוֹעֲתָה מָה הִישַׁלְנוּ מֵעֲלֶיךָ יִתְרָה לֹא בְמֵאוּמָה  
כְּבָר הוֹכַחְנוּ שְׁגָם-תִּיהוּדִים גַּם-תִּיּוֹנִים כְּלָם תַּחַת הַחֲטָא:

9. **w'`atah 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;

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י כְּכַתוּב אֵין צַדִּיק אֵין גַּם-אֶחָד:

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

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

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יא אֵין מִשְׁכִּיל אֵין-הִרְשֵׁ אֶת-אֱלֹהִים:

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

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

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יב הַכֹּל סָר יַחְדָּו נֶאֱלָחוּ אֵין עֹשֶׂה-טוֹב אֵין 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.

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יג קבר פתוח גרונם לשונם יחליקון חמת עכשויב תחת שפתתמו:

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

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

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יד אשר אלה פיהם מלא ומרות:

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

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

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טו רגליהם ימהרו לשפך-דם:

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

Rom3:15 their feet are swift to shed blood,

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טז שוד ושקר במסלותם:

16. shod washeber bim'silotham.

Rom3:16 destruction and misery are in their paths,

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יז ודרך שלום לא ידעו:

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

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

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יח אין פחד אלהים לנגד עיניהם:

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

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

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יט ואנחנו ידענו כי כל-מה-נשאמרה התורה  
מדברת לאלה שעול התורה עליהם כדי שישכר כל-פה  
ויהי כל-העולם חייב לפני אלהים:

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,  
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.

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כ מפני שמעשי התורה לא-יצדק לפניו כל-בשר  
כי על-ידי התורה בעת החטא:

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**.

כא וְעַתָּה בְּבִלִי תוֹרָה צְדָקַת אֱלֹהִים יִצְאָה לְאוֹר  
אֲשֶׁר הִעִידוּ עָלֶיהָ הַתּוֹרָה וְהַנְּבִיאִים:

21. w'`atah 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,

כב וְהִיא צְדָקַת אֱלֹהִים בְּאֵמוּנַת יְהוֹשֻׁעַ הַמָּשִׁיחַ אֶל-כֹּל  
וְעַל-כֹּל אֲשֶׁר הָאֱמִינוּ בוּ כִּי אֵין לְהַבְדִּיל:

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

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

כג כִּי-כֻלָּם חָטְאוּ וְחָסְרוּ-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,

כד וְנִצְדָּקוּ חֲנָם בְּחַסְדּוֹ עַל-יְדֵי הַפְּדוּת  
אֲשֶׁר הִיְתָה בַּמָּשִׁיחַ יְהוֹשֻׁעַ:

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

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

כה אֲשֶׁר שָׁמוּ הָאֱלֹהִים לְפָנֵינוּ לְכַפֵּרֶת עַל-יְדֵי הָאֵמוּנָה  
בְּדַמּוֹ לְהַרְאוֹת אֶת-צְדָקָתוֹ אַחֲרֵי  
אֲשֶׁר הֶעֱבִיר אֶת-הַחֲטָאִים הָרְאשֹׁנִים בְּעֵת חֻמַּלְתּוֹ:

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 the 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,

כו לְהַרְאוֹת אֶת-צְדָקָתוֹ בְּעֵת חוּמַת כִּי צִדִּיק הוּא  
וּמִצְדִּיק אֶת-בְּנֵי-אֵמוּנַת יְהוֹשֻׁעַ:

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

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

כַּזּוֹבֵכֵן אַיִה תְּהִלַּת הַמִּתְהַלֵּל הֲלֹא אֲבָרָה וְעַל-יְדֵי אֵיזוֹ  
תּוֹרָה הַעַל-יְדֵי-תּוֹרַת הַמַּעֲשִׂים לֹא כִּי עַל-יְדֵי תּוֹרַת 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.

כַּח לָכֵן הַנִּים אֲנַחְנוּ שֶׁבְּאֱמוּנָה יִצְדַּק הָאָדָם בְּבִלִי מַעֲשֵׂי תּוֹרָה:

**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.

כֵּט אִו הֶרַק אֱלֹהֵי הַיְהוּדִים הָאֱלֹהִים הֲלֹא גַם אֱלֹהֵי הַגּוֹיִם  
אֲכֵן גַּם-אֱלֹהֵי הַגּוֹיִם הוּא:

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

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

לִּכִּי אֶחָד הָאֱלֹהִים הַמַּצְדִּיק אֶת-הַמּוֹלִים מִתּוֹךְ הָאֱמוּנָה  
וְאֶת-הָעֲרֵלִים עַל-יְדֵי הָאֱמוּנָה:

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

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

לֹא הַמְּבַטְלִים אֵפוֹא אֲנַחְנוּ אֶת-הַתּוֹרָה עַל-יְדֵי הָאֱמוּנָה חֲלִילָה  
אֲךָ מְקַיְמִים אֲנַחְנוּ אֶת-הַתּוֹרָה:

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

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

## Chapter 4

אִוּמָה-נֹאמֵר אֵפוֹא עַל-אֲבָרָהָם אָבִינוּ מֵה-זֶה  
הַשִּׁיג לְפִי הַבְּשָׂר:

**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?

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

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

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

ג כי מה אמר הכתוב והאמן אברהם ביהוה ויחשבה לו צדקה:

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

**Rom4:3** For what does the Scripture say? Abraham believed in אברהם, and it was credited to him for righteousness.

ד הנה הפעל לא-יחשב לו שכרו לפי החסד  
כי אם-לפי החובה:

4. **hinneh hapo`el lo'-yechashev 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.

ה אבל לאשר איננו פעל

כי אם-מאמין במצדיק את-הרשע אמונתו תחשב לו לצדקה:

5. **'abal la'asher 'eynenu pho`el  
ki 'im-ma'amin bamats'diq 'eth-harasha` 'emunatho techashev 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,

ו כאשר גם-הוד מאשר את-האדם

אשר האלהים יחשב-לו צדקה בלא מעשים באמרו:

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 the Elohim credits righteousness to him without works, as he says:

ז אשרי נשוי-פשע כסוי חטאה:

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.

ח אשרי אדם לא-יחשב יהוה לו עון:



8. 'ash'rey 'adam lo'-yach'shob Yahúwah lo `aon.

Rom4:8 Blessed is the man to whom אָמֵן shall not consider his iniquity.

טוּבְכֵן הָאֲשׁוּר הַזֶּה הָעַל-הַמִּילָה הוּא אוֹ-גַם עַל-הָעֶרְלָה  
הֲלֹא אָמַרְנוּ כִּי לְאַבְרָהָם נִחְשְׁבָה אֱמוּנָתוֹ לְצַדִּיקָה:

9. ub'ken ha'ishur hazeh ha'al-hamilah hu' 'o-gam'al-ha'ar'lah  
halo' 'amar'nu ki l'Ab'raham nech'sh'bah 'emunatho lits'daqah.

Rom4:9 Is this blessing then upon the circumcised, or even upon the uncircumcised?  
Did we not say that, his faith was credited unto Abraham for righteousness?

י וְאֵימָתִי נִחְשְׁבָה-לוֹ בְהִיּוֹתוֹ נְמוּל אוֹ בְעוֹדְנוּ עֶרְל הֵן  
לֹא בְהִיּוֹתוֹ נְמוּל כִּי אִם בְּעוֹדְנוּ עֶרְל:

10. w'eymathay nech'sh'bah-lo bih'yocho nimol 'o b'odenu `arel  
hen lo' bih'yocho 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;

יֵאָמְרוּ הַמִּילָה נִתֵּן לוֹ לְחֹתֶם צַדִּיקַת הָאֱמוּנָה אֲשֶׁר  
הִיְתָה-לוֹ וְהוּא עֶרְל לְהִיּוֹת לְאָב לְכָל-אֲשֶׁר יֵאָמְרוּ וְהֵם  
עֶרְלִים לְמַעַן תִּחְשַׁב הַצַּדִּיקָה אֵפֶי-לָהֶם:

11. w'oth hamilah nitan lo l'chotham tsid'qath ha'emunah 'asher hay'thah-lo  
w'hu' `arel lih'yocho 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 had in uncircumcised, for him to be the father of all those who believe  
through uncircumcision, for righteousness to be credited to them also,

יב וְלְהִיּוֹת לְאָב גַּם-לְמוּלִים אֶךְ-לֹא לְאֲשֶׁר אֵינָם אֶלָּא נְמוּלִים  
כִּי אִם-גַּם-הַלְכִים בְּעִקְבוֹת הָאֱמוּנָה שֶׁהִיְתָה-לוֹ  
לְאַבְרָהָם אֲבִינוּ בְּעוֹדְנוּ עֶרְל:

12. w'lih'yocho 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.

יג כִּי לֹא עַל-יְדֵי תוֹרָה הִיְתָה הַחֲבֻטָּה לְאַבְרָהָם  
אוֹ לְזֶרְעוֹ לְהִיּוֹת יְרֵשׁ הָעוֹלָם כִּי אִם-עַל-יְדֵי צַדִּיקַת הָאֱמוּנָה:

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.

יד פי אלו היתה הירשה לבני-התורה האמונה תהיה לריק  
והבטחה בטלה:

14. ki ‘ilu hay’tah hay’rushah lib’ney-haTorah  
ha’emunah tih’yeh lariq w’ahab’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,

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

15. ya`an ‘asher haTorah m’bi’ah qatseph ki b’eyn Torah ‘eyn `aberah.

**Rom4:15** for that the Law brings wrath, but where there is no Law, there is no transgression.

טז על-כן מאמונה למען תהיה לפי-חסד בעבור  
אשר תפון הבטחה לכל הזרע לא לבני התורה לבדם  
פי-גם לבני אמונת אברהם אשר הוא אב לכלנו:

16. `al-ken me’emunah l’ma`an tih’yeh l’phi-chesed ba`abur ‘asher tikon  
hahab’tachah l’kal hazara` lo’ lib’ney haTorah l’badam ki-gam lib’ney ‘emunath  
‘Ab’raham ‘asher hu’ ‘ab l’kulanu.

**Rom4:16** Therefore it is by faith, in order that it may be in according to grace, for that the promise shall be made certain to all the descendants, not only to the sons of the Law, but also to the sons of the faith of Abraham, who is the father of us all,

יז ככתוב פי אב-המון גוים נתתיך והוא האמין פי נגד פניו  
אלהים המחיה את-המתים והקורא למה-שלא-היה כמו הנה:

17. kakathub ki ‘ab-hamon goyim n’thatiak w’hu’ he’emin ki neged panayu ‘Elohim  
ham’chayeh ‘eth-hamethim w’haqore’ l’mah-shelo’-hayah k’mo hoeh.

**Rom4:17** as it is written that, I have made you a father of many nations in the presence of Him whom he believed that, even Elohim, who gives life to the dead and calls of what was that is not as it exists.

יח באפס תקנה האמין בתקנה למען  
אשר יהיה לאב המון גוים כמו שנאמר פה יהיה זרעך:

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.”

יטוֹלֵא רַפְתָּה אֱמוּנָתוֹ בְּהַתְּבוֹנְנוֹ אֶל־בְּשָׂרוֹ אֲשֶׁר הָיָה כַּמֵּת  
בְּהֵיוֹתוֹ כְּבֶן־מֵאֵת שָׁנָה וְאֶל־רַחֵם שָׂרָה אֲשֶׁר בָּלָה:

19. w'lo' raph'thah 'emunatho b'hith'bonano 'el-b'saro  
'asher hayah kameth bih'yotho k'ben-m'ath shanah w'el-rechem Sarah 'asher balah.

Rom4:19 And his faith was not diminished by looking at his own body,  
who had been like dead to be as the son of the hundred years old,  
and of the womb of Sarah which was the deadness;

כּוֹל־חֶלֶק לְבוֹ בְּהִבְטָחַת הָאֱלֹהִים כְּמַחְסַר אֱמוּנָה  
כִּי אִם־הִתְחַזַּק בְּאֱמוּנָתוֹ וַיִּתֵּן כְּבוֹד לְאֱלֹהִים:

20. w'lo'-chalaq libo b'hab'tachath ha'Elohim kim'chusar 'emunah  
ki 'im-hith'chazeq be'emunatho wayiten kabod l'Elohim.

Rom4:20 He did not waver his heart at the promise of the Elohim,  
that he lacked faith, but was strengthened in his faith, giving glory to Elohim,

כֹּא וְנִפְשׁוֹ 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.

כִּבְעַל־כֵּן גַּם־נִחְשְׁבָה־לוֹ לְצַדִּיקָה:

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

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

כִּגּוֹלֵא־לְמַעַנּוֹ לְבַד כְּתוּב הַדְּבָר הַזֶּה שֶׁנִּחְשְׁבָה לוֹ:

23. w'lo'-l'ma'ano l'bad kathub hadabar hazeh shenech'sh'bah lo.

Rom4:23 And it is not for his sake only was this word written that it was credited to him,

כִּד כִּי אִם־גַּם לְמַעַנּוֹ אֲשֶׁר עֲתִידָה לְהַחֲשִׁב לָנוּ

הַמֵּאֱמִינִים בְּמִי שֶׁהָעִיר אֶת־יְהוֹשֻׁעַ אֲדֹנָיֵנוּ 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 וַיְחַיֵּנוּ our Adon from the dead,

כִּה אֲשֶׁר נִמְסַר בְּעֵבוֹר בְּנִשְׁעֵינוּ וְנִעְזָר לְבַעֲבוֹר צַדִּיקָנוּ:

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.

## Chapter 5

א לכן אחרי נצדקנו באמונה שלום לנו  
עם האלהים באדונינו יהושע המשיח:

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

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

ב אשר בידו מצאנו באמונה גם-מבוא החסד הזה  
אשר אנחנו עמדים בו ונתהלל בתקנת כבוד האלהים:

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 the Elohim.

ג ולא-עוד אלא שנתהלל בצרות מפני שידענו  
כי-הצרה מביאה לידי סבלנות:

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

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

ד וסבלנות לידי עמידה בנסיון  
ועמידה בנסיון לידי תקנה:

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

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

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

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

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

ו כי המשיח בעודנו חלשים מת בעתו בעד הרשעים:

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

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

ז לא במהרה ימות איש בעד הצדיק  
אבל אפשר שישארו לבו למות בעד הטוב:

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 man.

חַוּבְזָאֵת הַוּדְיַע הָאֱלֹהִים אֶת-אַהֲבָתוֹ אֵלֵינוּ  
אֲשֶׁר מְשִׁיחַ מֵת בְּעַדְנוּ 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 the Elohim demonstrates His love for us,  
that we were yet sinners, Mashiyach died for us.

טוֹעֲתָה אֲשֶׁר נִצְדָּקְנוּ בְּדָמוֹ עַל אַחַת כַּמָּה וְכַמָּה  
שְׁנוֹשְׁעַ בּוֹ מִן-הַקְּצָף:

9. w'atah '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, on the One much more  
that we shall be saved from the wrath through Him.

י כִּי הִנֵּה הִרְצִינוּ לְאֱלֹהִים בְּמוֹת בְּנוֹ בְּהִיּוֹתְנוּ אֲיָבִים אַף  
כִּי-נִשְׁעַ עֲתָה בְּחַיּוֹ אַחֲרֵי אֲשֶׁר הִרְצִינוּ:

10. ki hinneh hur'tsinu l'Elohim b'moth b'no bih'yothenu 'oy'bim  
'aph ki-niuasha atah 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.

יֵאֱוֹלָא-עוֹד אֲקָא שְׁמַתְהָלָלִים אֶנְחָנוּ בְּאֱלֹהִים עַל-יַד  
אֲדִינָנוּ יְחֻשְׁעַ הַמְּשִׁיחַ אֲשֶׁר בּוֹ עֲתָה הָיָה לָנוּ הִרְצוּי:

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

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

יב לָכֵן בְּאֲשֶׁר עַל-יְדֵי אָדָם אֶחָד בָּא הַחַטָּא לְעוֹלָם  
וְהַמּוֹת בְּעַקְבֵי הַחַטָּא וְכֵן עָבַר הַמּוֹת עַל-כָּל-בְּנֵי אָדָם מִפְּנֵי  
אֲשֶׁר כָּלָם חַטָּאִי:

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,

יג כי לפני מתן תורה כפר היה חטא בעולם אלא שלא  
יחשב חטא באין תורה:

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.

יד אף על-פי כן משל המות מאדם עד-משה גם  
על-אותם שלא חטאו בפשעו של-אדם הראשון  
אשר בדמותו הוא העתיד לבוא:

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.

טו אבל לא בפשע המתנה כי הנה בפשע האחד מתו הרבים  
אף כי-חסד אלהים ומתנתו רבו לרבים בחסד  
האדם האחד והושע המשיח:

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, **וַיִּשְׁלַח** the Mashiyach.

טז ואין המתנה כדבר שהיה על-ידי אחד שחטא  
כי הדין בא מאחד לחיב ומתנת החסד היא  
לזכות מפשעים רבים:

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.

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

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

יח לָכֵן פֶּאֶשֶׁר בְּפֶשַׁע 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 chayim.

**Rom5:18** Therefore, as through one trespass, all sons of men are charged  
even so through one righteousness act, all sons of men shall be given life.

יט כִּי פֶאֶשֶׁר בְּמַרִּי הָאָדָם הָאֶחָד הָיוּ הָרַבִּים לְחַטָּאִים כִּן  
בְּמִשְׁמַעַת הָאֶחָד יִהְיוּ הָרַבִּים לְצַדִּיקִים:

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

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

כ וְהִתּוֹרָה נִכְנְסָה לְמַעַן יִרְבֶּה הַפֶּשַׁע  
וּבִפְאֶשֶׁר רַבָּה הַחֲטָא עָרַף עָלָיו הַחֶסֶד:

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

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

כא לְמַעַן יִמְלֹךְ הַחֶסֶד עַל-יְדֵי הַצְדָּקָה לְחַיֵּי עוֹלָם בְּיַהּוֹשִׁיעַ  
הַמְּשִׁיחַ אֲדֹנָיֵנוּ פֶּאֶשֶׁר מָלַךְ הַחֲטָא בְּמִוֹת עַד-הַנְּהָה:

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

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

## Chapter 6

א אִם-כֵּן מַה-נֹּאמַר הַנְּעֻמָּד 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?

ב חֲלִילָה לָנוּ כִּי מִתְּנוּ לַחֲטָא וְאֵיךְ נוֹסִיף לְחַיֹּת בוּ:

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?

ג או האִינְכֶם יִדְעִים  
כִּי כִלְנוּ הַנְּטָפְלִים לְמַשִּׁיחַ יְהוֹשִׁעַ לְמוֹתוֹ נְטָפְלָנוּ:

**3. 'o ha'eyn'kem yod'im ki kulanu hanit'balim  
laMashiyach Yahushuà l'motho nit'bal'nu.**

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

ד לָכֵן נִקְבְּרָנוּ עִמּוֹ בְּטַבִּילָה לְמוֹת לְמַעַן נִתְחַלֵּךְ בְּחַיִּים  
מִחַדָּשִׁים כַּאֲשֶׁר הַמַּשִּׁיחַ נִעֲזַר מִן־הַמָּתִים עַל־יְדֵי כְבוֹד הָאָב:

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

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

ה כִּי אִם־נִדְבַקְנוּ בְּדַמְיוֹן מוֹתוֹ  
אָכֵן יִבּוֹקִים נִהְיֶה גַם־לְתַחִיָּתוֹ:

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

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

ו בַּאֲשֶׁר יִדְעִים אֲנַחְנוּ כִּי־נִצְלַב עִמּוֹ הָאָדָם הַיָּשֵׁן אֲשֶׁר בָּנוּ  
לְמַעַן יֵאבֵד גּוּף הַחַטָּא וְלֹא נִהְיֶה עוֹד עֲבָדִים לַחַטָּא:

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

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

ז כִּי הַמֵּת נִקָּה מִן־הַחַטָּא:

**7. ki hameth niqah min-hachet'.**

**Rom6:7** for the dead is justified from sin.

ח וְהִנֵּה אִם־מֵתָנוּ עִם־הַמַּשִּׁיחַ נֶאֱמֵין כִּי־גַם־נִחְיֶה 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,

ט בַּאֲשֶׁר יִדְעָנוּ כִּי הַמַּשִּׁיחַ אֶחָרֵי אֲשֶׁר נִעֲזַר מִן־הַמָּתִים  
לֹא יָמוּת עוֹד וְלֹא יִשְׁלַט־בוּ 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.

י כי אֲשֶׁר מֵת מֵת לַחַטָּא פְּעַם אֶחָד וְאֲשֶׁר חַי חַי הוּא לְאֱלֹהִים:

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

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

יֵא וְכֵן גַּם-אַתֶּם הָיִו בְּעֵינֵיכֶם כְּמֵתִים לַחַטָּא  
וְחַיִּים לְאֱלֹהִים בְּמִשְׁיַח יְהוֹשֻׁעַ אֲדֹנֵינוּ:

11. w'ken gam-'atem 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<sup>אדון</sup> our Adon (Master).

יב אִם-כֵּן אֶפְּוֵא אֶל-תְּשֻׁלְט הַחַטָּאת בְּגוּפְכֶם  
אֲשֶׁר יָמוּת לְהַטּוֹת לְבַבְכֶם אַחֲרֵי תַאֲוֹתָיו:

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

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

יג וְאֶל-תִּתְּנוּ אֶת-אֲבָרֵיכֶם לְהִיּוֹת לְכֵלֵי-עוֹל לַחַטָּא אֲבָל  
תִּתְּנוּ עַצְמְכֶם לְאֱלֹהִים כְּחַיִּים מֵעַם הַמֵּתִים  
וְאֲבָרֵיכֶם לְכֵלֵי צְדָקָה לְאֱלֹהִים:

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

יד כִּי הַחַטָּא לֹא יִשְׁתָּרֵר עוֹד עָלֵיכֶם  
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.

טו וְעַתָּה הַנְּחַטָּא מִפְּנֵי שְׂאֵין אֲנִחְנוּ תַּחַת הַתּוֹרָה

כִּי אִם־תַּחַת הַחֹסֶד חָלִילָהּ:

15. w'`atah 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!

טַז הֲלֹא יָדַעְתֶּם כִּי אֲשֶׁר תִּתְּנוּ נַפְשְׁכֶם לֹא לְהִיּוֹת עֲבָדָיו  
לְסוּר לְמַשְׁמַעְתּוֹ עֲבָדִים אַתֶּם לֹא לְשִׁמְעַע בְּקוּלוֹ  
אִם־לְחַטָּא אֱלֵי־מֹות אִם־לְמַשְׁמַעַת אֱלֵי־צְדָקָה:

16. halo' y'da`tem ki 'asher tit'nu naph'sh'kem lo lih'yoth `abadayu lasur  
l'mish'ma`to `abadim 'atem 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?

יֹאבֹל תּוֹדֹת לְאֱלֹהִים כִּי־הָיִיתֶם עֲבָדֵי הַחַטָּא  
וְאַחַר שָׁמַעְתֶּם בְּכֹל־לְבַבְכֶם לְצוּרַת הַקָּלָח אֲשֶׁר חִנַּכְתֶּם בָּהּ:

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

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

יִחַשְׁחַרְתֶּם מִיַּדֵי הַחַטָּא לְכֵן הִשְׁתַּעַבְדֶתֶם לְצְדָקָה:

18. shucharar'tem mid'ey 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.

יֵט כְּדַרְךָ בְּנֵי־אָדָם אֲנִי מְדַבֵּר מִפְּנֵי בְּשָׂרְכֶם הַחַלּוּשׁ  
כִּי כֹאֲשֶׁר לְפָנַי הַכִּינּוּתֶם אֶת־אֲבָרֵיכֶם לְעַבּוֹדַת  
הַטְּמֵאָה וְהַרְשִׁיעַ לְהַרְשִׁיעַ כֵּן עָתָה הַכִּינּוּ  
אֶת־אֲבָרֵיכֶם לְעַבּוֹדַת הַצְּדָקָה לְהַתְקַדֵּשׁ:

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 `atah 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.

כִּי־בָעַת הַיּוֹתְכֶם עֲבָדֵי הַחַטָּא הַפְּשִׁים הָיִיתֶם 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 are free from righteousness.

כא ומה אפוא הפרי שהיה לכם אז מן המעשים  
אשר עתה תבשו מהם כי אחריתם המות:

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

כב אכן עתה בהיותכם משחררים מידי החטא ומשעבדים  
לאלהים יש לכם פריכם לקדשה ואחריתו חיי עולם:

**22. 'aken`atah bih'yoth'kem m'shuchararim midey 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 holiness, and your end is eternal life.

כג כפי-שכר החטא הוא המות ומתנת חסד אלהים היא  
חיי העולמים במשיח יהושע אדנינו:

**23. ki-s'kar hachet' hu' hamaweth umat'nath chesed 'Elohim hi' chayey ha`olamim  
baMashiyach Yahushuà '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** **our Adon** (Master).

## Chapter 7

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

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

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

ב כי אשת איש מן התורה זקוקה לבעלה בחייו  
ובמות בעלה פטורה היא מהין בעלה:

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

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

ג ועל-כן אם-תהיה לאיש אחר בחיי בעלה נאפת יקרא  
לה ובמות בעלה הפשית היא מן-התורה

וְאֵינְנָה נֹאֲפֶת בְּהִיּוֹתָהּ לְאִישׁ אַחֵר:

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

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

ד וְכֵן אֲחִי גַם-אַתֶּם הָיִיתֶם כְּמֵתִים לַתּוֹרָה  
בְּגוֹיַת הַמָּשִׁיחַ לְהִיּוֹת לְאַחֵר לְאַשֶׁר נִעְוָר  
מִן-הַמֵּתִים לְמַעַן נַעֲשֶׂה-פְּרִי לְאֱלֹהִים:

4. w'ken 'achay gam-'atem 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.

ה כִּי בְּעֵת הַיּוֹתֵנוּ בַּבָּשָׂר הִשְׁוִקוֹת הַחַטָּאִים אֲשֶׁר הִתְעוֹרְרוּ  
עַל-יְדֵי הַתּוֹרָה הָיוּ פּוֹעֵלוֹת בְּאַבְרֵינוּ לַעֲשׂוֹת פְּרִי לְמוֹת:

5. ki b`eth heyothenu babasar t'shuqoth hachata'im 'asher hith'`oraru `al-y`dey haTorah hayu pho`aloth 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.

ו אֲבָל עַתָּה פְּטוּרִים אֲנִיחֵנוּ מִן-הַתּוֹרָה  
כִּי מֵתָנוּ לְאַשֶׁר הָיִינוּ זְקוּקִים לוֹ לְמַעַן נַעֲבֹד  
מֵעַתָּה לְפִי חַדוּשׁ הָרוּחַ וְלֹא לְפִי-יִשָּׁן הַכְּתָב:

6. 'abal `atah p'turim 'anach'nu min-haTorah ki math'nu la'asher hayinu z'quqim lo l'ma`an na`abod me`atah 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.

ז אִם-כֵּן הִנְאָמַר שֶׁהַתּוֹרָה חָטְאָה הִיא חָלִילָה אֲלֵיָּהּ לֹא  
יִבְעָתִי אֶת-הַחַטָּא בְּלִתִּי עַל-יְדֵי הַתּוֹרָה כִּי לֹא-הָיִיתִי  
יּוֹדֵעַ הַחַמּוּד לּוּלִי 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."

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הַחֶטְאִים מְצָא לֹא סִבָּח בַּמִּצְוָה לְעֹזֵר בְּקִרְבִּי כָּל־חַמוּד  
כִּי מִבְּלָעֲדֵי הַתּוֹרָה הַחֶטְאִים 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.

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טוֹאֲנִי הָיִיתִי חַי מִלְּפָנִים בְּלֹא תוֹרָה  
וּכְשֶׁבָּאָה הַמִּצְוָה וַיְחִי הַחֶטְאִים׃

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,

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י וַאֲנִי מָתִי וְנִמְצָא נְשֵׁהּ מִצְוָה אֲשֶׁר נִתְּנָה לַחַיִּים הָיְתָה לִּי לְמָוֶת׃

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.

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יא כִּי־מְצָא הַחֶטְאִים סִבָּח בַּמִּצְוָה לְהַתְּעוֹת אֶתִּי וַיְמִיתֵנִי עַל־יָדָהּ׃

11. ki-matsa' hachet' sibah bamits'wah l'hath'oth 'othi way'mitheni al-yadah.

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

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יב וּבְכֵן הַתּוֹרָה הִיא קְדוֹשָׁה וְהַמִּצְוָה קְדוֹשָׁה וַיִּשְׂרָה וְטוֹבָה׃

12. ub'ken haTorah hi' q'doshah w'hamits'wah q'doshah wisharah w'tobah.

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

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יג הֲכִי הַטּוֹבָה הָיְתָה־לִּי לְמָוֶת חָלִילָה אֵלָּא הַחֶטְאִים כְּדִי  
נְשִׂירָאָה הַחֶטְאִים בְּהִבְיָאוֹ לִי הַמָּוֶת מִן־הַטּוֹבָה כְּדִי נְשִׂיָהָהּ  
הַחֶטְאִים לַחֶטְאָה יִתְּרָה עַל־יְדֵי הַמִּצְוָה׃

13. haki hatobah hay'thah-li lamaweth chalilah 'ela' hachet'  
k'dey sheyera'eh hachet' bahabi'o li hamaweth min-hatobah  
k'dey sheyih'yeh hachet' lachata'ah y'therah al-y'dey hamits'wah.

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

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יד כִּי יִדְעִים אֲנִיחֵנוּ נְשֵׁהּ תּוֹרָה רוּחַנִית וַאֲנִי בְּשָׂר׃

וּנְמָכָר בְּיַד-הַחֲטָא:

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 the sin.

טו כּי אֶת-אֲשֶׁר אֲנִי פֹעֵל לֹא יָדַעְתִּי כִּי אֲיַנְנִי עֹשֶׂה אֵת  
אֲשֶׁר-אֲנִי רֹצֵה בּוֹ כִּי אִם-אֲשֶׁר שָׁנְאַתִּי 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.

טז וּבְעֲשׂוֹתִי אֵת אֲשֶׁר לֹא-רָצִיתִי הִנְנִי מוֹדֶה  
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.

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

17. **w'`atah 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.

יח כּי יָדַעְתִּי אֲשֶׁר-בִּי בְּבִשְׂרִי לֹא יִשְׁכֵּן טוֹב  
כִּי רֹצֵה אֲנִי לַעֲשׂוֹת הַטּוֹב וְלֹא אֶמְצֵא:

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.

יט כּי אֲיַנְנִי עֹשֶׂה הַטּוֹב אֲשֶׁר-אֲנִי רֹצֵה כִּי אִם-הֲרַע  
אֲשֶׁר אֲיַנְנִי רֹצֵה 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.

כּוּ אִם אֶת-אֲשֶׁר לֹא-רָצִיתִי אֲנִי עֹשֶׂה לֹא-עוֹד אֲנִי הַפֹּעֵל  
כִּי אִם-הַחֲטָא 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.

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כא ויבִּכֵן מִצֵּא-אָנִי בִי זֶה הַחֹק אָנֹכִי רֹצֵחַ לַעֲשׂוֹת הַטוֹב  
וּדְבַק-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, that, when I want to do good, that evil is present with me.

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כִּב כִּי לְפִי הָאָדָם הַפְּנִימִי חִפְצָתִי 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,

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כַּג אֲבָל רֹאֶה-אָנִי בְּאֲבְרֵי חֹק אַחֵר הַלְחֵם לְחֹק-שִׁכְלִי  
וְיִוָּלִיכֵנִי שְׂבִי לְתוֹרַת הַחֲטָא אֲשֶׁר בְּאֲבְרֵי:

23. **'abal ro'eh-ani b'ebaray choq 'acher halchem l'chaq-sik'li  
w'yolikeni 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.

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כד אֹי-לִי הָאָדָם הָעֹנֵי מִי יִצִּילֵנִי מִגּוֹף הַמּוֹת 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?

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כה אֲבָרְכָה אֶת-הָאֱלֹהִים בְּיְהוֹשֻׁעַ הַמְּשִׁיחַ אֲדֹנָיִנוּ:

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

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

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כו וּבִכְךָ בְּשִׁכְלִי הִנְנִי עֹבֵד לְתוֹרַת הָאֱלֹהִים וּבְבִשְׂרִי  
אָנִי עֹבֵד לְתוֹרַת הַחֲטָא:

26. **ub'ken b'sik'li hin'ni `ebed l'Thorath ha'Elohim  
ubib'sari 'ani `ebed l'Thorath hachet'.**

So in the mind, I hereby serve the Law of the Elohim,  
and with my flesh I serve the Law of sin.

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## Chapter 8

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

א על-כֵּן עַתָּה אֵין-אַשְׁמָה בְּאֵלֶּה אֲשֶׁר הֵם בְּמִשְׁחֵי  
יְהוֹשֻׁעַ (הַמְתַּהַלְכִים שְׁלֵא כַבֶּשֶׂר אֲלֵא לְפִי הָרוּחַ):

1. **`al-ken `atah '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 **וַיְהוֹשֻׁעַ**, who do not walk after the flesh, but according to the Spirit.

בְּכִי תוֹרַת רוּחַ הַחַיִּים אֲשֶׁר בְּמַשְׁיַח יְהוֹשֻׁעַ הוֹצִיאָה  
אֹתִי לְחַפְּשֵׁי מִתּוֹרַת הַחֵטָא וְהַמּוֹת:

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 Ow<sup>אָו</sup> has released me to free from the Law of sin and of death.

גְּכִי מַה-נְּשָׂא יְכַלֶּה הַתּוֹרָה לַעֲשׂוֹת מִפְּנֵי שְׁנַחֲלַשׁ כֹּחָהּ  
עַל-יְדֵי הַבָּשָׂר אֹתוֹ עָשָׂה הָאֱלֹהִים בְּנִשְׁלַחוֹ אֶת-בְּנוֹ  
בְּדַמְיוֹן בָּשָׂר הַחֵטָא וּבְעַד הַחֵטָא וַיִּרְשָׁיעַ אֶת-הַחֵטָא 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 the Elohim had made Him by sending His Son in the likeness of flesh of sin and concerning sin, He condemned sin in the flesh,

דְּכִי שְׂתַקְנִים צְדָקַת הַתּוֹרָה בְּנוֹ הַהֲלָכִים לֹא-כִהְרֶךְ  
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.

הַכִּי בְּנֵי הַבָּשָׂר יְהִגּוּ בְּדַבְרֵי הַבָּשָׂר וּבְנֵי הָרוּחַ בְּדַבְרֵי 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.

וְכִי-מִחֲשֶׁבֶת הַבָּשָׂר הִיא הַמּוֹת  
וּמִחֲשֶׁבֶת הָרוּחַ הִיא הַחַיִּים וְהַשְּׁלוֹם:

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,

זְמַפְנֵי שְׂמִחֲשֶׁבֶת הַבָּשָׂר רַק שְׁנֵאֵת אֱלֹהִים הִיא בְּאֲשֶׁר לֹא  
תִשְׁתַּעֲבָד לְתוֹרַת הָאֱלֹהִים וְאֵף לֹא תוֹכֵל:

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 the Elohim and indeed it is not able,

ח כָּל-אֲשֶׁר בַּבָּשָׂר יְסוּדָם לֹא יוּכְלוּ לְהִיּוֹת רְצוּיִם לְאֱלֹהִים:

8. kal-'asher babasar y'sodam lo' yuk'lu lih'yoth r'tsuyim l'Elohim.

**Rom8:8** all that are in the flesh of their foundation can not be desired by Elohim.

ט וְאַתֶּם אֵינְכֶם בַּבָּשָׂר כִּי אִם-בְּרוּחַ אִם-אֲמָנָם רוּחַ הָאֱלֹהִים  
שׁוֹכֵן בְּקִרְבְּכֶם כִּי מִי שְׁאִין-בּוֹ רוּחַ הַמְּשִׁיחַ הוּא אֵינְנוּ שְׁלוֹ:

9. w'atem '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 the Elohim dwells within you.

And if anyone that does not have the Spirit of the Mashiyach, he is not of Him.

י וְאִם-הַמְּשִׁיחַ בְּקִרְבְּכֶם הַגּוּף מֵת בְּגִלְלַת הַחַטָּא  
וְהָרוּחַ חַיִּים בְּגִלְלַת הַצְּדָקָה:

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.

יא וְאִם-יִשְׁכֵּן בְּקִרְבְּכֶם רוּחוֹ שֶׁל הַמַּעֲרִיר אֶת-יְהוֹשֻׁעַ  
מִן-הַמֵּתִים הַמַּעֲרִיר אֶת-הַמְּשִׁיחַ מִן-הַמֵּתִים הוּא גַם  
אֶת-גּוֹיֹתֵיכֶם הַמֵּתוֹת יַחְיֶה עַל-יְדֵי רוּחוֹ הַשׁוֹכֵן 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'chayeh `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.

יב לָכֵן אַחֵי תִּיְבִיִּם אֲנַחְנוּ לֹא לַבָּשָׂר לְחַיּוֹת 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.

יג כִּי אִם-תַּחֲיוּ לְפִי הַבָּשָׂר מוֹת תָּמֻתוּן  
וְאִם-עַל-יְדֵי הָרוּחַ תָּמִיתוּ אֶת-מַעְלָלֵי הַבָּשָׂר חַיָּה תַּחֲיוּ:

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.

יֵד כִּי-כֹל אֲשֶׁר רוּחַ אֱלֹהִים יְנַהֲגֵם בְּנֵי אֱלֹהִים הֵמָּה:

14. ki-kol 'asher Ruach 'Elohim y'nahagem b'ney 'Elohim hemah.

Rom8:14 For all who are led by the Spirit of Elohim, these are sons of Elohim.

טו כִּי לֹא קִבַּלְתֶּם רוּחַ עֲבָדוֹת לָשׁוּב לִירֵאָה כִּי אִם-קִבַּלְתֶּם  
רוּחַ מְשֻׁפָּט בָּנִים אֲשֶׁר בּוֹ קוֹרְאִים אֲנַחְנוּ אָבָא אָבִינוּ:

15. ki lo' qibal'tem ruach `ab'duth lashub liro'

ki 'im-qibal'tem ruach mish'pat banim 'asher bo qor'im 'anach'nu 'Aba' 'Abinu.

Rom8:15 For you have not received the spirit of bondage to turn to fear,  
but you have received a Spirit of adoption as sons by which we cry out, Abba! Our Father!

טז וְהָרוּחַ הַהוּא מְעִיד בְּרוּחֵנוּ כִּי-בְנֵי אֱלֹהִים אֲנַחְנוּ:

16. w'haRuach hahu' me'id b'ruchenu ki-b'ney 'Elohim 'anach'nu.

Rom8:16 The Spirit Himself testifies with our Spirit that we are sons of Elohim,

יז וְאִם-בָּנִים אֲנַחְנוּ גַם-יִרְשִׁים נַחֲיָה יִרְשֵׁי נַחֲלַת אֱלֹהִים  
וְחַבְרֵי הַמְּשִׁיחַ בִּירְשָׁה אִם-נִתְעַנָּה אִתּוֹ לְמַעַן גַּם-אִתּוֹ נִכְבֹּד:

17. w'im-banim 'anach'nu gam-yor'shim nih'yeh yor'shey nachalath 'Elohim

w'chab'rey haMashiyach birushah 'im-nith`aneh 'ito l'ma'an gam-'ito n'kubad.

Rom8:17 and if we are the sons, we also shall inherit; we are the heirs of the inheritance  
of Elohim, and the members of the Mashiyach of the inheritance,  
if we suffer with Him so that we may also be glorified with Him.

יח כִּי אָמַר אָנֹכִי שְׁעֵנֹנָיִי הַזֶּמֶן הַזֶּה אֵינָם שְׁקוּלִים כְּנֹגֵד  
הַכְּבוֹד הַבָּא לְהַגְלוֹת עָלֵינוּ:

18. ki 'omer 'ani she'inuyey haz'man hazeh 'eynam sh'qulim k'neged

hakabod haba' l'higaloth `aleyenu.

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.

יט כִּי הַבְּרִיאָה תַעֲרֹג וְתִצְפֶּה לְמוֹעֵד אֲשֶׁר יִתְגַּלֵּוּ בְנֵי הָאֱלֹהִים:

19. ki hab'ri'ah ta`arog uth'tsapah 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 the Elohim shall be revealed.

כ כִּי-נִכְנָעַה הַבְּרִיאָה לְהֵבֵל לֹא מֵרְצוֹנָה  
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,

כאפי הבריאה גם היא תצא מעבדות הכליון אל-חרות  
כבוד בני האלהים:

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 the Elohim.

כבפי ידענו אשר הבריאה כלה תאנח ותחיל עד-הנה:

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.

כגולא-עוד אלא נשגם-אנחנו אף על פי נשיש-לנו בבורי  
הרוח נאנח בנפשנו ונחכה למשפט הבנים לפדות גופיתנו:

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.

כדפי נושענו בתקנה אבל התקנה הנראה לעינים איננה תקנה  
פי איך ייחל איש לדבר אשר-הוא ראה:

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?

כה אלא אם-נקנה למה-שלא ראינהו נחכה לו ונוחיל:

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.

כו וכן גם-הרוח תמך אתנו בחלשותינו כי לא ידענו להתפלל  
כראוי אכן הרוח הוא מפגיע בעדנו באנחות עמקות מדבר:

26. **w'ken gam-haRuach tome'k 'othanu b'chul'shutheyenu 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.

כַּזְוֵהַחֶקֶר לְבָבוֹת יוֹדַע אֶת־מַחְשְׁבוֹת הָרוּחַ  
כִּי כַרְצוֹן הָאֱלֹהִים יִפְגִּיעַ בְּעַד הַקְּדוֹשִׁים:

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 the Elohim.

כַּחַזְוֵהַנְּהַיָּה יִדְעֵנוּ כִּי אֶהְבִּי אֱלֹהִים הַקְּרוֹאִים בְּעֶצְתוֹ הַכֹּל  
יַעְזֹר לְטוֹב לָהֶם:

28. w'hinneh yada`nu ki 'ohabey 'Elohim haq'ru'im  
ba`atsatho hakol ya`azor l'tob lahem.

**Rom8:28** And behold, we know that all things to work together for good  
to those who love Elohim, to those who are called according to His purpose.

כַּט כִּי אֵת אֲשֶׁר יִדְעֵם מִקֶּדֶם אֲתֵם גַּם־יַעֲד לְהִיֹּת הַיּוֹמִים  
לְצֵלָם בְּנוֹ לְמַעַן יִהְיֶה הַבְּכוֹר בְּתוֹךְ אַחִים 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.

לְוֹאֵת אֲשֶׁר־יַעֲד מִקֶּדֶם אֲתֵם גַּם־קָרָא וְאֵת־אֲשֶׁר קָרָא  
אֲתֵם גַּם־הַצְּדִיק וְאֵת אֲשֶׁר הַצְּדִיק אֲתֵם גַּם בָּאָר:

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.

לֹא וְעַתָּה מַה־נֹּאמַר עַל־זֹאת אִם־הָאֱלֹהִים לָנוּ מִי יִרִיב אֶתָּנוּ:

31. w`atah mah-no'mar `al-zo'th 'im-ha'Elohim lanu mi yarib 'itanu.

**Rom8:31** What then shall we say to these things?  
If the Elohim is for us, who shall compete with us?

לִב אֲשֶׁר־עַל־בְּנוֹ שְׁלוֹ לֹא חָס  
כִּי אִם־נִתְּנוּ בְּעַד כְּלָנוּ הֲלֹא יִתֵּן לָנוּ עִמּוֹ אֶת־הַכֹּל:

32. 'asher-`al-b'no shelo lo' chas  
ki 'im-n'thano b`ad kulanu halo' yiten lanu `imo 'eth-hakol.

**Rom8:32** He who did not spare His own Son, but delivered Him up on behalf of us all,  
how shall He not, along with Him give us all things?

לג מי יענה בבחירי אלהים הן אלהים הוא המצדיק:

33. **mi ya`aneh bib'chirey 'Elohim hen 'Elohim hu' hamats'diq.**

**Rom8:33** Who shall bring a charge against the chosen ones of Elohim?  
Elohim is the one who justifies.

לד ומי הוא יאשימם הן המשיח אשר מת ואשר נעור  
מעם המתים הוא מימין האלהים והוא יפגיע בעדנו:

34. **umi-hu' ya'ashimem hen haMashiyach 'asher meth  
wa'asher ne`or me'im hamethim hu' mimin ha'Elohim w'hu' yaph'gi`a ba`adenu.**

**Rom8:34** Who is the one who is condemning? It is the Mashiyach **Ow** who died,  
and who was raised from the dead, who is at the right hand of the Elohim,  
who also intercedes for us.

לה מי יפרידנו מאהבת האלהים הצרה או מצוקה או  
משטמה או רעב אם עררה או סכנה או חרב:

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 the Elohim?  
Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

לו פכתוב כיי עליך הרגנו כל-היום נחשבנו כצאן טבח:

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.

לז אבל בכל-אלה גברנו מאד על-ידי האהב אתנו:

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.

לח ובטוח אני שלא המות ולא החיים

לא מלאכים ולא שררות ולא גבורות לא ההנה ולא העתיד:

38. **ubatuach 'ani shel' hamaweth w'lo' hachayim lo' mal'akim  
w'lo' s'raroth w'lo' g'buroth lo' hahoeh 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,

לט לא הרום ולא העמק ולא כל-ברה יוכלו להפרידנו

מאהבת האלהים אשר היא במשיח 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 Yahushuà 'Adoneynu.**

**Rom8:39** nor height, nor depth, nor any other creature, shall be able to separate us

from the love of the Elohim, which is in the Mashiyach **וְאֵלֹהִים** our Adon (Master).

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## Chapter 9

**א אמת אני מדבר במשיח ולא אשקר  
וּדְעִתִּי מְעִידָה לִי בְרוּחַ הַקֹּדֶשׁ:**

**1. 'emeth 'ani m'daber baMashiyach w'lo' 'ashaqer  
w'da'ti m'idah li b'Ruach haQodesh.**

**Rom9:1** I am telling the truth in the Mashiyach, I am not lying,  
my conscience testifies with me in the Holy Spirit,

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**ב כִּי-גָדוֹל עֲצָבוֹנִי וְאֵין-קֵץ לְדַאֲבוֹן לְבִי:**

**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.

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**ג כִּי מִי-יִתֵּן הַיּוֹתֵי אֲנִי לְחֶרֶם מִן-הַמְּשִׁיחַ בְּעַד אַחֵי  
שְׂאָרֵי 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,

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**ד אֲשֶׁר הֵם בְּנֵי יִשְׂרָאֵל וְלָהֶם מְשִׁפֵּט הַבָּנִים וְהַכְּבוֹד  
וְהַבְּרִיתוֹת וּמִתֵּן הַתּוֹרָה וְהָעֲבוֹדָה 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,

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**ה וְלָהֶם הָאָבוֹת וּמֵהֶם יָצָא הַמְּשִׁיחַ לְפִי בְּשָׂרוֹ  
אֲשֶׁר-הוּא אֵלֵהִים עַל-כֹּל מְבָרֵךְ לְעוֹלָמִים אָמֵן:**

**5. w'lahem ha'aboth umehem yatsa' haMashiyach l'phi b'saro  
'asher-hu' 'Elohim `al-hakol m'borak l'olamim 'Amen.**

**Rom9:5** to whom are the fathers, and from whom is according his flesh  
the Mashiyach came, who is over all, Elohim blessed forever. Amen.

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**ו אָבֵל לֹא שָׁנַפַּל הַדָּבָר אֵלֵהִים אֶרְצָה כִּי לֹא-כֹל  
אֲשֶׁר מִיִּשְׂרָאֵל יִשְׂרָאֵל הִמָּה:**

**6. 'abal lo' shenaphal d'bar 'Elohim 'ar'tsah  
ki lo'-kol 'asher miYis'ra'El Yis'ra'El hemah.**

**Rom9:6** But it is not that the Word of Elohim fell upon the land.  
For they are not all Yisra'El who are of Yisra'El;

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זוֹלָא מִפְּנֵי שְׁהֵם זָרַע אַבְרָהָם כָּלָם בְּנִים  
כִּי בִיזְחָק יִקְרָא לָהּ זָרַע:

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.

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חִכְלוֹמַר לֹא בְנֵי-הַבָּשָׂר הֵמָּה בְנֵי הָאֱלֹהִים  
כִּי אִם-בְּנֵי הַחֶבְטָחָה הֵם הַנְּחָשָׁבִים לְזָרַע:

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 the Elohim,  
but for the sons of the promise, they are regarded as descendants.

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ט כִּי-דְבַר הַחֶבְטָחָה הוּא מֵה-שֶׁנֶּאֱמַר 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.

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י וְלֹא-עוֹד אֶלָּא שְׁהָיָה גַם-בְּרִבְקָה  
וְהָיָה הָרָה לְאַחַד 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).

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יא כִּי בְּטָרָם יִלְדוּ בְנֵיהָ וְעוֹד לֹא-עָשׂוּ טוֹב אוֹ-רָע לְמַעַן  
תִּקּוּם עֲצַת הָאֱלֹהִים כִּפִּי בְּחִירָתוֹ לֹא מִתּוֹךְ מַעֲשִׂים  
כִּי אִם-כְּרִצוֹן הַקְּרָא:

11. ki b'terem yul'du baneyah w'`od lo'-`asu tob 'o-ra' l'ma`an taqum  
`atsath ha'Elohim k'phi b'chiratho lo' mitok' 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 the Elohim according to His choice would stand,  
not out of works but as the will of Him who calls,

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יב 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.

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יג כִּפְתוּב וְאֵהָב אֶת-יַעֲקֹב וְאֶת-עֵשָׂו שֶׁנֶּאֱתָתִי:

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.

יָד אִם-כֵּן הִנָּאמַר שְׁיֵשׁ-עוֹל בְּאֵלֵהִים חֲלִילָה:

14. 'im-ken hano'mar sheyesh-`awel b'Elohim chalah.

**Rom9:14** If then, it is said that there is a burden on Elohim? Let it not be!

טו כִּי לְמֹשֶׁה אָמַר וְחַנּוּתִי אֶת-אֲשֶׁר אָחִין  
וְרַחֲמֹתַי אֶת-אֲשֶׁר אָרַחֵם:

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.

טז וְעַל-כֵּן אֵין הַדְּבָר לֹא-בְיַד הַרְצָה  
וְלֹא-בְיַד הַרָץ 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 the Elohim who show His mercy.

יז כִּי-כֵן הַכְּתוּב אָמַר לְפָרְעֹה בְּעִבּוֹר זֹאת הֶעֱמַדְתִּיךָ  
בְּעִבּוֹר הַרְאֵתְךָ אֶת-כֹּחִי וְלִמְעַן סִפְרִי שְׁמִי בְּכָל-הָאָרֶץ:

17. ki-ken haKathub 'omer l'Phar'`oh ba`abur zo'th he'emad'tiak  
ba`abur har'oth'ak 'eth-kochi ul'ma`an saper sh'mi b'kal-ha'arets.

**Rom9:17** For the Scripture says to Pharaoh, For this I have raised you for I demonstrate My power in you, and for the sake of My name be proclaimed in all the earth.

יח וַיֵּדַע בָּזֶה שְׁמִי שְׁיִחַפֵּץ יְחַנְּנוּ וּמִי שְׁיִחַפֵּץ יִקְשֶׁה לְבוֹ:

18. w'yuada` 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.

יט וְאִם תֹּאמַר לָמָּה-זֶה יִפְקֹד עוֹן כִּי נִגְדַר רְצוֹנוֹ מִי יִתְיַצֵּב:

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?

כ אֲבָל בֶּן-אָדָם מִי אֵתָּה כִּי תָרִיב אֶת-הָאֱלֹהִים  
הִיאמַר יִצָּר לִיִּצְרוּ מֵהוּעַ כָּכָה עֲשִׂיתָנִי:

20. 'abal ben-'adam mi 'atah  
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 the Elohim?



Shall that which is formed say to the molder, Why did you make me like this?

כא־אִם־אֵין רְשׁוֹת לַיִצֵּר עַל־הַחֹמֶר  
לַעֲשׂוֹת הַגֹּלֶם הָאֶחָד כְּלִי כְבוֹד אוֹ כְּלִי קָלוֹן:

21. 'im-'eyn r'shuth layotser `al-hachomer  
la`asoth hagolem ha'echad k'li kabod 'o k'li qalon.

Rom9:21 If there is no right to produce have authority over the clay,  
from the same lump to make one vessel of honor or vessel of dishonor?

כב וּמָה אֶפּוֹא אִם־הָאֱלֹהִים הַחֹפֵץ לְהַרְאוֹת זַעֲמוֹ וּלְהוֹדִיעַ  
גְּבוּרָתוֹ נִשְׂא בְּכָל־אֲרָךְ רוּחוֹ אֶת־כְּלֵי הַזַּעַם הַנִּכּוֹנִים לְאַבְדוֹן:

22. umah 'epho' 'im-ha'Elohim hechaphets l'har'oth za'mo ul'hodi'a g'buratho nasa'  
b'kal-'ore'k rucho 'eth-k'ley haza'am han'konim la'abaddon.

Rom9:22 So what if the 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?

כג לְהוֹדִיעַ גַּם־אֶת־עֲשֶׂר כְבוֹדוֹ בְּכָלֵי הַחַנּוּנָה  
אֲשֶׁר הֵכִין לְכְבוֹד:

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,

כד וְהֵם אֲנַחְנוּ אֲשֶׁר קָרָאָנוּ לֹא מִן־הַיְהוּדִים לְבָדָם  
כִּי אֶף מִן־הַגּוֹיִם:

24. w'hem 'anach'nu 'asher q'ra'anu lo' min-haYahudim l'badam  
ki 'aph min-hagoyim.

Rom9:24 even we, whom He called, are not only us of the Yahudim,  
but also of the gentiles.

כה כְּאָמְרוֹ בְּהוֹשֵׁעַ אֶקְרָא לְא־עַמִּי וּלְא־רַחֲמָה רַחֲמָה:  
25. k'am'ro b'Hoshe'a 'eq'ra' l'lo'-`ami `ami ul'lo'-ruachmah ruachmah.

Rom9:25 As He says in Hoshea, I shall call upon those who were not My people,  
My people, and upon those who were not mercy, mercy.

כו וְהָיָה בְּמָקוֹם אֲשֶׁר־יֵאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֵאמַר  
לָהֶם בְּנֵי אֱל־חַי:

26. w'hayah bim'qom 'asher-ye'amer lahem  
lo'-`ami 'atem ye'amer lahem b'ney 'El-chay.

Rom9:26 And it shall be that in the place where it was said to them,  
You are not My people, they shall be called sons of the living El.

כַּזְוִישַׁעֲיָהוּ קִרְא עַל־יִשְׂרָאֵל כִּי אִם־יִהְיֶה מִסְפַּר בְּנֵי  
יִשְׂרָאֵל כְּחֹל הַיָּם שָׁאָר יָשׁוּב בּוֹ (כְּלִיּוֹן חַרוּץ שׁוֹטֵף צְדָקָה):

27. wiYsha`Yahu qore' `al-Yis'ra'El ki 'im-yih'yeh mis'par b'ney Yis'ra'El  
k'chol hayam sh'ar yashub bo (kilayon charuts shoteph ts'daqah).

**Rom9:27** YeshaYahu cries out on behalf of Yisra'El, Though the number of the sons of Yisra'El be as the sand of the sea, it is the remnant that shall be saved in it, for he shall finish the work, and cut it short in righteousness,

כַּח כִּי כָלָה וְנִחַרְצָה אֲדֹנָי עֲשָׂה בְּקֶרֶב הָאָרֶץ:

28. ki kalah w'necheratsah 'Adonay `oseh b'qereb ha'arets.

**Rom9:28** For My Adon (Master) has done in the midst of the earth, thoroughly and determinedly.

כַּטּ וְכֹאֲשֶׁר אָמַר יִשַׁעֲיָהוּ לְפָנַי מִזֶּה לִּוְלֵי יְהוָה צְבָאוֹת  
הוֹתִיר לָנוּ שְׂרִיד כְּמֶעַט כְּסֹדֶם הָיִינוּ לְעִמְרָה הַמִּינּוּ:

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

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

לְוַעֲתָה הִנְאָמַר שְׁהַגּוֹיִם אֲשֶׁר לֹא רָדְפוּ אַחֲרַי הַצְּדָקָה  
הַשִּׁיגוּ אֶת־הַצְּדָקָה הִיא הַצְּדָקָה אֲשֶׁר מִתּוֹךְ הָאֱמוּנָה:

30. w`atah 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?

לֹא וְיִשְׂרָאֵל בְּרָדְפוּ תוֹכַת צְדָקָה לְתוֹכַת הַצְּדָקָה לֹא הִגִּיעַ:

31. w'Yis'ra'El b'rad'pho Torath ts'daqah l'Thorath hats'daqah lo' higi`a.

**Rom9:31** But Yisra'El, pursuing a Law of righteousness, did not arrive at the Law of righteousness.

לְב וְעַל־מָה עַל־אֲשֶׁר־לֹא מֵאֱמוּנָה הִרְשׁוּהָ  
כִּי אִם־מִמַּעֲשִׂים כִּי הִתְנַגְּפוּ בְּאֶבֶן נִגְף:

32. w`al-mah `al-'asher-lo' me'emunah d'rashuah  
ki 'im-mima`asim ki hith'nag'phu b'eben nageph.

**Rom9:32** For what? Because they did not pursue it by faith, but as it were by works. For they stumbled at the Stone of stumbling.

לְג כְּפָתוּב הִנְנִי יִסֹּד בְּצִיּוֹן אֶבֶן נִגְף וְצוּר מְכֻשׁוּל

וְכָל-הַמֵּאֲמִין בּוֹ לֹא יִבוֹשׁ:

33. **ka**kathub hin'ni yisad **b'Tsion** 'eben negeph w'tsur **mik'shol**  
w'**kal-hama'amin bo lo' yebosh.**

**Rom9:33** As it is written, Behold, I lay in Tsion a Stone of stumbling  
and a Rock of offense, and everyone who believes in Him shall not be put to shame.

## Chapter 10

אֲחֵי חַפְצֵי לְבָבִי וּתְפִילָּתִי לְאֱלֹהִים בְּעַד יִשְׂרָאֵל  
אֲשֶׁר יִוָּשְׁעוּ:

1. **'echay chephets l'babi uth'philathi l'Elohim b'ad Yis'ra'El 'asher yiuashe`u.**

**Rom10:1** My brothers, the desire of my heart and my prayer to Elohim is for Yisra'El  
which is for the salvation.

בְּכִי מַעֲיֵד אֲנִי עֲלֵיהֶם שֶׁמִּקְנָאִים לְאֱלֹהִים אָבָל 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.

ג כִּי אֶת-צְדָקַת אֱלֹהִים לֹא יָדְעוּ וַיִּבְקְשׁוּ לְהַקְיִם  
אֶת-צְדָקָתָם וּלְצְדָקַת אֱלֹהִים לֹא נִכְנְעוּ:

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.

ד כִּי הַמָּשִׁיחַ סוֹף הַתּוֹרָה לְצְדָקָה 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.

ה כִּי-מֹשֶׁה כָּתַב עַל-הַבֵּר הַצְּדָקָה מִתּוֹךְ הַתּוֹרָה  
אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי בָהֶם:

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.

ו וְהַצְּדָקָה אֲשֶׁר מִתּוֹךְ הָאֱמוּנָה אֵמֶרֶת אֶל-תֵּאמַר בְּלִבְךָ  
מִי-יַעֲלֶה הַשְּׂמִימָה לְהוֹרִיד אֶת-הַמָּשִׁיחַ:

6. **w'hats'daqah 'asher mito'k ha'emunah 'omereth**  
**'al-to'mar bi'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;

זאו מי ירד לתהום להעלות את-המשיח מן-המיתים:

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

**Rom10:7** or who shall descend into the abyss?  
That is, to bring the Mashiyach up from the dead.

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,

טכי אם-בפיה תודה שיהישע הוא הארון  
ותאמין בלבבך שהאלהים העירו מן-המיתים תישע:

9. ki 'im-b'phiyak thodeh sheYahushuà 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 **וואדון** the Adon (Master),  
and believe in your heart that the Elohim raised Him from the dead, you shall be saved;

יפי בלבבו יאמין האדם והיתה לו לצדקה  
ובפיהו יודה והיתה-לו לישועה:

10. ki bil'babo ya'amin ha'adam w'hay'thah lo lits'daqah  
ub'phihu yodeh w'hay'thah-lo lishu`ah.

**Rom10:10** for in his heart a man believes and he shall be for righteousness,  
and with the mouth he confesses and he shall be for salvation.

יאכי הכתוב אמר כל-המאמין בו לא יבוש:

11. ki haKathub 'omer kal-hama'amin bo lo' yebosh.

**Rom10:11** For the Scripture says, Whoever believes in Him shall not be put to shame.

יבואין הפרש בין תיחודי לינוני כי ארון אחד לכלם  
והוא עשיר לכל-קראיו:

12. w'eyn haph'resh beyn haYahudi laY'wani ki 'Adon 'echad l'kulam  
w'hu' `ashir l'kal-qor'ayu.

**Rom10:12** And there is no difference between the Yahudi and the Yewani,  
for the same Adon (Master) over all of them is rich to all that call on Him.

יג פִּי-כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט:

13. **ki-kol 'asher-yiq'ra' b'shem Yahúwah yimalet.**

**Rom10:13** for **whoever** shall call on the name of **אֱלֹהִים** shall be saved.

יֵד וְעַתָּה אֵיךְ יִקְרָאוּ אֶל-אֲשֶׁר לֹא-הֶאֱמִינוּ בוֹ וְאֵיךְ יֶאֱמִינוּ  
בְּמִי שֶׁלֹּא שָׁמְעוּ אֶת-שִׁמְעוֹ וְאֵיךְ יִשְׁמְעוּ וְאֵיךְ יִשְׁמְעוּ מִגִּיד:

14. **w'atah 'ey'k yiq'r'u 'el-'asher lo'-he'eminu bo**

**w'ey'k ya'aminu b'mi shel' sham'u 'eth-shim'o w'ey'k yish'm'u w'eyn magid.**

**Rom10:14** And now **how** shall they call on Him in whom they have not believed?

**How** shall they believe in Him of whom they have not heard His voice?

And **how** shall they hear without a preacher?

טו וְאֵיךְ יִגִּידוּ פִּי אִם-שְׁלוֹחִים

כִּפְתּוֹב מִחַ-נְאֻוֵי רַגְלֵי מְבַשֵּׂר שְׁלוֹם מְבַשֵּׂר טוֹב:

15. **w'ey'k yagidu ki 'im-sh'luchim**

**kakathub mah-na'wu rag'ley m'baser shalom m'baser tob.**

**Rom10:15** How shall they preach if they are not sent?

As it has been written, **How pleasant** are the feet of those who bring the good news of peace, and who bring the good news of the good!

טז אָבֵל לֹא-כָלָם שָׁמְעוּ לְקוֹל הַבְּשׂוּרָה

כִּי יִשְׁעֶיָהוּ אָמַר יְהוָה מִי הֶאֱמִין לְשִׁמְעָתֵנוּ:

16. **'abal lo'-kulam sham'u l'qol hab'sorah**

**ki Y'sha`Yahu 'amar Yahúwah mi he'emin lish'mu`athenu.**

**Rom10:16** But all of them did not hear the sound of the good news.

For YeshaYahu says, **אֱלֹהִים**, who has believed our report?

יז אִם-כֵּן הֶאֱמוּנָה 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.

יח וְאָמַר הֲכִי לֹא שָׁמְעוּ אִמְנָם בְּכָל-הָאָרֶץ יֵצֵא קוֹם

וּבְקִצָּה תֵּבֵל מִלֵּיהֶם:

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.

יטוֹאמֵר הָכִי יִשְׂרָאֵל לֹא יָדַע הִנֵּה-כָּבֵר מֹשֶׁה אָמַר אָנֹכִי  
אֶקְנִיאֲכֶם בְּלֹא-עֵם בְּגוֹי נָבָל אֶכְעִי־סִכְּמֶם:

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.

כּוֹיִשְׁעֵיָהוּ מְלֹאוּ לְבוֹ לֵאמֹר נִמְצְאָתִי לְלֹא בְקִשְׁנִי  
נִדְרָשְׁתִּי לְלֹא שְׂאֵלוֹ:

20. wiYsha`Yahu m'la'o libo le'mor nim'tse'thi l'lo' biq'shuni nid'rash'ti l'lo' sha'alu.

Rom10:20 And YeshaYahu filled with his heart saying, I was found  
of those not seeking Me, I was made manifest to those not asking for Me.

כּאֵ וְעַל-יִשְׂרָאֵל הוּא אָמַר פִּרְשְׁתִּי יָדַי כָּל-הַיּוֹם אֶל-עַם  
סוֹרֵר וּמְרָה:

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.

## Chapter 11

אֹיבֵכֶן אָמַר אָנֹכִי הִזְנַח הָאֱלֹהִים אֶת-עַמּוֹ חֲלִילָה  
כִּי גַם-אֲנֹכִי יִשְׂרָאֵלִי מִזֶּרַע אַבְרָהָם לְמִטָּה בְּנִימִין:

1. ub'ken 'omer 'ani hazanach ha'Elohim 'eth-`amo chalilah  
ki gam-'anoki Yis'ra'El mizera` 'Ab'raham l'mateh Bin'yamin.

Rom11:1 I say then, Has the 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.

בְּלֹא-זִנַח הָאֱלֹהִים אֶת-עַמּוֹ אֲשֶׁר יָדַעוּ מִקֶּדֶם הֵלֵא  
תִּדְעוּ אֶת-אֲשֶׁר הִכְתוּב אָמַר בְּאֵלֵיהֶוּ וְהוּא צֹעֵק  
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'EliYahu w'hu' tso`eq 'el-ha'Elohim `al-Yis'ra'El le'mor.

Rom11:2 The 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 the Elohim against Yisra'El, saying,

גִּיהְוָה אֶת-נְבִיאָיֶךָ הָרְגוּ וְאֶת-מִזְבְּחֵיֶךָ הָרָסוּ  
וְאֹתָתָר אָנֹכִי לְבִדְי וַיִּבְקֶשׂוּ 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** **אֵלֵינוּ**, they have killed your prophets, they have torn down your altars, and I alone am left, and they are seeking my soul.

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דומה-ענה אתו דבר אלהים הנשארתי לי שבעת אלפים  
איש אשר לא-קרעו לבצל:

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.

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הוכן גם-במינינו נשארה שארית כבחירת הקסד:

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.

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ונאם על-ידי הקסד לא היתה מתוך המעשים  
כי אם-כן הקסד איננו-עוד קסד  
(ונאם-היתה מתוך המעשים איננו-עוד קסד  
כי אם-כן המעשה יחבל להיות מעשה):

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.

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זועתה מה-היא את אשר-בקש ישראל לא השיג רק  
הנבחרים הם השיגו והאחרים השמינו לבבם:

7. **w'`atah 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.

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הכפתוב נתן להם האלהים רוח תרהמה עינים לא לראות  
ואזנים לא לשמע עד-היום הנה:

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, the Elohim has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day.

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טוֹדוֹד אָמַר יְהִי שְׁלֶחָנָם לְפַח וּלְרִשְׁתָּהּ 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.

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יִתְחַשְׁכְּנָה עֵינֵיהֶם מִרְאוֹת וּמִתְנִיחֶם 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.

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יֵאָדְעָתָה אָנֹכִי אָמַר הֲנִכְשְׁלוּ לְמַעַן יִפְּלוּ חֲלִילָה

כִּי בַפְּשָׁעָם בָּאָה הַיְשׁוּעָה לְגוֹיִם לְמַעַן הַקְּנִיאָם:

11. w'atah '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.

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יבּוֹאִם-פְּשָׁעָם הָיָה לְעֲשׂוֹר הָעוֹלָם

וּנְזָקָם לְעֲשׂוֹר הַגּוֹיִם מְלֹאָם עַל-אַחַת כַּמָּה וְכַמָּה:

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!

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יגּוֹאֲלֵיכֶם הַגּוֹיִם אָנֹכִי מְדַבֵּר

וְכַפִּי הַיּוֹתֵי שְׁלִיחַ לְגוֹיִם אֶת-יְשׁוּרוֹתַי אֲכַבֵּד:

13. wa'aleykem hagoyim 'ani m'daber  
uk'phi heyothi shaliach lagoyim 'eth-sheruthi 'akabed.

Rom11:13 For I am speaking to you, the gentiles, and according to my mouth I am an apostle of gentiles, I glorify my ministry,

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יד אוֹלֵי אוֹכַל לְהַקְנִיאַת אֶת בְּנֵי-עַמִּי וּלְהוֹשִׁיעַ מִקְצָתָם:

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.

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טוּ כִּי אִם-הִתְנַתֵּם רְצוּי לְעוֹלָם

מִה-אֲפוֹא תִהְיֶה אֲסִפְתָּם הֲלֹא חַיִּים מִן-הַמֵּתִים:

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?

טז ואם-התרומה קדש העֶפֶה קדש כְּמוֹהָ  
ואם-השֹׁרֶשׁ קדש העֶנְפִים קדש כְּמוֹהוּ:

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

יז וכי נקפו מקצת הענפים ואתה זית היער הרִכְבֹּת תחִתִּיהֶם  
ונתחברת לשֹׁרֶשׁ הזית ולדִשְׁנו:

17. w'ki niq'phu miq'tsath ha'anaphim w'atah zeyth haya'ar hur'kab'at thach'teyhem  
w'nith'chabar'at l'shoreh 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,

יח אל-תתפאר על-הענפים ואם-תתפאר דע שאתה לא  
תשא את-השֹׁרֶשׁ כי אם-השֹׁרֶשׁ נשא אותך:

18. 'al-tith'pa'er `al-ha'anaphim w'im-tith'pa'er da`sha'atah lo' thisa' `eth-hashoreh  
ki 'im-hashoreh nose' `otha'k.

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.

יט וכי תאמר הלא נקפו הענפים למען ארכב אני:

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.

כ כן הדבר הזה נקפו על-אֲשֶׁר לא האמינו  
ואתה הנך קים על-ידי האמונה אל-תתגאה כי אם-ירא:

20. ken hadabar hemah niq'phu `al-'asher lo' he'eminu  
w'atah hin'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 the faith. Do not be proud, but fear.

כא כי הנה האלהים לא-חס על-הענפים הנולדים מן-העץ  
ואולי לא-רחום גם-עליך:

21. ki hinneh ha'Elohim lo'-chas `al-ha'anaphim hanoladim min-ha`ets  
w'ulay lo'-yachus gam-`aleyak.

Rom11:21 for behold, the Elohim did not spare the natural branches of the tree,  
perhaps He shall not spare you also.

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כב לְכֵן רָאָה-נָא טוֹבַת אֱלֹהִים וְזַעְמוֹ וְזַעְמוֹ עַל-הַנִּפְלִים  
וְעַל־יָד טוֹבַתוֹ אִם-תַּעֲמֹד בְּטוֹבַתוֹ 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-'atah 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.

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כג וְגַם-הִמָּה אִם-לֹא יַעֲמְדוּ בְּמַרְיָם יִרְכָּבוּ  
כִּי-יִכַל 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 the Elohim is able to graft them in again.

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כד הֵן אַתָּה נִגְזַרְתָּ מֵעֵץ אֲשֶׁר בְּטִבְעוֹ זֵית יָעַר  
וְהִרְכַּבְתָּ שָׁלֹא כְּטִבְעַ בְּזֵית טוֹב עַל-אַחַת כַּמָּה  
וּכְמָה שֶׁיִּרְכָּבוּ אֲלֶיהָ כְּטִבְעָם בְּזֵית אֲשֶׁר יִצְאוּ מִמֶּנּוּ:

24. hen 'atah 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?

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כה כִּי לֹא-אֶכְחַד מִכֶּם אֲחִי אֶת-הַסּוּד הַזֶּה פֶּן-תִּהְיוּ חֲכָמִים  
בְּעֵינֵיכֶם שִׁישְׁרָאֵל בָּא לִידֵי טְמָטוֹם הַלֵּב לְמַקְצָתוֹ עַד  
כִּי-יִכָּנֵס מְלֵא הַגּוֹיִם:

25. ki lo'-'akached mikem 'achay 'eth-hasod hazeh pen-tih'yu chakamim b'eyneykem  
sheYis'ra'El ba' lidey tim'tum haleb l'miq'tsatho `ad ki-yikkanes m'lo' hagoyim.

**Rom11:25** For I shall not want you to be ignorant, my brothers, of this secret, lest you shall be wise in your eyes, that Yisra'El comes to the stupidity of the heart for some of it, until the fullness of the gentiles has come in.

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כו וְכֵן כָּל-יִשְׂרָאֵל יִנְשָׁע כִּכְתוּב וּבָא לְצִיּוֹן גּוֹאֵל  
וְיָשִׁיב פָּשַׁע מִיַּעֲקֹב:

26. w'ken kal-Yis'ra'El yiuashe`a kakathub uba' l'Tsion go'el  
w'yashib peshah miYa`aqob.

**Rom11:26** and so all Yisra'El shall be saved, as it is written, The Deliverer shall come from Tsion, He shall turn away unrighteousness from Ya'aqob (Jacob),

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כַּזֹּאת בְּרִיתִי אֲשֶׁר אֲכַרְתִּי אִתָּם כִּי אֶסְלַח לְעֹנָם:

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.

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כַּחֲתָן בְּדָבָר הַבְּשׂוּרָה אֵיבִים הֵם בְּגִלְלָכֶם  
וּבְדָבָר הַבְּחִירָה חֲבִיבִים הֵם בְּגִלְלֵי הָאָבוֹת:

28. hen bid'bar hab'sorah 'oy'bim hem big'lal'kem  
ubid'bar hab'chirah chabibim hem big'lal ha'aboth.

**Rom11:28** Now, 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.

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כֵּט כִּי לֹא-יִנְחֵם הָאֱלֹהִים עַל-מַתְנוּתָיו וְלֹא עַל-קְרִיאָתוֹ:

29. ki lo'-yinachem ha'Elohim `al-mat'nothayu w'lo' `al-q'ri'atho.

**Rom11:29** For the Elohim shall not console Himself with His gifts, nor with His calling.

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לִּכְי כַּאֲשֶׁר גַּם-אִתָּם מִלְּפָנִים מִמְרִים הָיִיתֶם אֶת-פִּי  
אֱלֹהִים וְעַתָּה הוֹחֲנֶתֶם בְּמִרְיָם שְׁלֵ-אֵלֶּה:

30. ki ka'asher gam-'atem mil'phanim mam'rim heyithem 'eth-pi 'Elohim  
w'`atah 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.

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לֹא כֵּן גַּם-אֵלֶּה עַתָּה מִמְרִים לְמַעַן יִחַנּוּ גַם-הֵם  
עַל-יְדֵי חֲנִינָתְכֶם:

31. ken gam-'eleh `atah mam'rim l'ma`an yuchanu gam-hem  
`al-y'dey chaninath'kem.

**Rom11:31** so these were also now disobedient,  
that through the compassion to you they also may be shown mercy.

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לֵב כִּי-הָאֱלֹהִים הִסְגִּיר אֶת-כָּלָם לְמַרִי לְמַעַן יַחַן אֶת-כָּלָם:

32. ki-ha'Elohim his'gir 'eth-kulam lameri l'ma`an yachon 'eth-kulam.

**Rom11:32** For the Elohim has shut them all up in disobedience  
so that He may show mercy to all of them.

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לִגְמָה-עֲמִק עֲשָׂר חֲכָמַת אֱלֹהִים  
וְעֲשָׂר דַּעְתּוֹ מִשְׁפָּטָיו מִי יַחְקֹר וּדְרָכָיו מִי יִמְצָא:

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

לד כי מי-תכין את-רוח יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנּוּ:

34. **ki mi-thiken 'eth-Ruach Yahúwah w'ish `atsatho yodi`enu.**

**Rom11:34** For who has prepared the Spirit of אִישׁ, and His counselor shall inform us?

לֹא אִזּוּ מִי הַקְּדִים אֹתוֹ בְּדָבָר וַיִּשְׁלַם לוֹ:

35. **'o mi hiq'dim 'otho b'dabar wishulam lo.**

**Rom11:35** Or who has first given to Him regarding to the Word, it shall be given back to Him?

לֹא הָלַא מִמֶּנּוּ הַכֹּל וְעַל-יָדוֹ הַכֹּל וְאֵלָיו הַכֹּל  
וְלוֹ הַכְּבוֹד לְעוֹלָמִים אָמֵן:

36. **halo' mimenu hakol w'al-yado hakol w'elayu hakol  
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.

## Chapter 12

אִנְעִתָהּ הַנְּגִי מְעוֹרָר אֶתְכֶם אַחֵי בְּרַחֲמֵי אֱלֹהִים  
אֲשֶׁר תִּגְיִשׁוּ אֶת-גּוֹיֹתֵיכֶם קָרְבָן חַי וְקָדוֹשׁ  
וְנִרְצָה לְאֱלֹהִים וְהִיְתָה זֹאת עֲבוֹדַתְכֶם הַשְׂכָּלִית:

1. **w`atah 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.

בְּוֹאֵל-תִּדְמִי לְעוֹלָם הַזֶּה כִּי אִם-הִתְחַלְפוּ לְהִיּוֹת לְכֶם לֵב  
חֲדָשׁ לְבַחַן מֵהַהוּא רִצּוֹן הָאֱלֹהִים הַטּוֹב וְהַנְּחָמָד וְהַשָּׁלֵם:

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 the Elohim is, that which is good and acceptable and perfect will.

ג כִּי עַל-פִּי הַחֶסֶד הַנִּתֵּן לִי אֲמַר אֲנִי לְכֹל-אִישׁ בְּכֶם  
לְבַלְתִּי רוּם-לָבָבוֹ לְמַעַלָּה מִן-הַקָּאוּי כִּי אִם-יְהִי צָנוּעַ  
בְּמַחְשְׁבוֹתָיו כְּמִדַּת הָאֱמוּנָה אֲשֶׁר-חָלַק לוֹ הָאֱלֹהִים:

3. **ki`al-pi hachesed hanitan li**

**'omer 'ani l'kal-'ish bakem l'bil'ti rum-l'babo l'ma`lah min-hara'uy  
ki 'im-y'hi tsanu`a b'mach'sh'bothayu k'midath ha'emunah 'asher-chalaq lo  
ha'Elohim.**

**Rom12:3** For I say, through the grace given to me, to every man who is among you not to render his heart above than worthy, for if he is humble in his thoughts, as the measure of faith which the Elohim has given to each.

ד כִּי כַּאֲשֶׁר בְּגוֹף אֶחָד יִשְׁ-לָנוּ אֲבָרִים הַרְבֵּה  
וְלֹא כָּל-הָאֲבָרִים יִשְׁמְשׁוּ שְׂמֹנֶשׁ אֶחָד:

4. **ki ka'asher b'guph 'echad yesh-lanu 'ebarim har'beh  
w'lo' kal-ha'ebaram y'sham'shu shimush 'echad.**

**Rom12:4** For as we have many members in one body and all the members do not use the same purpose,

הֵכֵן אֲנַחְנוּ הָרַבִּים גּוֹף אֶחָד בְּמִשְׁיָח  
וְכָל-אֶחָד וְאֶחָד מִמֶּנּוּ אֲבָר לְחֵבְרוֹ:

5. **ken 'anach'nu harabbim guph 'echad baMashiyach  
w'kal-'echad w'echad mimenu 'ebar lachabero.**

**Rom12:5** so we, who are many, are one body in the Mashiyach, and every one and one of them a member to his member.

וּיְשֵׁ-לָנוּ מִתְנֹת שְׁנוֹת כַּחֲסֵד הַנִּתֵּן לָנוּ  
אִם-נְבוֹאָה הִיא תְּהִי כְּמִדַּת הָאֲמוּנָה:

6. **w'yesh-lanu matanoth shonoth kachased 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;

ז וְאִם-שְׂמֹנֶשׁ לְאִישׁ יַעֲסֹק בְּשְׂמֹנֶשׁוֹ וְאִם-מוֹרָה 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;

ח וְאִם-מוֹכִיחַ בְּתוֹכְחָתוֹ הַנּוֹתֵן יַעֲשֶׂה בְּתָם-לֵבָב  
וְהַמְּנַהֵיג בְּשִׁקְיָהּ וְהַגֹּמֵל חֶסֶד בְּסִבָּר פָּנִים יָפוֹת:

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.

ט אֲהַבְתֶּם תְּהִי בְּלִי חֲנֻפָּה שְׂנֵאוֹ אֶת-הָרַע וְדַבְּקוּ בְּטוֹב:

9. 'ahabath'kem t'hi b'li chanupah sin'u 'eth-hara` w'dib'qu batob.

Rom12:9 Let your love be without hypocrisy. Abhor what is evil; cling to what is good.

יֵאָהָבוּ אֶת־אֲחֵיכֶם מִחֻבָּבִים זֶה אֶת־זֶה הַקְּדִימוּ אִישׁ  
אֶת־רַעְיוֹנוֹ לְנִהוּג 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;

יֵאָשְׁקְדוּ וְאֵל־תַּעֲצְלוּ הַתְּלַחֲבוּ בְרוּחַ וְהִיוּ עֹבְדִים 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);

יֵב שְׂמֵחוּ בַתְּקוּנָה הוֹחִילוּ בַצָּרָה שְׂקִדוּ 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;

יֵג הַתְּנַדְּבוּ צָרְכֵי הַקְּדוֹשִׁים רַדְּפוּ לְהַכְנִיס 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.

יֵד בְּרַכּוּ אֶת־רֹדְפֵיכֶם בְּרַכּוּ וְאֵל־תִּקְלְלוּ:

14. baraku 'eth-rod'pheykem baraku w'al-t'qalelu.

Rom12:14 Bless those persecuting you; bless and do not curse.

טו שְׂמֵחוּ עִם־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.

טז לֵב אֶחָד יְהִי לְכֻלְכֶם אֵל־תִּהְלְכוּ בְּגִדְלוֹת

כִּי אִם־הַתְּנַהֲגוּ עִם־הַשְּׂפָלִים אֵל־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,  
but associate with the lowly. Do not be wise in your eyes.

יז אֵל־תִּשְׁלְמוּ לְאִישׁ רָעָה תַחַת רָעָה

הִרְשׁוּ הַטּוֹב בְּעֵינֵי כָל־אָדָם:

17. 'al-t'shal'mu l'ish ra`ah tachath ra`ah dir'shu hatob b`eyney kal-'adam.

**Rom12:17** Do not repay evil for evil to anyone.  
Seek what is right in the eyes of all men.

יח אִם-תּוֹכְלוּ כָּל-אֲשֶׁר תִּמְצָא יְדְכֶם  
יְהִי לָכֶם שְׁלוֹם עִם-כָּל-אָדָם:

18. 'im-tuk'lu k'kal-'asher tim'tsa' yed'kem y'hi lakem shalom im-kal-'adam.

**Rom12:18** If you are willing as much as you find your hand,  
you may have peace with all men.

יט אַל-תִּנְקְמוּ נְקָם יְדֵיכֶם כִּי אִם-תִּנּוּ מְקוֹם לַחֲרוֹן-אָף  
כִּי כָתוּב לִי נְקָם וְשָׁלֵם אָמַר יְהוָה:

19. 'al-tinaq'mu naqam y'diday ki 'im-t'nu maqom lacharon-'aph  
ki kathub li naqam w'shilem 'amar Yahúwah.

**Rom12:19** Do not seek vengeance for yourselves, my beloved, but to give place  
to the fierce wrath, for it has been written, Vengeance is Mine; I shall repay, says יְהוָה.

כ לֶכֶן אִם-רָעִב שִׁנְאַתְךָ הַאֲכִילְהוּ לֶחֶם וְאִם-צָמֵא הַשְׁקֵהוּ מַיִם  
כִּי גַחְלִים אַתָּה חֹתֵה עַל-רֹאשׁוֹ:

20. laken 'im-ra`eb sna'aak ha'akilehu lechem w'im-tsame' hash'qehu mayim  
ki gechalim 'atah 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.

כא אַל-נָא יִכְבְּשֶׁךָ הָרַע כְּבוֹשׁ אַתָּה אֶת-הָרַע בְּטוֹב:

21. 'al-na' yik'bash'ak hara` k'bosh 'atah 'eth-hara` batob.

**Rom12:21** Please, do not be conquered by evil, but you conquer evil with good.

## Chapter 13

Shavua Reading Schedule (33th sidrot) - Rom 13 - 16

א כָּל-נֶפֶשׁ תִּכְנַע לְגַדְלַת הַרְשָׁיוֹת כִּי-אֵין רְשׁוֹת כִּי אִם-מֵאֵת  
הָאֱלֹהִים וְהַרְשָׁיוֹת הַנִּמְצְאוֹת עַל-יַד אֱלֹהִים נִתְּמְנוּ:

1. kal-nepesh 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 the Elohim, and the powers that exist are appointed by the hand of Elohim.

ב לֶכֶן כָּל-הַמִּתְקוֹמִים לְרְשׁוֹת מִמֶּהָ אֶת-פִּי הָאֱלֹהִים  
וְהַמְּרִים יִשְׂאוּ אֶת-עוֹנָם:

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 the Elohim, and those who are disobedient shall bear their judgment.

גְּכִי אֵין פֶּחַד הַשְּׁלִיטִים עַל עֹשֵׂי הַטּוֹב כִּי אִם-עַל עֹשֵׂי הָרָע  
וְעַל-כֵּן אִם-רְצוֹנָה שְׁלֵא תִירָא מִן-הָרְשׁוּת עֲשֵׂה הַטּוֹב  
וְהָיָה-לָּךְ שְׂבַח מֵאֲתָהּ:

**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,

ד כִּי מְשָׁרֶתֶת אֱלֹהִים הִיא לְטוֹב לָךְ אֲבָל אִם-הָרָע תַּעֲשֶׂה יִרָא  
כִּי לֹא לְחַנּוּם חֲגֵרֶת-חֶרֶב הִיא כִּי-מְשָׁרֶתֶת אֱלֹהִים הִיא  
לְשֵׁלִם גְּמוּל וְלְשִׁפּוֹךְ חֶמָה עַל עֹשֵׂי הָרָע:

**4. ki m'sharetheth 'Elohim hi' l'tob l'ak `abal 'im-hara` ta`aseh y'ra'  
ki lo' l'chinam chagurath-cherab 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.

ה עַל-כֵּן עָלִינוּ לְהַכְנִיעַ לֹא בַעֲבוּר הַקֶּצֶף בְּלִבָּד  
כִּי-גַם מִדַּעַת חוֹבָתֵנוּ:

**5. `al-ken `aleyenu 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.

ו עַל-כֵּן נִתְּנִים אֲתֶם אֶת-הַמָּס  
כִּי מְשָׁרֶתֶי אֱלֹהִים הֵם עֹמְדִים לְזֹאת עַל מִשְׁמֶרֶתָם:

**6. `al-ken noth'nim `atem `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.

ז לָכֵן תִּנּוּ לְכָל-אִישׁ מִה-נְשֹׂאתָם חִיבִים לוֹ הַמָּס  
לְאֲשֶׁר-לוֹ הַמָּס וְהַמָּכֶס לְאֲשֶׁר-לוֹ הַמָּכֶס וְהַמּוֹרָא  
לְאֲשֶׁר-לוֹ הַמּוֹרָא וְהַכְּבוֹד לְאֲשֶׁר-לוֹ הַכְּבוֹד:

**7. laken t'nu l'kal-'ish mah-she'atem 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.

ח וְאֵל־תְּהִיוּ חַיְבִים לְאִישׁ דְּבַר זִלְתִּי אֶהְבֵּת אִישׁ אֶת־רַעְהוּ  
כִּי הָאֱהָב אֶת־חֲבֵרוֹ קָיָם אֶת־הַתּוֹרָה:

8. w'al-tih'yu chayabim l'ish dabar zulathi 'ahabath 'ish 'eth-re`ehu  
ki ha'oheb 'eth-chabero qiem 'eth-haTorah.

**Rom13:8** You are not to owe to a man anything, except to love one another,  
for he who loves his friend has fulfilled the Law.

ט כִּי מִצְוֹת לֹא תִנְאַף לֹא תִרְצַח לֹא תִגְנֹב לֹא תִעֲנֶה עֵד  
שֶׁקֶר לֹא תִחַמֵּד עִם כָּל־מִצְוֹת אַחֲרוֹת כִּכְּלֵן הַנָּה בְּכָל־  
הַמְאָמֵר הַזֶּה וְאֶהְבֵּת לְרַעְיָךְ כְּמוֹךְ:

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.

י הָאֱהָבָה לֹא תִרַע לְרַע עַל־כֵּן הָאֱהָבָה קִיּוֹם 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.

יא וְכִזְזֹאת עֲשׂוּ מִפְּנֵי שְׂאֵתָם יִדְעִים אֶת־הַשָּׁעָה  
כִּי־כָבֵר עֵת לְהִקְיֵץ מִן־הַשָּׁנָה כִּי יִשׁוּעַתְנוּ  
קְרוּבָה עֲתָה מֵהַיּוֹם אֲשֶׁר בָּאֲנוּ לְהֵאֱמִין:

11. w'kazo'th `asu mip'ney she'atem yod'im 'eth-hasha`ah ki-k'bar `eth l'haqits  
min-hashenah ki y'shu`athenu q'robah `atah 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.

יב הַלִּיזְלָה חֶלֶף וְהַיּוֹם קָרֵב

לְכֵן נִסְיָרָה־נָא אֶת־מַעֲשֵׂי הַחֹשֶׁךְ וְנִלְבְּשָׁה אֶת־כְּלֵי נֶשֶׁק הָאֹר:

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.

יגובהתהלך באור היום נתהלכה בצניעות לא בזוללות  
ובשפרון ולא בגילוי עריות ועשות זמה  
ולא במריבה וקנאה:

**13. uk'hith'hale'k b'or hayom nith'hal'kah bits'ni`uth lo' b'zolahub ub'shikaron w'lo' b'giluy `arayoah 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.

יד כי אם לבשו את האדון יהושע המשיח  
ודאגו לבשרכם אך לא להגביר התאות:

**14. ki 'im-lib'shu 'eth-ha'Adon Yahushua haMashiyach w'da'agu lib'sar'kem 'a'k-lo' l'hag'bir hata'aoh.**

**Rom13:14** But put on the Adon (Master) **וַיְהִי** the Mashiyach, and we take care of our flesh but not to increase its lusts.

## Chapter 14

א ואת החלוש באמונה אותו קבלו  
ולא לדון את המחשבות:

**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.

ב יש מאמין שמתר לאכול כל דבר והחלוש לא יאכל  
כי אם ירק:

**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.

ג האכל אל יבז את אשר לא יאכל  
ואשר לא יאכל אל ידון את האכל כי קבל אתו האלהים:

**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 the Elohim has received him.

ד מי אתה כי תדין עבד שאינו שלך הן לאדניו הוא אם יקים

וְאִם יִפֹּל אָבֶל יוּקָם כִּי-יָכֹל הָאֱלֹהִים לְהַקְיָמוֹ:

4. mi 'atah 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 the Elohim is able to make him stand.

הַיֵּשׁ מִבְּהֵיל בֵּין-יוֹם לְיוֹם וַיֵּשׁ

אֲשֶׁר כָּל-הַיָּמִים הַיָּמִים בְּעֵינָיו יְהִי כָל-אִישׁ נִכּוֹן בְּדַעְתּוֹ:

5. yesh mab'dil beyn-yom layom w'yesh 'asher kal-hayamim domim b'eynayu y'hi kal-'ish nakon b'da'to.

**Rom14:5** There is a difference between the day and the day, and there shall be bloodshed in which all days are in his eyes. Every man shall be right in his knowledge.

וְהַשֹּׂמֵר אֶת-הַיּוֹם לְקַדְּשׁוֹ שֹׂמֵר אֹתוֹ לְאֲדוֹן  
וְאֲשֶׁר אֵינְנוּ שֹׂמֵר לְאֲדוֹן אֵינְנוּ שֹׂמֵר הָאֵל אֲכֹל  
לְשֵׁם הָאֲדוֹן כִּי מוֹדֶה הוּא לְאֱלֹהִים וְאֲשֶׁר אֵינְנוּ אֲכֹל  
לְשֵׁם הָאֲדוֹן אֵינְנוּ אֲכֹל וּמוֹדֶה 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 the Elohim. And he who does not eat in the name of the Adon he does not eat, and he gives thanks to the Elohim.

זֶכֶּי אֵין-אִישׁ מִמֶּנּוּ חַי לְנַפְשׁוֹ וְאֵין אִישׁ מֵת לְנַפְשׁוֹ:

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,

חַ כִּי אִם-נַחְיָה נַחְיָה לְאֲדוֹן וְאִם נָמוּת נָמוּת לְאֲדוֹן לְכֹן  
בֵּין חַיִּים וּבֵין מֵתִים לְאֲדוֹן הַיָּנּוּ:

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.

ט כִּי בְּעֵבֹר זֹאת מֵת הַמְּשִׁיחַ (וַיָּקָם) וַיַּחַי  
לְמַעַן יִחְיָה אֲדוֹן גַּם עַל-הַמֵּתִים גַּם עַל-הַחַיִּים:

9. ki ba`abur zo'th meth haMashiyach (wayaqam) wayechi l'ma'an yih'yeh 'Adon gam `al-hamethim gam `al-hachayim.

**Rom14:9** For to this end the Mashiyach died, and rose up, and lived, so that He should be Adon (Master) both of the dead and of the living.

יִוָּאֲתָהּ מַח־לָהּ כִּי תִדִין אֶת־אֲחִיָּהּ וּמַח־לָהּ כִּי תָבוֹז  
לְאֲחִיָּהּ הֲלֹא כְלָנוּ עֲתִידִים לַעֲמֹד לִפְנֵי כֹסֵא דֵין אֱלֹהִים:

**10. w'atah mah-l'ak ki thadin 'eth-'achiak umah-l'ak  
ki thabuz l'achiak 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.

יֵא כִּי כָתוּב חִי־אֲנִי נֹאֵם־יְהוָה כִּי לִי תִכְרַע כָּל־בָּרֶךְ  
וְכָל־לָשׁוֹן תּוֹדֶה לְאֱלֹהִים:

**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 **אֲנִי חַי**, Every knee shall bow to Me, and every tongue shall thank to the Elohim.

יֵב הִנֵּה כָּל־אֶחָד מִמֶּנּוּ עַל־נַפְשׁוֹ יִתֵּן חֲשׁוֹבוֹ 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.

יִג לְכֵן אַל־נְדִין עוֹד אִישׁ אֶת־רֵעֵהוּ כִּי אִם־זֶה יְהִי  
דִינְכֶם שְׂלֵא־יִתֵּן אִישׁ לִפְנֵי אָחִיו מְכַשׁוֹל אוֹ מוֹקֵשׁ:

**13. laken 'al-nadin `od 'ish 'eth-re`ehu  
ki 'im-zeh y'hi din'kem shel'-yiten 'ish liph'ney 'achiu mik'shol 'o moqesh.**

**Rom14:13** Therefore let us not judge one another any longer, but this shall be your judgment that no man shall give in the presence of his brother a stumbling block or an obstacle.

יָד אֲנִי יָדַעְתִּי וּבָרוּר לִי הַדָּבָר בְּאָדוֹן יְהוֹשֻׁעַ כִּי־אֵין  
טָמֵא בִפְנֵי עֲצָמוֹ וְרַק־טָמֵא הוּא לְמִי שֶׁיַּחֲשֹׁבֵנוּ לוֹ לְטָמֵא:

**14. 'ani yada'ti ubarur li hadabar ba'Adon Yahushua`  
ki-'eyn tame' biph'ney `ats'mo w'raq-tame' hu' l'mi sheyach'sh'benu lo l'tame'.**

**Rom14:14** I know and I am persuaded in the Word of the Adon (Master) **אֲנִי יָדָעְתִּי** that it is not impure in the presence of its own.

And only the impure to whom that we regard, to him it is unclean.

טוֹ וְאִם־יַעֲצֵב אֲחִיָּהּ עַל־דְּבַר מֵאֲכָל אֵינָהּ הַלֵּךְ הָרֶךְ  
אֲחִיָּהּ אַל־נֵא תֵאָבֵד בְּאֲכָלָהּ אֶת־אֲשֶׁר בְּעֵדוֹ מֵת הַפְּשִׁיחַ:

**15. w'im-ye`atseb 'achiak `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.

טז לָכֵן הִזָּהֲרוּ פֶּן־יִהְיֶה טוֹבְכֶם לְגִדּוּפִים:

**16. laken hizaheru pen-yih'yeh tub'kem l'giduphim.**

**Rom14:16** Therefore be cautious lest it shall be your good to the blasphemies;

יז כִּי־מַלְכוּת הָאֱלֹהִים אֵינָנָה אֹכִילָה וְשִׁתִּיָּה  
כִּי־צָדִיקָה הִיא וְשָׁלוֹם וְשִׂמְחָה 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 the Elohim is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

יח וְהֶעֱבֹד בְּאֵלֶּה אֶת־הַמְּשִׁיחַ רָצוּי הוּא לְאֵלֵהִים  
וּבְחֹן 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.

יט וְעַתָּה נִרְדָּפָה־נָא הַרְכִּי שָׁלוֹם  
וְאֲשֶׁר נִכְוֵן בּוֹ אִישׁ אֶת־רַעְהוּ:

**19. w`atah 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.

כ אַל־תִּהְרֹס אֶת־מַעֲשֵׂה הָאֱלֹהִים עַל־דְּבַר מֵאֲכָל הֵן  
הַכֹּל טָהוֹר וְרַע הוּא לָאָדָם אֲשֶׁר יֹאכְלֵנוּ לְמִכְשָׁל:

**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 the Elohim on the word of food. Everything indeed is clean but it is evil for the man who eats with stumbling block.

כא טוֹב שְׁלֹא־תֹאכַל בְּשָׂר וְלֹא־תִשְׁתֶּה יַיִן וְלֹא־תַעֲשֶׂה דָבָר  
אֲשֶׁר יִתְנַגֵּף־בוֹ אֲחִיקָה וְהָיָה לוֹ לְמִכְשָׁל וּלְפִוְקָה:

**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.

כב אם יש לך אמונה תהי-לך לְבִדְךָ לְפָנֵי הָאֱלֹהִים אֲשֶׁר־י  
הַעֲשֶׂה הַכָּשֶׁר בְּעֵינָיו וְאֵין לְבוֹ נִקְפוֹ:

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 the Elohim.  
Blessed is he who does what is fit in his eyes, and his heart is not beaten.

כג וְאֲשֶׁר סָפֵק לוֹ בְּאֲכָלוֹ נְאֻשָׁם כִּי לֹא עָשָׂה מְאֻמוּנָה  
וְכָל-הַנַּעֲשֶׂה שָׁלֹא מְאֻמוּנָה חָטָא הוּא:

23. wa'asher sapheq lo b'ak'lo ne'sham ki lo' `asah me'emunah  
w'kal-hana`aseh shel' me'emunah chet' hu'.

**Rom14:23** But he who is doubtful of eating is condemned,  
because he does not do his faith, and all that is done without faith is sin.

## Chapter 15

א וְאֲנַחְנוּ הַחַזְקִים עָלֵינוּ לְשִׂאת חֲלָשׁוֹת הַרַבִּים  
וְאֵל-נִבְקֵשׁ הַנְּאֻת 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.

ב כִּי כָל-אֶחָד מִמֶּנּוּ יִבְקֵשׁ הַנְּאֻת חֲבֵרוֹ לְטוֹב לוֹ לְמַעַן יִתְכַּוֵּן:

2. ki kal-'echad mimenu y'baqesh hana'ath chabero l'tob lo l'ma'an yith'konan.

**Rom15:2** For each one of us seek the pleasure of his neighbor for his good,  
in order to build him up.

ג כִּי גַם-הַמְּשִׁיחַ לֹא בִקֵּשׁ הַנְּאֻת עֲצָמוֹ  
אֲלֵא כְכַתּוּב חֲרָפוֹת חוֹרְפִיךָ נִפְלוּ 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.

ד כִּי כָל-אֲשֶׁר נִכְתַּב מִלְּפָנִים נִכְתַּב לְלַמְּדֵנוּ  
לְמַעַן תִּהְיֶה-לָּנוּ תִקְוָה בְּסִבְלָנוּת וּבִתְנַחֲמוֹת 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'than'chumoth haK'thubim.

**Rom15:4** For whatever was written before was written to teach us,  
so that through patience and through the consolation of the Scriptures we might have hope.

הוא־לִּהִי הַסְּבִלָנוּת וְהַנְּחָמָה הוּא יִתֵּן וְהִיִּיתֶם פְּלִכֶם לֵב אֶחָד  
כְּרִצּוֹן הַמְּשִׁיחַ יְהוֹשֻׁעַ:

5. w'Elohey hasab'lanuth w'hanechamah hu' yiten wih'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 **וַיְהוֹשֻׁעַ**,

וְאֲשֶׁר תִּכְבְּדוּ בְּנִפְשׁ אַחַת וּבִפֶּה אֶחָד אֶת־הָאֱלֹהִים  
אָבִי אֲדֹנָיֵנוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ:

6. 'asher t'kab'du b'nepshesh 'achath ub'pneh 'echad 'eth-ha'Elohim  
'Abi 'Adoneynu Yahushuà haMashiyach.

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

זֶעַל־כֵּן קִבְּלוּ־נָא אִישׁ אֶת־אָחִיו  
כְּאֲשֶׁר גָּם־הַמְּשִׁיחַ קִבֵּל אֶתְנוּ לְכְבוֹד הָאֱלֹהִים:

7. `al-ken qab'lu-na' 'ish 'eth-'achiu  
ka'asher gam-haMashiyach qibel 'othanu lik'bod ha'Elohim.

**Rom15:7** Therefore, receive each other as his brother,  
as the Mashiyach also received us to the glory of the Elohim.

חֲוָאֲנִי אֹמֵר כִּי יְהוֹשֻׁעַ הַמְּשִׁיחַ נוֹלַד לְהִיּוֹת מְשָׁרֵת הַנְּמוּלִים  
לְמַעַן אָמְתוּ שָׁל הָאֱלֹהִים לְקַיֵּם אֶת־הַהַבְטָחוֹת אֲשֶׁר לְאֲבוֹת:

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

**Rom15:8** And I say that **וַיְהוֹשֻׁעַ** the Mashiyach was born to be the servant  
of the circumcision for the sake of the truth of the Elohim to fulfill the promises  
which is given to the fathers,

ט וְהַגּוֹיִם הַמָּה יִכְבְּדוּ אֶת־הָאֱלֹהִים לְמַעַן רַחֲמֵי כְּפָתוּב  
עַל־כֵּן אֹמֵר בְּגוֹיִם וּלְשִׁמָּה אֶזְמְרָה:

9. w'hagoyim hemah y'kab'du 'eth-ha'Elohim l'ma'an rachamayu  
kakathub `al-ken 'od'ak bagoyim ul'shim'ak 'azamerah.

**Rom15:9** and they, the gentiles, glorify the 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.

י וְאֹמֵר הֲרַנִּינוּ גוֹיִם עִמּוֹ:

10. w'omer har'ninu goyim `amo.

**Rom15:10** And again he says, Rejoice, O gentiles, with His people.

יֵאָמֵר הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחֵהוּ כָּל־הָאֲמִים:

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

Rom15:11 And again, Praise **אֵלֵינוּ** all you gentiles, and praise Him, all you peoples.

יִבְרַח יִשְׂעֵיָהוּ אִמֵּר וְהָיָה שֹׁרֵשׁ יִשְׂי  
אֲשֶׁר עֹמֵד לְנִשְׂיָא עַמִּים אֲלֵיו גּוֹיִם יִקְוּ:

12. wiYsha`Yahu 'omer w'hayah shorash 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.

יִגְוֹאֲלֵהִי הַתְּקוּוָה הוּא יִמְלֵא אֶתְכֶם כָּל־שִׂמְחָה וְשָׁלוֹם בְּאַמּוֹנָה  
לְמַעַן תִּעְדָּף תִּקְוַתְכֶם בְּגִבּוֹרַת 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.

יֵד וְהִנֵּה אֲחֵי מִבְּטַח אָנִי בְּכֶם כִּי מְלֵאֵי אֲהַבַת חֶסֶד אַתֶּם  
וּמְמַלְאִים כָּל־דַּעַת וְיִדְעִים לְהוֹכִיחַ אִישׁ אֶת־רֵעֵהוּ:

14. w'hinneh 'achay mub'tach 'ani bakem ki m'le'ey 'ahabath chesed 'atem  
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.

טו אַף־עַל־פִּי כֵן הִעֲזָתִי מֵעַט לְכַתּוֹב אֲלֵיכֶם הִנֵּה וְהִנֵּה  
כְּמִזְכִּיר אֶתְכֶם עַל־פִּי הַחֶסֶד הַנָּתוּן לִי מֵאֵת הָאֱלֹהִים:

15. 'aph-`al-pi ken he`az'ti m`at lik'tob 'aleykem henah  
wahrenah k'maz'kir 'eth'kem `al-pi hachesed hanathun li me'eth ha'Elohim.

Rom15:15 Nevertheless, I have written the more boldly to you here and there as reminding you, according to the grace that was given to me from the Elohim,

טז לְהִיּוֹת מְשָׁרֵת יְהוֹשִׁעַ הַמְּשִׁיחַ לַגּוֹיִם וּלְכַהֵן בְּבִשׁוּרַת  
הָאֱלֹהִים לְמַעַן יִהְיֶה קָרְבָּן הַגּוֹיִם רְצוּי וּמְקַדָּשׁ בְּרוּחַ הַקֹּדֶשׁ:

16. lih'yoth m'shareth Yahushua haMashiyach lagoyim ul'kahan bib'sorath ha'Elohim  
l'ma'an yih'yeh qar'ban hagoyim ratsuy um'qudash b'Ruach haQodesh.

Rom15:16 to be a servant of **וְיֵשׁוּעַ** the Mashiyach to the gentiles, and to serve in the good news of the Elohim, so that the offering of the gentiles would be acceptable and sanctified by the Holy Spirit.



יז על-כן יש-לי להתהלל בפְּמִישִׁיחַ יְהוֹשֻׁעַ בְּעֲנִינֵי הָאֱלֹהִים:

17. `al-ken yesh-li l'hith'halel baMashiyach Yahushua b'in'y'ney ha'Elohim.

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

יח כִּי לֹא-אֶעֱזֹב פָּנַי לְדַבֵּר הַדָּבָר זֹלָתִי אֲשֶׁר עָשָׂה הַמְּשִׁיחַ בְּיָדִי  
לְמַעַן הַטּוֹת בְּאִמֶּר וּבְמַעֲשָׂה 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,

יט בְּגִבּוֹרֶת אֹתוֹת וּמוֹפְתִים

וּבְגִבּוֹרֶת רוּחַ אֱלֹהִים עַד-כִּי מִירוּשָׁלַיִם וּסְבִיבוֹתֶיהָ  
וְעַד לְאֵלֵי וִירִיקוֹן 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.

כ בְּהַשְׁתַּדְּלִי לְהַגִּיד אֶת-הַבְּשׂוֹרָה לֹא בְּמִקְמוֹת אֲשֶׁר-שָׂם  
כָּבֹד נִקְרָא שֵׁם הַמְּשִׁיחַ שָׁלֹא אֶבְנֶה עַל-יְסוּד אַחֵרִים:

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.

כא אֵלֶּא כִּכְתוּב אֲשֶׁר לֹא-סִפֵּר 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.

כב וְהוּא הַדָּבָר אֲשֶׁר-בְּגִלְלוֹ נִעְצַרְתִּי פַעַם וּנְשַׁתִּים 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;

כג אָבֵל עֵתָהּ שְׁאִין־לִי עוֹד מְקוֹם בְּגִלְלוֹת הָאֵלֶּה  
וְאָנִי נִכְסַף לָבֹא אֲלֵיכֶם זֶה שָׁנִים רַבּוֹת:

23. 'abal `atah 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,

כד אָבּוּא אֲלֵיכֶם בְּלִכְתִּי לְאִסְפְּמִיא כִּי מְקוּהָ אָנֹכִי לְרֵאוֹתְכֶם  
בְּעִבְרֵי וְאַתֶּם תִּשְׁלַחוּנִי שָׁמָּה וְאֲשַׁבְּעָה מֵעֵט מִכֶּם בְּרֵאוּשׁוֹנָה:

24. 'abo' 'aleykem b'lek'ti l'ls'pam'ya' ki m'qaueh 'anoki lir'oth'kem b'`ab'ri  
w'atem 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.

כה אָמְנָם עֵתָהּ אֵלֶכָה יְרוּשָׁלַיִמָּה לְעֶזְרוֹר לְקְדוּשִׁים:

25. 'am'nam `atah 'el'kah Y'rushalay'mah la`azor laq'doshim.

Rom15:25 Truly now, I go unto Yerushalam to help the sanctified ones.

כו כִּי מְקוּהוֹנִיָּא וְאֲכַיָּא הוֹאִילוּ לְתֵרָם תִּרְוּמָה  
לְאֲבִיוֹנֵי הַקְּדוּשִׁים אֲשֶׁר בִּירוּשָׁלַם:

26. ki Maq'don'ya' wa'Akaya' ho'ilu lith'rom t'rumah  
l'eb'yoney haq'doshim 'asher biYrushalam.

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

כז כִּי הוֹאִילוּ וְאַף־מְחַיְבִים הֵם לָהֶם הַנִּה  
לְגוֹיִם הָיָה חֶלֶק בְּדַבְרֵי הָרוּחַ אֲשֶׁר לָהֶם  
וְהֵלֵא עֲלֵיהֶם לְתַמְכֶם גַּם בְּדַבְרֵי הַגּוּף:

27. ki ho'ilu w'aph-m'chuyabim hem lahem hinneh lagoyim hayah cheleq b'dib'rey  
haruach 'asher lahem wahalo' `aleyhem l'tham'kam gam b'dib'rey haguph.

Rom15:27 For they were pleased, and even they owe them, behold, to the gentiles,  
and they were partakers of the spiritual words which were to them  
their duty is also to serve them in the carnal things.

כח לָכֵן כְּשֶׁגַּמְרֵתִי אֶת־זֹאת

וְחַתַּמְתִּי לָהֶם הַפְּרִי הַזֶּה אֲזִי אֲעַבְרָה הַדֶּרֶךְ אֲרֻצְכֶם לְאִסְפְּמִיא:

28. laken k'shegamar'ti 'eth-zo'th  
w'chatham'ti lahem hap'ri hazeh 'az 'e`b'rah dere'k 'ar'ts'kem l'ls'pam'ya'.

Rom15:28 Therefore, when I finished this, and have sealed to them this fruit,  
so I shall pass on by the way of your land to Ispamyia.

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כַּטְוִידֹעַ אָנֹכִי כִי בְּבֹאֵי אֵלֵיכֶם אָבוּא  
בְּמֵלֵא בְרִכָּתָהּ שְׁלֵ-בְשׁוֹרַת הַמְּשִׁיחַ:

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

**Rom15:29** I know that when I come to you,  
I shall come in the fullness of the blessing of the good news of the Mashiyach.

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לֹאֲנִי מְעוֹרֵר אֶתְכֶם אַחֵי בְּאֲדֹנֵינוּ יְהוֹשֻׁעַ הַמְּשִׁיחַ  
וּבְאַהֲבַת הַרוּחַ לְהִתְחַזֵּק עִמִּי בְּהַעֲתִירְכֶם בְּעֲדֵי אֱלֹ-הֵאֱלֹהִים:

30. wa'ani m'orer 'eth'kem 'achay ba'Adoneynu Yahushuà 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) **וַיִּשׁוּעַ** the Mashiyach  
and in the love of the Spirit, to strive together with me in your prayers  
to the Elohim for me,

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לֹא לְמַעַן אֲשֶׁר אֲנִצֵּל מִהַסּוֹרָרִים בְּאֶרֶץ יְהוּדָה וְיַעֲרֹב  
עַל-הַקְּדוֹשִׁים שְׁמוֹשֵׁי 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.

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לִבִּי וְאֲשֶׁר אָבוּא אֵלֵיכֶם בְּשִׂמְחָה בְּרִצּוֹן אֱלֹהִים וְאֲנַפֵּשׂ עִמְכֶם:

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.

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לְגִוְאֵלֵהִי הַשְּׁלוֹם עִם-כָּלְכֶם אָמֵן:

33. w'Elohey hashalom `im-kul'kem 'Amen.

**Rom15:33** Now the El of peace be with you all. Amen.

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## Chapter 16

אִוְהַנְּנִי מִזְכִּיר לְכֶם לְטוֹב אֶת-פּוּבִי אֶחָוִיתִינוּ  
שֶׁהִיא מְשַׁמֶּשֶׁת הַקְּהָלָה אֲשֶׁר בְּקַנְקְרַי:

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 the good of our sister Pubi,  
that she is a servant of the assembly which is at Qankray,

בְּאִשֶּׁר תִּקְבְּלוּהָ בְּאֲדֹנֵינוּ פְּרָאוּי לְקִדּוּשִׁים וְתִתְמַכּוּ בָּהּ לְכֹל  
אֲשֶׁר-תִּצְטָרֵךְ לָכֶם כִּי-גַם-הִיא הִיְתָה עֲזָרָת לְרַבִּים וְגַם לְנַפְשִׁי:

2. 'asher t'qab'luah ba'Adoneynu kara'uy laq'doshim w'thith'm'ku bah l'kol  
'asher-tits'tare'k lakem ki-gam-hi' hay'thah `ozereh larabbim w'gam l'naph'shi.

**Rom16:2** that you receive her in our Adon (Master) as worthy of the sanctified ones,  
and you shall support her in whatever she may need of you.  
For she too has been a helper of many, and also of my soul.

ג שְׁאָלוּ לְשָׁלוֹם פְּרִיסְקָלָא

וְעַקִּילָס וְשֵׁם חֲבֵרֵי בְּעִבּוֹדַת הַמְּנֻשִׁים יְהוֹשִׁעַ:

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

**Rom16:3** Ask for peace of Prisqila and Aqilas, that they are my fellow workers  
in the Mashiyach **וּשְׁאָלוּ**,

ד אֲשֶׁר נָתַנוּ אֶת-צַוְאַרְם בְּעַד נַפְשִׁי וְלֹא-אֲנִי לְבֵדֵי 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,

ה שְׁאָלוּ לְשָׁלוֹם אַפֵּינְטוֹס חֲבִיבִי שֶׁהוּא רֵאשִׁית אֲסִיָּא לְמְנֻשִׁים:

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.

ו שְׁאָלוּ לְשָׁלוֹם מִרְיָם שֶׁעָמְלָה עִמָּל רַב בְּעִבּוֹרְכֶם:

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.

ז שְׁאָלוּ לְשָׁלוֹם אַנְדְּרוֹנִיקוֹס וַיּוּנְיָס קְרוּבֵי וְאֲשֶׁר הָיוּ  
אֲסוּרִים אִתִּי וְלָהֶם נִשְׁמַח בְּנִשְׁלִיחִים וּלְפָנַי הָיוּ בְּמְנֻשִׁים:

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.

ח שְׁאָלוּ לְשָׁלוֹם אַמְפִּלִּיאָס חֲבִיבִי בְּאֲדֹנֵינוּ:

**8. sha'alu lish'lom 'Am'p'li'as chabibi ba'Adoneynu.**

**Rom16:8** Ask for peace of Amplias, my beloved in our Adon (Master).

טשאָלוּ לְשָׁלוֹם אוֹרְבָנוֹס חֲבִיבִי בְעֲבוּדַת הַמָּשִׁיחַ  
וְלְשָׁלוֹם אֲסֵטָכִיס חֲבִיבִי:

**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.

יִשְׁאָלוּ לְשָׁלוֹם אֲפִלִּיס הַבָּחוּן בַּמָּשִׁיחַ  
שְׁאָלוּ לְשָׁלוֹם בְּנֵי-בֵיתוֹ שֶׁל-אַרְיֵסְטוֹבְלוֹס:

**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 his house of Aristoblos.

יִשְׁאָלוּ לְשָׁלוֹם הוֹרוֹדִיוֹן קְרוֹבִי  
שְׁאָלוּ לְשָׁלוֹם בְּנֵי-בֵיתוֹ שֶׁל-נַרְקִיסוֹס אֲשֶׁר-הֵם בְּאֲדָנֵינוּ:

**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 Nargisos, that they are in our Adon (Master).

יִבְשְׁאָלוּ לְשָׁלוֹם טְרוֹפִינָה וְטְרוֹפָסָה הָעֹמְלוֹת בְּאֲדָנֵינוּ  
שְׁאָלוּ לְשָׁלוֹם פָּרְסִיס הַחֲבִיבָה שֶׁעָמְלָה עִמָּל רַב בְּאֲדָנֵינוּ:

**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.

יִגְשְׁאָלוּ לְשָׁלוֹם רוֹפּוֹס הַנִּבְחָר בְּאֲדָנֵינוּ  
וְלְשָׁלוֹם אִמּוֹ שֶׁהִיא כְּאֵם לִי:

**13. sha'alu lish'lom Ruphos hanib'char ba'Adoneynu w'lish'lom 'imo shehi' k'em li.**

**Rom16:13** Ask for peace of Ruphos, a chosen one in our Adon,  
and for peace of his mother that she is like to me.

יִדְשְׁאָלוּ לְשָׁלוֹם אֲסוֹנְקָרִיטוֹס וּפְלִיגוֹן וְהֶרְמָס וּפְטְרוֹבָס  
וְהֶרְמִיס וְהָאֲחִים אֲשֶׁר אֲתָם:

**14. sha'alu lish'lom 'Asun'q'ritos uPh'leygon w'Her'mas uPhat'robos**

w'Her'mis w'ha'achim 'asher 'itam.

**Rom16:14** Ask for peace of Asunqritos, Phleygon, Hermes, Phatrobas, Hermis and the brothers who were with them.

טו שאלו לשלום פילולוגוס ויוליא גירוס  
ואחותו ואולומפס וכל-הקדושים אשר אתם:

15. sha'alu lish'lom Pilologos w'Yul'ya' Nir'was wa'achotho w'Olum'pas  
w'kal-haq'doshim 'asher 'itam.

**Rom16:15** Ask for peace of Philologos and Yulya, Nerwas and his sister, and Olympas, and all the sanctified ones who are with them.

טז שאלו איש להרעהו לשלום בנשיקה הקדושה  
קהלות המשיח שאלות לשלומכם:

16. sha'alu 'ish l're`ehu l'shalom ban'shiqah haq'doshah  
q'hiloth haMashiyach sho'alothe lish'lom'kem.

**Rom16:16** Ask one another for peace with a holy kiss.  
The assemblies of the Mashiyach ask for peace of you.

יז ואני מזהיר אתכם אחי לשום פניכם במשקחי מדגים  
ומכשולים שלא כלקח אשר למדתם וסורו מהם:

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.

יח כי אנשים כאלה אינם עבדים את-אדונינו  
רהושע המשיח כי אם-את-כרשם ובאמרי נעם  
ושפת חלקות יתעו את-לב הפתאים:

18. ki 'anashim ka'eleh 'eynam `ob'dim 'eth-'Adoneynu Yahushuà haMashiyach  
ki 'im-'eth-k'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) **אדונינו** the Mashiyach but their own belly, and by smooth words and flattery speech they deceive the hearts of the simple.

יט כי משמעתיכם נודעת לכל לכן אני שמח עליכם  
אבל רצוני שתהיו חכמים להטיב ותמימים לבלתי הרע:

19. ki mish'ma`t'kem noda`ath lakol laken 'ani sameach `aleykem  
'abal r'tsoni shetih'yu chakamim l'hetib uth'mimim l'bil'ti hare`a.

**Rom16:19** For your obedience has reached to all. Therefore, I rejoice concerning you, but I want you that you be wise as to what is good and innocent other than what is evil.

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כַּוְּאֵלֵּהִי הַשְּׁלוֹם הוּא יִכְרַא אֶת-הַשֵּׁטָן בְּמַחֲרָה תַּחַת רַגְלֵיכֶם  
חֶסֶד אֲדֹנָינוּ יְהוֹשִׁעַ הַמְּשִׁיחַ עִמָּכֶם:

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

Rom16:20 The El of peace shall crush hasatan under your feet shortly.  
The grace of our Adon (Master) **וְאֵלֵּהִי** the Mashiyach be with you.

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כֹּא טִימוֹתִיּוֹם חֲבֵרִי וְלוֹקְיוֹם וְיִסוֹן  
וְסוֹסִפְטְרוֹם קְרוּבֵי 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.

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כַּבְּאֲנֵי טֵרְטִיּוֹם הַכּוֹתֵב אֶת-הָאֲנָתָה הַזֹּאת  
שְׂאֵל לְשָׁלוֹמְכֶם בְּאֲדֹנָינוּ:

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.

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כַּגְּנִיּוֹם הַמְּאַרְחָם אוֹתִי וְאֵת כָּל-הַקְּהָלָה שְׂאֵל לְשָׁלוֹמְכֶם  
אַרְסְטוֹס סֶכֶן הָעִיר וְקוּרְטוֹס אֲחִינוּ שְׂאֵלִים לְשָׁלוֹמְכֶם:

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 safety, and Quartos, the brother.

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כֹּד חֶסֶד אֲדֹנָינוּ יְהוֹשִׁעַ הַמְּשִׁיחַ עִם-כָּלְכֶם אָמֵן:

24. chesed 'Adoneynu Yahushuà haMashiyach `im-kul'kem 'Amen.

Rom16:24 [The grace of our Adon (Master) **וְאֵלֵּהִי** the Mashiyach be  
with you all. Amen.]

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כֹּה וְאֲשֶׁר יָכֹל לְחַזֵּק אֶתְכֶם כַּבְּשׁוֹרְתִי וְכַקְרִיאָת יְהוֹשִׁעַ הַמְּשִׁיחַ  
כַּפִּי גִלּוּי הַסּוּד אֲשֶׁר-הָיָה מְכֻסָּה מִיָּמֹת 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 **וְאֵלֵּהִי** the Mashiyach, according to the revelation  
of the secret which was covered from the ancient times,

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כּוֹוְעַתָּה נִתְפָּרְסָם וְנוֹדַע עַל-יְדֵי פִתְּבֵי הַנְּבִיאִים כַּמְצֹנָת

אֱלֹהֵי עוֹלָם לְכָל הַגּוֹיִם לְהִבְרָאָם לְמִשְׁמַעַת הָאֱמוּנָה:

26. w'`atah 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;

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כִּזְהַאֱלֹהִים הַחֲכָם הָאֶחָד לֹ הַכְּבוֹד  
בְּיַהֲוֵשׁוּעַ הַמָּשִׁיחַ לְעוֹלָמִים אָמֵן:

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

**Rom16:27** The Elohim the One wise One has the glory in **OW** the Mashiyach forever. Amen.