

Sepher Romyim (Romans)

Chapter 1

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

אַבְרָהָם כֹּהֵן מֶלֶךְ עַמּוֹתָיו וְאַבְרָהָם כֹּהֵן מֶלֶךְ עַמּוֹתָיו רֹמְאָן: 1:1

אַפְוֹלָס עֲבָד יְהוָשֻׁעַ הַמְּשִׁיחַ מִקְרָא לְהִזְמָת שְׁלֵיחַ
וְגַבְהָל לְבִשּׂוּרָת אֱלֹהִים:

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

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

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

1 Paulos doulos Christou Iēsou,

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

בְּאַשְׁר הָבֵטָה אֶתְהָ מֶרֶאשׁ עַל־יְהִי נְבִיאָיו בְּכַתְבֵּי הַקָּדְשָׁה:

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

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

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

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

גַּעַל־דָּבָר בֶּן־אַשְׁר מִזְרָע הָוֶד לְפִי הַבְּשָׁר:

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

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

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

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

דְּאַשְׁר הוַיָּבֹן לְבָנָה אֱלֹהִים בְּגֻבּוּרָה לְפִי רַוַּע הַקְּרָבָה
בְּתַחְיָתוֹ מִבֵּין חֲמַתִּים הוּא יְהוָשֻׁעַ הַמְּשִׁיחַ אֶדְגִּינָה:

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 Owָיְצָר the Mashiyach our Adon (Master),

«4 τοῦ ὄρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

4 tou horisthentos huiou theou en dynamei kata pneuma

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

אָשֶׁר־עַל־יְדֹו נָתָן לִנְךָ 5

בְּיַד־עַל־יְדֹו נָתָן לִנְךָ 6

הָאָשֶׁר־עַל־יְדֹו נָתָן לִנְךָ 7

יְשִׁלְחוּת לְהַקִּים מְשֻׁמְעָת הָאֶמְנָה בְּכָל־הָגּוּם לְמַעַן שָׁמָוֹת:

5. 'asher-'al-yado nitan lanu chesed ush'lichuth l'haqim
mish'ma`ath ha'emunah b'kal-hagoyim l'ma`an sh'mo.

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

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

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

וְבַתּוֹכֶם הַגָּכֶם גַּם־אַתֶּם קְרוּאוּ רְהִנְשָׁע הַמְשִׁיחָה 6

וְבַתּוֹכֶם הַגָּכֶם גַּם־אַתֶּם קְרוּאוּ רְהִנְשָׁע הַמְשִׁיחָה 7

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

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

«6 ἐν οἷς ἔστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

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

אֲתָאֵת כְּלִידֵי הָאֱלֹהִים וּמִקְרָאים לְהִיוֹת קָדוֹשִׁים 8

אֲתָאֵת כְּלִידֵי הָאֱלֹהִים וּמִקְרָאים לְהִיוֹת קָדוֹשִׁים 9

אֲתָאֵת כְּלִידֵי הָאֱלֹהִים וּמִקְרָאים לְהִיוֹת קָדוֹשִׁים 10

אֲשֶׁר בָּרוּךְ חֶסֶד וְשָׁלוֹם לְכֶם מִאֵת הָאֱלֹהִים אֲבִינָנוּ

וְאֵדֶנְגִּינָּה רִיחֹשׁ עַמְשִׁיחָה:

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) OW^{אָדָן} the Mashiach.

〈7〉 πᾶσιν τοῖς οὐσιν ἐν Πώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις,
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

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

ח בראשונה מודה אני לאלהי ביהוישע המשיח על-כלכם
אשר אמינהכם מידעת בכל-העולם:

**8. bar'ishonah 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 OW^{אָמֵן} the Mashiyach for you all, that your faith is being proclaimed throughout the whole world.

«8» Πρωτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

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

כִּי תָמִיד אָנָי מַזְקִיר אֶתְכֶם:
טַבֵּי עַד הָאֱלֹהִים אֲשֶׁר אָנָי עָבֵד אֶתְךָ בְּרוֹחִי בְּבִשּׂוּרָת בְּנוֹ
עַבְדָּה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה
9 עַבְדָּה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה

**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 is my witness, whom I serve Him with my spirit in the good news of His Son, because I always mention of you.

«**9** μάρτυς γάρ μού ἔστιν ὁ θεός, ὃ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλέπτως μνείαν ὑμῶν ποιοῦμαι»

9 martys gar mou estin ho theos, hō latreuō en tō pneumati mou
witness For my is the Elohim, whom I serve in my spirit

en tῷ euaggeliῷ tou huiou autou, ἡσ̄ adialeiptōs mneian hymōn poioumai
in the gospel of His Son, how unceasingly mention of you I make

וְמַתְחִנֵּן אָנָי בְּכָל־עֵת בְּתִפְילֹתִי:
אֲשֶׁר אָצְלִיכָה לְבָוָא אֲלֵיכָם בְּקַדְשָׁפָעָם בְּחַפְץ הָאֱלֹהִים:
10. umith'chanen 'ani b'kai-`eth bith'philothay
'asher 'ats'liach labo' 'aleykem raq-hapa`am b'chephehs 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.

<10> πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος
εἰ πως ἦδη ποτὲ εὑδαθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

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

רְאָכִי קְלַתָה נְפָשִׁי לְרֹאשְׁתָכֶם
וְלְהָאָצֵיל אֲלֵיכָם מִתְהַרְוֵת רַוֵּח לְמַעַן חִזֵּק לְבָכֶם:
11. ki kal'thah naph'shi lir'oth'kem ul'ha'atsil 'aleykem matath ruach
I'ma`an chazeq lib'kem.

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

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

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

יב לְהַתְגִּיחָם עַמְּכֶם אָנָי בְּאָמִינְתָּכֶם וְאַתֶּם בְּאָמִונָתִי:
12. l'hith'nachem `imakem 'ani be'emunath'kem w'at'm be'emunathi.

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

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

12 touto de estin symparaklēthēnai en hymin
that is to be encouraged together while among you

dia tēs en allēlois pisteōs hymōn te kai emou.

through the in one another faith yours both and mine.

וְלֹא־אַכָּהֶד מִפָּנֶיךָ אֲחֵי כִּי־פָעָמִים רַבּוֹת שְׁמַתִּיר
עַל־לְבִי לְבוֹא אֲלֵיכֶם לְהִזְמָת לִי פָרִי גַּם־בְּכֶם כִּמוֹ
בְּיַתְרַת הַגּוֹרִים וְלֹא־עַלְתָּה בְּיַדִּי עַד־הַנְּהָה:
13. w'lo'-`akached mi'kem '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.

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

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

יד מְחִיב אֲנָכִי לְיוֹנִים וּלְלֻצִים גַם לְחַכִּים וּלְפָתָאים:
14. m'chuyab 'anoki laY'wanim w'la`azim gam lochakamim w'lap'tha'im.

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

<14> Ἔλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὁφειλέτης εἰμί,

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

טוֹלְכָן נְדַבְּנֵי לְבִי לְהַשְׁמִיעַ אֶת־הַבְּשָׂרָה גַם־אֶתְכֶם בְּנֵי רֹומי:
15. laken n'dabani libi l'hash'mi`a 'eth-hab'sorah gam-'eth'kem b'ney Romi.

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

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

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

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

**טז כי ארנגי בוש מברשות הפטיש א אשר גבורת אלhim
היא לחשעה לכל הפטמין לייחידי רשונה וגם לירני:**

16. ki 'eyneni bosh mib'sorath haMashiyach

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

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

<16> Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἔστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίω τε πρῶτον καὶ Ἐλληνι.

16 Ou gar epaischynomai to euaggelion, dynamis gar theou estin

For not I am ashamed of the good news, for the power of the Elohim it is eis sōtērian panti tō pisteuonti, Ioudaiō te prōton kai Hellēni.

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

וְצִדְיק בָּאַמִּינָתוֹ יִחִי:

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.”

«17» δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς νέγροι απται. Ὁ δὲ δίκαιος ἐκ πίστεως ἡγίστεται.

17 dikaiosynē gar theou en autō apokalypetai ek pisteōs eis pistin,
For the righteousness of the Elohim in it is revealed from faith to faith,
kathōs gegraptai, Ho de dikaios ek pisteōs zēsetai.
as it has been written, but the righteous man by faith shall live.

יח כי נגלה חרון אליהם מז-השדים על קל-רשעת בני אדם ועולתם אשר יעצרו את-האמת בעולה:

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

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

‘**18** Άποκαλύπτεται γὰρ ὄργὴ θεοῦ ἀπ’ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

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

19 **וְיַעֲשֵׂה יְהוָה כַּאֲשֶׁר דִּבֶּר בְּיַד־מֹשֶׁה וְכַאֲשֶׁר
יְהוָה נִרְאָה לְמֹשֶׁה בְּבֵית־הַמִּזְבֵּחַ בְּבֵית־
הַמִּזְבֵּחַ בְּבֵית־יְהוָה בְּבֵית־**יְהוָה** בְּבֵית־**יְהוָה**:**

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

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

·**19** διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἔστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν.

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

כ כי מהותו הנטלה היא כחון הנדע במשמעותו
ותראה בהם גבירותו הנטלית ואלהותו מיטת נברא העולם
עד-אשר אין להם פתחון פה להתנצל:

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.

•**20** τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται,
ἢ τε ἀνδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

20 ta gar aorata autou apo ktiseōs kosmou tois poiēmasin

For the invisible things of Him from creation the world's by the things made
nooumena kathoratai, hē te aidios autou dynamis
being understood are clearly seen, both His everlasting power
kai theiotēs, eis to einai autous anapologētous,
and divinity, for them to be without excuse,

**כא כי הכירו את־הָאֱלֹהִים וְלֹא־כִּבְדָּהוּ כְּאֶל־הָיָם
וְגַם־לֹא הוֹדוּ לוֹ כי אָמַר־הָלְכָבוֹ אָחָרִי הַחֲבֵל
בְּמָעוֹצָתֵיהֶם וַיִּחַשׁ לִבָּם הַפְּנַעַר:**

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.

•**21** διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλ' ἐματαιωθῆσαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἢ ἀσύνετος αὐτῶν καρδία.

21 dioti gnontes ton theon **ouch hōs** theon edoxasan
because having known the Elohim **not as the Elohim** they glorified Him
ē ēucharistēsan, all' emataiōthēsan en tois dialogismois autōn
nor thanked Him, **but became vain in their reasonings**
kai eskotisthē hē asynetos autōn kardia.
and was darkened senseless their heart.

כב וּבָאָמַרְמָחָכִים אֲנָחָנוּ הֵינוּ לְכֶסְילִים: 22

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

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

〈22〉 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν

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

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

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.

·**23**· καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

**23 kai ἐλλαξαν τὴν δοξαν του aphthartou theou en homoiōmati eikonas
and changed the glory of the incorruptible Elohim into a likeness of an image
phthartou anthrōpou kai peteinōn kai tetrapodōn kai herpetōn.**

of corruptible man and birds and quadrupeds and reptiles.

כְּדֹעַלְכָן גַּם־הָאֱלֹהִים נְתָנָם לְפָמָאָה בְּתָאָות לְבָם
לְנֶבֶל גְּוּיוֹתֵיהֶם אֲרִישׁ בְּרֵעוּהוּ: 24

24. `al-ken gam-ha'Elōhim 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,

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

24 Dio paredōken autous ho theos en tais epithymiais tōn kardiōn autōn
Therefore gave over them the Elohim in the lusts of their hearts
eis akatharsian tou atimazesthai ta sōmata autōn en autois;
to impurity to be dishonored their bodies among themselves;

כְּהַשְׁר הַמִּירִי אָמַתוֹ שֶׁל הָאֱלֹהִים בְּשָׁקָר וַיַּכְבְּדוּ
אַתְּהַבְּרִית לְעַבְדָה פְּתַח בְּרָאָה הַמְבָרָךְ לְעַזְלָמִים אָמֵן: 25

25. 'asher hemiru 'amito shel ha'Elōhim bashafer
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.

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

25 hoitines metēllaxan tēn alētheian tou theou en tō pseudēi
who changed the truth of the Elohim into the lie
kai esebasthēsan kai elatreusan tē ktisei para ton ktisanta,
and worship and served the creature rather than the one having created,
hos estin eulogētos eis tous aiōnas, amēn.
who is blessed into the ages, Amen.

כְּוַיְצַבְוֵר זוֹאת נְתָנָם הָאֱלֹהִים לְתָאָות בּוֹשָׁה כִּי־נְשִׁירֵהֶם
הַחַלְיפֵי אַתְּהָרָךְ אָרְץ בְּשָׁלָא כְּדָרָךְ אָרְץ: 26

26. ba`abur zo'th n'thanam ha'Elōhim 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,

〈26〉 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας,
αἳ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

26 dia touto paredōken autous ho theos eis pathē atimias,
Because of this gave over them the Elohim to passions of dishonor,
hai te gar thēleiai autōn metēllaxan tēn physikēn chrēsin
the even for females of them changed the natural function
eis tēn para phisin,
into that contrary to nature,

וְיִקַּחַו שֶׁכֶר מִשְׁיבָתֶם הַרְאֹוי לָהֶם בְּעֵצֶם גּוֹפָם:
וַיַּחֲמֹזֵה בָּזָה בְּתֹאָתֶם וַיַּעֲשֵׂו תֹּועֶבֶת זָכָר עַמְּזָכָר
וְכֹן גַּם־הַזְּכָרִים עַזְבוּ דָּרְךָ גָּבָר בְּאַשָּׁה

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

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

〈27〉 ὅμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὄρεξι αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

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

כח וכאשר מאסז הדעת אליהם נתנם האללים בידיו דעה נמאסה לעשות את אשר לא יעשה:

**28. w'ka'asher ma'asu da`ath 'Elohim
n'thanam ha'Elohim bidev de`ah nim'asah la`qsoth 'eth 'asher-lo' ve`aseh.**

Rom 1:28 And as they despised the knowledge of Elohim,

the Elohim gave them over to a worthless mind, to do what is not proper,

<28> καὶ καθὼς οὐκ ἐδοκύμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
28 kai kathōs ouk edokimasan ton theon echein en epignōsei,

And as they did not approve to hold the Elohim in their knowledge,
paredōken autous ho theos eis adokimon noun,
gave over them the Elohim to a disapproved mind,
poiein ta mē kathēkonta,
to do the things not being proper,

עֲזַבְתֶּם אֶת־צְדָקָה וְעַמְלֵיכֶם כִּי־בְּכָל־חַמֵּס זְנוּנִים וְרֹשֶׁעַ בְּצֻעַן וְאַזְנוֹן
כְּתַוְרֵב בְּקַרְבָּם כִּלְ-חַמֵּס זְנוּנִים וְרֹשֶׁעַ בְּצֻעַן וְאַזְנוֹן
וַיִּפְלַּאוּ קְנָאָה וְרֹצֶחֶת וְמְרִיבָה וְמְרַמָּה וְתַהְפָּכוֹת:

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

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

<29> πεπληρωμένους πάσῃ ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ,
μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστὰς

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

לְהַלְכֵי רְכִיל וּמְלַשְׁנִים שְׁנָאֵי אֱלֹהִים וּגְאִים וּזְדִים
וּמְתָהְלָלים וּחֹשְׁבִי אָזְנוֹן וְלֹא שְׁמָעִים 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,

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

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

לֹא גְּבָעָרִים מִדְעָת וּבְגָדִים אֲצָרִים נְטָרִים שְׁנָאָה וְלֹא רְחַמְנִים:

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

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

31 ἀσυνέτους ἀσυνθέτους ἀστόργους ἀνελεήμονας·

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

לְבָרְדָּעִים הַמָּה אֶת־מְשֻׁפֵּט אֱלֹהִים כִּירְעָשֵׂר אֱלֹהִים בְּגִנִּים מִנּוֹת הַם
וְלֹא לְבָד שְׁיַעַשׂ אֶת־אֱלֹהִים כִּי גַּם־רוֹצִים בְּעַשְׁיָהֶם:

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

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

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

32 hoitines to dikaiōma tou theou epignontes

who the just requirements of the Elohim knowing

hoti hoi ta toiauta prassontes axioi thanatou eisin,
that the ones such things practicing worthy of death are,

ou monon auta poiousin alla kai syneudokousin tois prassousin.

not only do them but also approve of the ones practicing them.

Chapter 2

אֲלֹכְן כָּל־בָּן־הָאָדָם הַהֵן אֵין לְךָ הַחֲנַצְלָה בַּיְמָה אֲשֶׁר
תָּדַין אֶת־חֲבָרֶךָ תְּחִיב נְפָשֶׁךָ בְּאַשְׁר אַתָּה הַהֵן תַּעֲשֶׂה בְּמַעַשְׁךָ:

**1. laken kal-ben-ha'adam hadan 'eyn l'ak hit'hats'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.

3:1 Διὸ ἀναπολόγητος εἶ, ὁ ἀνθρώπε πᾶς ὁ κρίνων·

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

1 Dio anapologētos ei, o anthrōpe pas ho krinōn;

Wherefore inexcusable you are, O man everyone judging;

en ho gar krineis ton heteron, seauton katakrineis,

in what for you judge the other, yourself you condemn;

ta gar auta prasseis ho krinōn.

for the same thing you practice, the one judging.

בְּ וַיַּדְעָנוּ כִּי־מִשְׁפָט אֱלֹהִים מִשְׁפָט אֶمֶת עַל־עֲשֵׂר אֶלְהִים:

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

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

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

2 oidamen de hoti to krima tou theou estin

But we know that the judgment of the Elohim is
kata alētheian epi tous ta toiauta prassontas.
according to truth upon the ones such things practicing.

וְאַף־הַ בָּן־אָדָם בֵּין אֶת אֲשֶׁר־פָּעַלְוָה כְּאֶלְהִים
וְאַף־הַ עָשָׂה כְּמַעֲשֵׂיהֶם הַתְּאִמֵּר לְהַמְלִט מִמִשְׁפָט 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?

<3> λογίζῃ δὲ τοῦτο, ὃ ἀνθρώπε ό κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;

3 logizē de tutto, o anthrōpe ho krinōn tous ta toiauta prassontas

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

כִּי־טוּבָת הָאֱלֹהִים מִבְּרִיאָה אַתָּךְ לִיהְיָה תְּשׁוּבָה:
ד או תְּבִזֵּ לְרוֹב טוּב וְלִחְמַלְתָּו וְלֹא־אָרְךָ רִיחָו וְלֹא תְּדֻעַ

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

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

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

4 ē tou ploutou tēs chrēstotētos autou kai tēs anochēs kai tēs makrothymias
Or the riches of his kindness and the forbearance and the longsuffering
kataphroneis, agnoōn hoti to chrēston tou theou

Do you scorn, not realizing that the kindness of the Elohim

eis metanoian se agei?
to repentance you leads?

וַיֹּאמֶר יְהוָה אֱלֹהִים כִּי־בָּעֵד שְׁאַתָּה תְּשֻׂבָּה תְּצִבָּר לְכָךְ עֲבָרָה לַיּוֹם
וְבַקְשִׁי לְבָבְךָ הַמְמָאוֹן לְשִׁבְטַתְּצִבָּר לְכָךְ עֲבָרָה לַיּוֹם
עֲבָרָת הָאֱלֹהִים וְהַגְּלוֹת מְשֻׁפְט צְדִקָּה:

5. ubiq'shi l'bab'ak ham'ma'en lashub tits'bor l'ak `eb'rah l'yom `eb'rath ha'Elahim 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,

<5> κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὄργὴν
ἐν ἡμέρᾳ ὄργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ

5 kata de tēn sklērotēta sou kai ametanoēton kardian thēsaurizeis

But according to the hardness of you and unrepentant heart you store up
seautō orgēn en hēmera orgēs
for yourself wrath in a day of wrath
kai apokalueōs dikaiokrisias tou theou
and revelation of the righteous judgment of the Elohim,

וְאֵשֶׁר יִשְׁלַם לְאִישׁ כִּמְעָשָׂהוּ:

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

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

<6> ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

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

וְחַיִּיר עַזְלָם לְשָׁקְדִים לְעֲשֹׂות חֶטֶב וְשְׁחָרֵר כְּבָוד
וְהַדֵּר אֵשֶׁר אִינְנוּ עַבְרָה:

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

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

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

7 tois men kath' hypomonēn ergou agathou doxan kai timēn

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

and incorruptibility seeking, life eternal,

וְעַל־בָּנִי הַמֶּרְι וְאֵשֶׁר לֹא־שָׁמַע לְאַמֶּת כִּי אִם שָׁמְעוּ לְעֹלָה עַלְיָהֶם חֲרוֹן־אָפָּה וְחַמָּה:

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

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

8 τοῖς δὲ ἔξ ἐριθείας
καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὄργὴ καὶ θυμός.

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

טָרַח וּמְצִיקָה עַל־כָּל־נֶפֶש אָדָם עַשְׂה הָרָע עַל־יִהּוּדִי
בַתְחַלָּה וְגַם־עַל־יִגְנָן:

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

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

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

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

וּכְבוֹד וְהָדָר וּשְׁלוֹם לְכָל־עַשְׂה הָטוֹב לִיהּוּדִי בַתְחַלָּה
וְגַם לִגְנָן:

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.

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

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

11 עֲדָם אֵין מִשְׁאָבֶן כִּי בְּלֹא כְּלֹא יְהִי כִּי בְּלֹא כִּי
רַא כִּי אֵין מִשְׁאָבֶן כִּי בְּלֹא כִּי בְּלֹא כִּי בְּלֹא כִּי בְּלֹא כִּי

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

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

<11> οὐ γάρ ἔστιν προσωπολημψία παρὰ τῷ θεῷ.

11 ou gar estin prosōpolēmpisia para tō theō.

Not for there is respect of persons with the Elohim.

12 עֲדָם אֵין מִשְׁאָבֶן כִּי בְּלֹא כִּי בְּלֹא כִּי בְּלֹא כִּי
רַא כִּי בְּלֹא כִּי בְּלֹא כִּי בְּלֹא כִּי בְּלֹא כִּי בְּלֹא כִּי
יב כִּי כָּל-אֲשֶׁר חַטָּא וְאֵין לָהֶם תֹּרַה גַם בְּכָל-יְהוָה יָאַבְדֵי
וְאֲשֶׁר חַטָּא וְלָהֶם תֹּרַה עַל-פִּי הַתֹּרַה יִשְׁפְּטוּ:

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

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

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

12 hosoi gar anomōs hēmarton, anomōs kai apolountai,

For as many as without Law sinned, without Law also shall perish,

kai hosoi en nomō hēmarton, dia nomou krithēsontai;

and as many as in under Law sinned, by Law shall be judged;

13 עֲדָם אֵין מִשְׁאָבֶן כִּי בְּלֹא כִּי בְּלֹא כִּי בְּלֹא כִּי
רַא כִּי לֹא שָׁמַעַי הַתֹּרַה צְהִקִים לְפָנֵי הָאֱלֹהִים
כִּי אִם-עָשָׂרִי הַתֹּרַה הֵם יִצְקָאֵי:

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

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.

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

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

but the doers of Law shall be justified.

עַל־עֲשֵׂה־בְּעָשָׂה כִּי־עֲשֵׂה־עַל־עֲשֵׂה 14
יְדָכֶם אֲשֶׁר אִזְנָלָהּ תֹּרַה בְּעַשׂוֹתָם כְּדָבָרִי הַתּוֹרָה
מַאֲלִיכָם גַּם־בְּאַין תֹּרַה הֵם תֹּרַה לְנַפְשָׁם:

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

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

<14> ὅταν γάρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν,
οὗτοι νόμον μὴ ἔχοντες ἔαυτοῖς εἰσιν νόμος·

14 hotan gar ethnē ta mē nomon echonta physei

For when the gentiles not having the Law by nature

ta tou nomou poiōsin, houtoi nomon mē echontes heautois eisin nomos;
the things of the Law practice, these a Law not having to themselves are a Law;

עַל־עֲשֵׂה־בְּעָשָׂה כִּי־עֲשֵׂה־עַל־עֲשֵׂה 15
עַל־עֲשֵׂה־בְּעָשָׂה כִּי־עֲשֵׂה־עַל־עֲשֵׂה
טו בְּהָרָאָתָם מְעֵשָׂה הַתּוֹרָה כְּתוֹב עַל־לְבָם וְדַעַתָּם מְעֵידָה בָּהֶם
וּמְחַשְׁבָותָם בְּקָרְבָם מְחַיּוֹת זֹאת אַת־זֹאת אוֹ מְזֻופָות:

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

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

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

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

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

symmartyrousēs autōn tēs syneidēsēōs

bearing joint witness their conscience

kai metaxy allēlōn tōn logismōn katēgorountōn ē kai apologoumenōn,
and between one another their thoughts accusing or even defending,

עַל־עֲשֵׂה־בְּעָשָׂה כִּי־עֲשֵׂה־עַל־עֲשֵׂה 16
עַל־עֲשֵׂה־בְּעָשָׂה כִּי־עֲשֵׂה־עַל־עֲשֵׂה
טֶז בְּיוֹם אֲשֶׁר יִשְׁפֹט הָאֱלֹהִים אַת־כָּל־תְּעִלּוֹת בְּנֵי הָאָדָם
בְּיַד יְהוָשָׁע הַמָּשִׁיחַ כְּפִי בְּשׂוֹרָתִי:

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

Rom2:16 on the day when the Elohim shall judge all the secrets of the sons of men through ὉωἌντι the Mashiyach, according to my good news.

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

16 en hēmerā hote krinei ho theos ta krypta tōn anthrōpōn
in a day when judges the Elohim the hidden things of men,
kata to euaggelion mou dia Christou Iēsou.
according to the gospel of me, through the Anointed One Yahushua.

בְּיֹם-הַזֶּה כִּי-תְּשִׁיבֵנוּ בְּשָׁמֶן תְּשִׁיבֵנוּ עַל-תּוֹרַה
וְתַהֲלֵל בְּאֱלֹהִים: 17

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,

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

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

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

רְאֵיתָ אֶת־רְצָנוֹ וְתִבְיןْ בֵּין־טֹב לְרֻעָה שְׁפִילָךְ בַּתּוֹרָה: 18

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

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

<18> καὶ γινώσκεις τὸ θέλημα
καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

18 kai ginōskeis to thelēma kai dokimazeis ta diapheronta katēchoumenos ek tou nomou,
and know the will and approve the things excelling being instructed from the Law,

רְאֵיתָ בְּנֶפֶשׁ לְהִיוֹת מָלוֹיךְ הַעֲרוּם וְאֹור לְאַשְׁר בְּחַשְׁךְ: 19

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

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

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

19 pepoithas te seauton hodēgon einai typhlōn,

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

phōs tōn en skotei,

a light of the ones in darkness,

וְאֵיתָ בְּנֶפֶשׁ יְהִי לְמָלֵךְ הַעֲרָם וְאֹור בְּנֶפֶשׁ יְהִי 20

בְּאָמֵן לְחַסְרִי לְבָ וּמָרֵה הַפְּתָאִים וַיֵּשׁ לְךָ צוֹרָת הַמְּדֻעָה

וְהַאֲמֵת בְּתֹרֶה:

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

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

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

20 paideutēn aphronōn, didaskalon nēpiōn,
an instructor of foolish ones, a teacher of babes,
echonta tēn morphōsin tēs gnōseōs kai tēs alētheias en tō nomō;
having the embodiment of knowledge and of the truth in the Law.

בְּאָמֵן לְבָ וּמָרֵה הַפְּתָאִים וַיֵּשׁ לְךָ צוֹרָת הַמְּדֻעָה
וְהַאֲמֵת בְּתֹרֶה:

בְּאָמֵן לְבָ וּמָרֵה הַפְּתָאִים וַיֵּשׁ לְךָ צוֹרָת הַמְּדֻעָה
וְהַאֲמֵת בְּתֹרֶה:

וְנַפְשָׁךְ לֹא תֹרֶה הַתְּאִמֵּר לֹא תָגַנְבֵּ וְהַפְּקַד גַּנְבֵּ:

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?

<21> οὐδὲ διδάσκων ἔτερον σεαυτὸν οὐ διδάσκεις;
οὐ κηρύσσων μὴ κλέπτειν κλέπτεις;

21 ho oun didaskōn heteron seauton ou didaskeis?

Therefore the one teaching another yourself do you not teach?

ho kēryssōn mē kleptein klepteis?

The one proclaiming not to steal do you steal?

בְּאָמֵן לְבָ וּמָרֵה הַפְּתָאִים וַיֵּשׁ לְךָ צוֹרָת הַמְּדֻעָה
וְהַאֲמֵת בְּתֹרֶה:

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?

<22> οὐδὲ γνωμένος μὴ μοιχεύειν μοιχεύεις; οὐ βδελυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς;

22 ho legōn mē moicheuein moicheueis?

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

ho bdelyssomenos ta eidōla hierosyleis?

The one aboring the idols do you plunder temples?

כֹּג תְּתַהֵל בַּתּוֹרָה וְתִנְבֶּל אֲתָּה־הָאֱלֹהִים בַּעֲבָרְךָ אַתָּה־הַתּוֹרָה:
23. tith'halel baTorah wat'nabel 'eth-ha'Elōhim b`ab'r'ak 'eth-haTorah.

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

<23> ὃς ἐν νόμῳ καυχάσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις.

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

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

כֹּד כִּי בְגָלְלָכֶם שְׁמֵה אֱלֹהִים מַחְלָל בְגָזִים כְּפָתּוֹב:
24. ki big'lal'kem shem ha'Elōhim m'chulal bagoyim kakathub.

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

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

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

כְּהַן הַמִּילָה תּוֹצֵיל אִם־תָּשָׁמֶר אַתָּה־הַתּוֹרָה אֲבָל
אִם־עָבֵר אַתָּה אַתָּה־הַתּוֹרָה מִילָּתְךָ הִתְחַדֵּל קַלְעָרְלָה:
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.

<25> περιτομὴ μὲν γὰρ ὀφελεῖ ἐὰν νόμον πράσσῃς.
ἐὰν δὲ παραβάτης νόμου ἦσ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν.

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

בְּרִית־הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Meburst – page 1721

כו וְאֶם־יִשָּׁמֶר הַעֲרֵל אֶת־מְשֻׁפְטֵי הַתּוֹרָה חֶלֶא תַּחַשֵּׁב־לוֹ
עֲרֵלָתוֹ לְמִילָה:

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

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

<26> ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ,
οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται;

26 ean oun hē akrobystia ta dikaiōmata tou nomou phyllasē,

If therefore the uncircumcision the just requirements of the Law keeps,
ouch hē akrobystia autou eis peritomēn logisthēsetai?
shall not his uncircumcision for circumcision be accounted?

עֲרֵל מְלָדָה הַמְקִים אֶת־הַתּוֹרָה הוּא יִשְׁפְט אֶת־
אָשֶׁר־לְךָ חְקֻתָּב וְהַמִּילָה וְעַבְרָתָ אֶת־הַתּוֹרָה:

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

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

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

27 kai krinei hē ek physeōs akrobystia ton nomon telousa se ton
And shall judge the by nature uncircumcision the Law keeping you the
dia grammatos kai peritomēs parabatēn nomou.
by letter and circumcision transgressor of Law.

כְּחַכְמִיא לְאֶת־הַמִּצְנָן לְמִרְאָה עִינֵּים הוּא חִיה־וּדִי
וְלֹא הָאָתָה חִרְאָה בְּבָשָׂר הוּא הַמִּילָה:

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

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

<28> οὐ γάρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἔστιν οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή,
28 ou gar ho en tō phanerō Ioudaios estin oude hē en tō phanerō en sarki peritomē,
For not the outwardly Jew he is nor the outwardly in flesh circumcision,

בְּרִית הָחָדָשָׁה (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebus - page 1722

**כט כי אָמַת-תּוֹכוֹ שֶׁל אָדָם הַגָּא יְהוָה
וּמִילָּה הִיא בְּלֵב כַּפֵּר חֲרוּיחָ וְלֹא כַּפֵּר הַפְּתָב
אֲשֶׁר-לֹא מִבְנֵי אָדָם תְּהִלֵּתוֹ כִּי אָמַת-מִאַת 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.

•29• ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὐδὲ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

29 all' ho en tō kryptō Ioudaios, kai peritomē kardias en pneumati ou grammati,
but the inwardly Jew is, and circumcision is of heart in spirit not letter,
hou ho epainos ouk ex anthrōpōn all' ek tou theou.
whose praise is not from men but from the Elohim.

Chapter 3

א אם כן מה-הוּא יתרוץ היהודי ומה-הוּא תוצלתה הAMILAH:

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

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

Or what is the benefit of the circumcision?

〈3:1〉 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ ὥφέλεια τῆς περιτομῆς;

1 Ti ouν το περισσόν του Ιούδαιου ἐτίς ἡ ὄψη εἰς τὴν περιτομήν;

What then is the advantage of the Jew, or what the profit of circumcision?

ב חֶרְבָּה מִכָּלְפָנִים תֵּחַלְתָּו שְׁבִירַדְם הַפְּקֹדוֹ דְבָרֵי אֱלֹהִים:
2. har'beh mikal-panim t'chilatho sheb'yadam haph'q'du dib'rey 'Elohim.

Rom3:2 Much in every way!

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

〈2〉 πολὺ κατὰ πάντα τρόπου. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

2 poly kata panta tropon. prōton men

Much according to every way, first indeed

[gar] hoti episteuthēsan ta logia tou theou.

for that they were entrusted with the oracles of Elohim.

בְּוֹאָמֵן-מִקְצָתָם לֹא חָמַרְנוּ

מְהִרְבָּכֶד הַיְבָטֵל חִסְרֹן אֲמִונָתְם אֶת־אָמוֹנָת אֱלֹהִים:

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

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

<3> τί γάρ; εἰ ἡπίστημάν τινες,
μὴ ἡ ἀπίστια αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει;

3 ti gar? ei epistēsan tines,

For what? If some disbelieved,

mē hē apistia autōn tēn pistin tou theou katargēsei?

surely not the unbelief of them the faithfulness of Elohim shall nullify?

וְהַלְילָה אֲבָל הָאֵל הוּא הַפְּאָמָן וּכְלַ-הָאָדָם כִּזְבָּ
כְּתִיחַב לִמְעֵן תְּצִקָּה בְּדִבְרָךְ תְּזִקָּה בְּשִׁפְטָה:
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'teab.

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

<4> μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθῆς, πᾶς δὲ ἄνθρωπος ψεύστης,
καθὼς γέγραπται, Ὁπως ἀν δικαιωθῆται ἐν τοῖς λόγοις σου
καὶ νικήσεις ἐν τῷ κρίνεσθαι σε.

4 mē genito; ginesthō de ho theos alēthēs,

May it never be; let be but the Elohim true,

pas de anthrōpos pseustēs, kathōs gegraptai, Hopōs an dikaiōthēs

and every man a liar, as it has been written, so as You may be justified

en tois logois sou kai nikēseis en tō krinesthai se.

in Your sayings and shall be victor in the judgment of You.

וְאַמְ-עוֹלָתָנוּ תָּדִיעַ אֶת־צְדָקָתְהָאֵל הָאֵל־נְאָמָר הַיְשָׁעָל
בְּאֵלָהִים הַמְשִׁלֵּחַ חָרֹן אֲפֹו כְּדָבָר בְּגִינִּ-אָדָם אֲנִי מְדָבָר:
5. w'im-'aw'lathenu todi'a 'eth-tsidi'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.

<5> εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἔροῦμεν;
μὴ ἀδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὥργην; κατὰ ἄνθρωπον λέγω.

5 ei de hē adikia hēmōn theou dikaiosynēn synistēsin,

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

וְחַלִילָה שֶׁאָמַדְכָנוּ אֵיךְ יִשְׁפֹט 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?

«6» μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

6 mē genito; epeī pōs krinei ho theos ton kosmon?

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

כִּי אָמַד־בְּקָזְבִּי תְּרַבָּה וְתְּפִרְצָה אֲמֹתָו שֶׁל אֱלֹהִים לְתַהְלָה לוֹ
 לְמֹה אֲשִׁפְט עַזְדָּה כְּחֹטָא:

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

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

«7» εἰ δὲ ή ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ,
 τί ἔτι κάγω ὡς ἄμαρτωλὸς κρίνομαι;

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

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

ti eti kagō hōs hamartōlos krinomai?

why still also as a sinner am I judged?

וְלֹא נָעֲשָׂה בְּדָבָר מְחֻרְבֵּינוּ וּמוֹצְיאֵינוּ דְבָה עַלְרִינוּ
 כְּאַלוּ אָמָרים אָנָחָנוּ נָעֲשָׂה חֶרֶב לְמַעַן יָבָא הַטּוֹב אֶלְהָה הִם
 אֲשֶׁר עַלְיָהָם יָבָא דִינָם בְּצֶדֶקָה:

8. w'lamah lo' na`aseh kid'bar m'charapheynu umotsi'ey dibah `aleynu k'ilu 'om'rīm 'anach'nu na`aseh hara` I'ma`an yabo' hatob 'eleh hem 'asher `aleyhem yabo' dinam b'tsedeq.

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

«8» καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασίν τινες ἡμᾶς λέγειν

ὅτι Ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθά; ὃν τὸ κρίμα ἐνδικόν ἔστιν.

8 kai mē kathōs blasphemoumetha kai kathōs phasin tines hēmas legein
And not as we are slanderously charged and as some affirm us to say,
hoti Poiēsōmen ta kaka, hina elthē ta agatha?
Let us practice bad things, that may come good things
hōn to krima endikon estin.
whose judgment is deserved.

וְעַתָּה מִן הַיּוֹשֶׁלֶן מַעַלְהָ יִתְרַח לֹא בְמַאוּמָה
כִּבְרָה הַוְכָחָנו שְׁגָם־הַיּוֹדִים גַּם־הַיּוֹנִים בְּלָם תְּחַת הַחֲטָאת:
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;

9 Tí oún; προεχόμεθα; οὐ πάντως·
προηγτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλληνας πάντας ὑφ' ἀμαρτίαν εἶναι,

9 Ti oun? proechometha? ou pantos;
What then? Do we excel? Not at all?

proētiasametha gar Ioudaious te kai Hellēnas pantas hyph' hamartian einai,
For we have before charged both Jews and Greeks all under sin to be,

10. אֵין צִדְיק אֵין גַּם־אֶחָד:
רְכֻתּוֹב אֵין צִדְיק אֵין גַּם־אֶחָד:

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

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

10 kathōs gegraptai hoti Ouk estin dikaios oude heis,

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

11. אֵין מַשְׁכִּיל אֵין־דָּרְשָׁ אֶת־אֱלֹהִים:
רְאֵין מַשְׁכִּיל אֵין־דָּרְשָׁ אֶת־אֱלֹהִים:

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

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

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

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

12. אֵין כָּל־סְרִ יְחִדו גָּלְחוּ אֵין עַשְׂהָ־טוֹב אֵין גַּם־אֶחָד:
רְבָּהֶל סְרִ יְחִדו גָּלְחוּ אֵין עַשְׂהָ־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.

<12> πάντες ἐξέκλιναν ἄμα ἡχρεώθησαν.
οὐκ ἔστιν ὁ ποιῶν χρηστότητα, [οὐκ ἔστιν] ἕως ἐνός.

12 pantes exeklinan hama ēchreōthēsan;

All turned away, together they became useless;
ouk estin ho poiōn chrēstotēta, [ouk estin] heōs henos.
there is not the one doing good, there is not so much as one.

לֹא כִּי בְּרָכָה פֶּתַוח בָּרָקָם לְשׂוֹנָם יְחִילֵיקוּן חֲמָת עַכְשִׁיב בְּחַת שְׁפָתִים מָוֶן:
13. qeber pathuach g'ronam l'shonam yachaliqun
chamath `ak'shub tachath s'phatheymo.

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

<13> τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιούσαν,
ἵὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν.

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

רַד אֲשֶׁר אֶלְה בִּיהם מְלָא וּמְרֻדָּת:
14.

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

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

<14> ὥν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει,

14 hōn to stoma aras kai pikrias gemei,
whose mouth of cursing and bitterness is full,

טו רְגִלְיָהֶם יְמִהּרוּ לְשִׁפְךְ-דָּם:
15.

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

Rom3:15 their feet are swift to shed blood,

<15> ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,

15 oxeis hoi podes autōn ekcheai haima,
swift are their feet to shed blood,

טַז שָׁד וְשָׁבֵר בְּמִסְלֹותָם:
16.

16. shod washeber bim'silotam.

Rom3:16 destruction and misery are in their paths,

<16> σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

16 syntrimma kai talaipōria en tais hodois autōn,
ruin and misery are in their paths,

בְּזָמָן אֲלֵיכֶם וְעַתָּה
רֹדֶךְ שָׁלוֹם לֹא יִדְעָה:¹⁷

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

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

<17> καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

17 kai hodon eirēnes ouk egnōsan.
and the way of peace they did not know.

בְּזָמָן אֲלֵיכֶם לֹא יִגְנְּבֶן
רֹדֶךְ פְּחֻד אֱלֹהִים:¹⁸

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

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

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

18 ouk estin phobos theou apenanti tōn ophthalmōn autōn.
There is not a fear of Elohim before their eyes.

בְּזָמָן כִּי כָּל-מַה-שָׁאָמָרָה חַתּוֹרָה
רֹאשֵׁנוּ בְּדָעֵנוּ כִּי כָּל-מַה-שָׁאָמָרָה חַתּוֹרָה
מִדְבָּרָת לְאֱלֹהִים שְׁעוֹל חַתּוֹרָה עַלְיָהִם כִּי שְׁיִסְכֵּר כָּל-פֶּה
וַיְהִי כָּל-הָעוֹלָם חַיֵּב לִפְנֵי אֱלֹהִים:¹⁹

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

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

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

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

But we know that whatever the Law says to the ones in under the Law it speaks,
hina pan stoma phragē

that every mouth may be stopped

kai hypodikos genētai pas ho kosmos tō theō;

and under judgment may come all the world by Elohim;

בְּזָמָן כִּי כָּל-מַה-שָׁאָמָרָה חַתּוֹרָה
בְּזָמָן כִּי כָּל-מַה-שָׁאָמָרָה חַתּוֹרָה:²⁰

כִּי עַל־יְדֵי תֹּרַה בָּשָׂר כִּי מִפְנֵי שְׁמְפֻצְשִׁי תֹּרַה לֹא־יִצְהַק לְפָנָיו כָּל־בָּשָׂר
כִּי עַל־יְדֵי תֹּרַה בָּעֵת הַחֲטָאת:

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

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

<20> διότι ἐξ ἔργων νόμου οὐδεὶς δικαιοθέσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
διὰ γὰρ νόμου ἐπύγνωσις ἀμαρτίας.

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

בָּא וְעַתָּה בְּבַلִּי תֹּרַה צְדָקַת אֱלֹהִים יִצְאָה לְאָזֶר
אֲשֶׁר הָעִידָׁה עַלְיָה תֹּרַה וְהַנְּבִיאִים:

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

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

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

21 Nyni de chōris nomou dikaiosynē theou pephanerōtai
But now apart from Law a righteousness of Elohim has been manifested,
martyroumenē hypo tou nomou kai tōn prophētōn,
being attested to by the Law and the prophets,

כְּבָבָד וְהִיא צְדָקַת אֱלֹהִים בְּאֶמְנָת יְהוָשָׁע הַמָּשִׁיחַ אֶל־כָּל
וְעַל־כָּל אֲשֶׁר הָאָמִינו בּוּ כִּי אֵין לְהַבְדִּיל:

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

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

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

22 dikaiosynē de theou dia pisteōs Iēsou Christou
a righteousness of Elohim through faith of Yahushua the Anointed One
eis pantas tous pisteuontas. ou gar estin diastolē,

to all the ones believing. No for there is distinction,

כֹּג פִּירְכָּלֶם חַטָּאוֹ וְחַסְּרֵי־כְּבָוד אֱלֹהִים הַמָּה: 23

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

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

<23> πάντες γὰρ ἤμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ

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

כֹּד וְנִצְדָּקוֹ חַנְמָ בְּחַסְדֹּו עַל־יְהִי הַפְּדוּתָא
אֲשֶׁר חִתָּה בְּמִשְׁרֵחַ יְהוֹשֻׁעַ: 24

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

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

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

24 dikaioumenoi dōrean tē autou chariti
being justified freely by His grace
dia tēs apolytrōseōs tēs en Christō Iēsou;
through the redemption in the Anointed One Yahushua;

כֹּה אֲשֶׁר שָׁמוֹ הָאֱלֹהִים לְפָנֵינוּ לְכִפְרָת עַל־יְהִי הָאָמוֹנָה
בְּךָמוֹ לְהַרְאֹת אֶת־צִדְקָתְךָ אֶחָרִי
אֲשֶׁר חָעָבֵר אֶת־הַחֲטָאִים הַרְאָשָׁנִים בְּעַת חִמְלָתוֹ: 25

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,

<25> ὃν προέθετο ὁ Θεὸς ἵλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς
ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἄμαρτημάτων

25 hon proetheto ho theos hilastērion dia [tēs] pisteōs
whom displayed the Elohim as a propitiation through the faith

en tō autou haimati eis endeixin tēs dikaiosynēs autou

in His blood in a display of His righteousness

dia tēn paresin tōn progegonotōn hamartēmatōn

because of the passing by of the having previously occurred sins

כִּי לְהָרֹאֶת אֶת־צְדָקָתוֹ בְּעֵת הַזֹּאת כִּי צָדִיק הוּא
וִמְצָדִיק אֶת־בֶּן־אֶמְוּנָת יְהוָשָׁעַ: 26

26. I'har'oth 'eth-tsid'qatho ba`eth hazo'th ki tsadiq hu'
umat'sdiq 'eth-ben-'emunath Yahushuā.

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

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

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

כִּי וּבְכֵן אֲيַה תְּהֻלָּת הַמִּתְהָלֵל הַלְּא אֲבָדָה וּעַל־יְהִי אָרוֹן
תֹּרַה הַעַלְיָה־יְהִידָה תֹּרַה הַמְּעָשִׂים לֹא כִּי עַל־יְהִי תֹּרַה הַאֶמְוּנָה: 27

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

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

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

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

כִּי לְכֵן דְּגִים אֲנָחָנוּ שֶׁבֶן־אֶמְוּנָה יִצְקָח הָאָדָם בְּבָלִי מְעָשֵׂי תֹּרַה: 28

28. taken danim 'anach'nu shebe'emunah yits'daq ha'adam bib'li ma`asey Thorah.

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

<28> λογιζόμεθα γάρ δικαιούσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

28 logizometha gar dikaiousthai pistei anthrōpon chōris ergōn nomou.

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

כְּתַאֲזִין כָּלְהִרְבֵּר תְּיִהְדִּים הָאֱלֹהִים הַלֹּא גַם אֱלֹהִי הָגּוּיִם
אֲכַז גַּם־אֱלֹהִי הָגּוּיִם הוּא:

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

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

<29> ήτις Ιουδαίων ὁ Θεός μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν,

29 εἰ Ιουδαῖον ὁ θεός μονόν; οὐχὶ καὶ εθνὸν? ναὶ καὶ εθνὸν,

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

לְכִי אֶחָד הָאֱלֹהִים הַמְצָהִיק אֶת־הַמּוֹלִים מִתּוֹךְ הָאָמֹנָה
וְאֶת־הַעֲרָלִים עַל־יְהִי הָאָמֹנָה:

30. ki 'echad ha'Elōhim 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.

<30> εἴπερ εἷς ὁ Θεός ὃς δικαιώσει περιτομὴν ἐκ πίστεως
καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

30 eiper heis ho theos hos dikaiosei peritomēn ek pisteōs
since one Elohim there is who shall justify the circumcision by faith
kai akrobystian dia tēs pisteōs.
and uncircumcision through faith.

לֹא הַמְבֻטְלִים אֲפּוֹא אֲנָחָנוּ אֶת־הַתּוֹרָה עַל־יְהִי הָאָמֹנָה חֲלִילָה
אֲךְ מְקִימִים אֲנָחָנוּ אֶת־הַתּוֹרָה:

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

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

<31> νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἴστανομεν.

31 nomon oun katargoumen dia tēs pisteōs? mē genito;

The Law therefore do we annul through faith? May it not be.

alla nomon histanomen.

Rather the Law we confirm.

Chapter 4

וְאַתָּה-בָּאָמֵן אֶפְאָם עַל-אֶבְרָהָם אֲבִינוּ מֵהֶזְזָה
Rom4:1 כִּי-עַל-עַצְמָתְךָ יְהוָה כִּי-עַל-עַצְמָתְךָ בָּאָמֵן
בְּשָׁמְךָ כִּי-עַל-עַצְמָתְךָ בָּאָמֵן

א וְמַה-נָּאֹמֵן אֶפְאָם עַל-אֶבְרָהָם אֲבִינוּ מֵהֶזְזָה
הָשִׁיג לְפָנֵי הַבָּשָׂר:

1. **umah-no'mar** 'epho' `al-'Ab'raham 'abinu mah-zeh hisig l'phi habasar.

Rom4:1 What, then, shall we say of Abraham, our father, what he achieved, according to the flesh?

«4:1» Τί οὖν ἐροῦμεν εὑρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;

1 **Ti oun eroumen** heurēkenai Abraam ton propatora hēmōn

What then shall we say to have discovered Abraham our forefather kata sarka?

according to flesh?

כִּי-עַל-עַצְמָתְךָ יְהוָה כִּי-עַל-עַצְמָתְךָ בָּאָמֵן אֶפְאָם עַל-עַצְמָתְךָ כִּי-עַל-עַצְמָתְךָ בָּאָמֵן

בְּכִי אֶמְ-נְצֻדָּק אֶבְרָהָם מִתּוֹךְ הַמְּעֻשִׁים לֹא הַתְּהִילָה אֶבְלָל
לֹא לְפָנֵי הָאֱלֹהִים:

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.

«2» εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ’ οὐ πρὸς θεόν.

2 **ei gar Abraam ex ergōn edikaiōthē, echei kauchēma, all' ou pros theon.**

For if Abraham by works was justified, he has a boast, but not toward Elohim.

כִּי-עַל-עַצְמָתְךָ יְהוָה כִּי-עַל-עַצְמָתְךָ בָּאָמֵן אֶפְאָם עַל-עַצְמָתְךָ כִּי-עַל-עַצְמָתְךָ בָּאָמֵן

גְּכִי מָה אָמֵן הַקְּتָבוּ וְהָאָמֵן אֶבְרָהָם בְּרִיחוֹתָה וַיְחִשְׁבֶּה לֹא צְדָקָה:

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

Rom4:3 For what does the Scripture say?

Abraham believed in **צְדָקָה**, and it was credited to him for righteousness.

«3» τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

3 **ti gar hē graphē legei?** Episteusen de Abraam tō theō

For what the Scriptures says? Believed and Abraham Elohim,
kai elogisthē autō eis dikaiosynēn.

and it was accounted to him for righteousness.

ד הָנֶה הַפְּعֵל לֹא־יִחְשֶׁב לוֹ שְׁכָרָו לְפִי הַחֶסֶד
כִּי אָמָּן לְפִי הַחֲבוֹבָה:

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

Rom4:4 Behold, the one working has his reward not credited according to a grace, but according to the debt.

«4» τῷ δὲ ἐργαζομένῳ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφελημα,

4 tῷ de ergazomenῷ ho misthos ou logizetai

Now to the one working the reward not is accounted

kata charin alla kata opheilēma,

according to grace but according to debt,

הָאָבָל לְאָשֵׁר אִינָנוּ בַּפְּעֵל
כִּי אָמָּן מָמִין בְּמִצְדִּיק אֶת־הָרְשָׁע אֶמְנָתוֹ תַּחַשֵּׁב לוֹ לְצַדְקָה:

5. 'abal la'asher 'eynenu pho`el

ki 'im-ma'amin bamats'diq 'eth-harasha` 'emunatho techasheb lo lits'daqah.

Rom4:5 But to the one who does not work, but believes in Him who justifies the wicked, his faith is credited to him as righteousness,

«5» τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἔπει τὸν δικαιοῦντα τὸν ἀσεβὴν λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιούσυνην.

5 tῷ de mē ergazomenῷ pisteuonti de epi ton dikaiounta

but to the one not working but believing on the One justifying

ton asebē logizetai hē pistis autou eis dikaiosynē;

the unholy is accounted his faith for righteousness;

וְכֹאֲשֶׁר גָּמַד־הָוֶד מָאַשֵּׁר אֶת־הָאָדָם
אֲשֶׁר חָאָל־הָיִם יְחִשֵּׁב־לוֹ צַדְקָה בֶּלֶא מְעֻשִׁים בְּאָמָרוֹ:

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:

«6» καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου
ῳ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,

6 kathaper kai Dawid legei ton makarismon tou anthrōpou

even as also David speaks of the blessedness of the man

hō ho theos logizetai dikaiosynē chōris ergōn,

to whom the Elohim accounts righteousness apart from works,

אָשָׁרִי נְשִׁירֵ-פְּשֻׁעַ כִּסְויִ חֲטֹאתָה: 7

7. 'ash'rey n'suy-pesha` k'suy chata'ah.

Rom4:7 Blessed are those whose lawless deeds are forgiven, and whose sins are covered.

<7> Μακάριοι ὁν ἀφέθησαν αἱ ἀνομίαι καὶ ὁν ἐπεκαλύφθησαν αἱ ἀμαρτίαι.

7 Makarioi hōn aphethēsan hai anomiai

They are blessed of whom were forgiven the lawless deeds

kai hōn epekalypthēsan hai hamartiai;

and of whom were covered over the sins.

חָשָׁרִי אָדָם לֹא-יַחַשֵּׁב יְהוָה לוֹ עָזָן: 8

8. 'ash'rey 'adam lo'-yach'shab Yahūwah lo `aon.

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

<8> μακάριος ἀνὴρ οὐδὲ μὴ λογίσηται κύριος ἀμαρτίαν.

8 makarios anēr hou ou mē logisētai kyrios hamartian.

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

ט וַיְבִנֵּן חָשָׁרִי הַזֶּה הַעַלְ-הַמִּילָה הוּא אָוֶן גַּם עַל-הַעֲרָלה
כְּלֹא אָמַרְנוּ כִּי לְאַבְרָהָם נְחַשֵּׁבָה אֶמְנָתָו לְצַדְקָה: 9

9. ub'ken ha'ishur hazeh ha`al-hamilah hu' 'o-gam `al-ha`ar'lah

halo' 'amar'nu ki l'Ab'raham nech'sh'bah 'emunatho lits'daqah.

Rom4:9 Is this blessing then upon the circumcised, or even upon the uncircumcised?

Did we not say that, his faith was credited unto Abraham for righteousness?

<9> ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἦ καὶ ἐπὶ τὴν ἀκροβυστίαν;

λέγομεν γάρ, Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.

9 ho makarismos oun houtos epi tēn peritomēn

blessedness therefore is this upon the circumcision

ē kai epi tēn akrobystian? legomen gar,

or also upon the uncircumcision? For we say,

Elogisthē tō Abraam hē pistis eis dikaiosynēn.

was accounted to Abraham his faith for righteousness.

רַוְאִמְתֵּר נְחַשֵּׁבָה-לוֹ בְּהִיוֹתָו נְמֹלֵ אֹ בְּעַזְךָנוּ עַרְלָה
לֹא בְּהִיוֹתָו נְמֹלֵ כִּי אֹם בְּעַזְךָנוּ עַרְלָה: 10

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

hen lo' bih'yotho nimol ki 'im b'`odenu `arel.

Rom4: 10 And when was then it credited to him?

While he was circumcised, or while he was uncircumcised?

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

〈10〉 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὅντι ἢ ἐν ἀκροβυστίᾳ;
οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ.

10 pōs oun elogisthē? en peritomē ontī ē en akrobystiā

How then was it accounted? In circumcision being or in uncircumcision?

ouk en peritomē all' en akrobystią

Not in circumcision but in uncircumcision

ריא ראות המיילה נתן לו לחותם צדקה האמונה אשר
היתה-לו וזהו עירל להיות לאב לכל-אשר באמינו וهم
ערלים למען תחשב הצדקה אף-לهم:

11. w'oth hamilah nitan lo l'chotham tsid'qath ha'emunah 'asher hay'thah-lo

w'hu' `arel lih'yoth l'ab l'kal-`asher ya'amino

w'hem `arelim l'ma`an techasheb hats'daqah 'aph-lahem.

Rom4:11 and he received the sign of circumcision, a seal of the righteousness of the faith which he was uncircumcised, for him to be the father of all those who believe through uncircumcision, for righteousness to be credited to them also,

<11> καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῦ [τὴν] δικαιοσύνην,

11 καὶ σῆμεῖον ελαβεν περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως
and a sign he received of circumcision a seal of the righteousness of his faith
τῆς ἐν τῇ ακροβυστίᾳ, εἰς τοι εἶναι αὐτὸν πάτερα παντὸν τὸν πιστευόντον
while in uncircumcision, for him to be a father of all the ones believing
δι' ακροβυστίας, εἰς τοι λογισθῆναι [καὶ] αὐτοῖς [τέν] δικαιοσύνην,
through uncircumcision. For to be accounted also to them the righteousness,

יב וְלֹהִוָת לְאָב גַם-לִמּוֹדִים אֶקְדָלָא לְאַשְר אֵינָם אֶלְאָ גַמּוֹלִים
כִי אֲסִם-גַם-הַלְכִים בַעֲקֹבָת חָאָמוֹנָה שְׁחִירָה-לֹז
לְאָבְרָהָם אָבִינוּ בְעַדְנוּ עַרְלָל:

**12. w'lih'yoth l'ab gam-lamulim 'a'k-lo' la'asher 'eynam 'ela' nimolim
ki 'im-gam-hol'kim b'^iq'both ha'emunah shehay'thah-lo l'Ab'rahah 'abinu
b`odenu `qrel.**

Rom4:12 and to be the father of circumcision but also not only to those who are of the circumcision, but who also walk in the steps of the faith that is of our father Abraham while he was uncircumcised.

<12> καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἔχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

12 kai patera peritomēs tois ouk ek peritomēs monon
and a father of circumcision to the ones not of circumcision only
alla kai tois stoichousin tois ichnesin tēs
but also to the ones keeping in step with the steps of the while
en akrobystiā pisteōs tou patros hēmōn Abraam.
in uncircumcision faith of our father Abraham.

עֲלֵי יְהִידִים תֹּרֶה חִתָּה הַבְּטָחָה לְאַבְרָהָם
או לִזְרָעָו לְהִיּוֹת יְרֵשׁ הָעוֹלָם כִּי אִם־עֲלֵי יְהִידִים צְדָקָתָה חָמִינָה:

13. ki lo' `al-y'dey Thorah hay'thah hahab'tachah l'Ab'raham
'o l'zar`o lih'yoth yoresh ha`olam ki 'im-`al-y'dey tsid'qath ha'emunah.

Rom4:13 For the promise to Abraham or to his descendants that he should be the heir of the world was not through the Law, but through the righteousness of faith.

<13> Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ,
τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

13 Ou gar dia nomou hē epaggelia tō Abraam ē tō spermati autou,
For not through Law was the promise to Abraham or to his seed,
to klēronomon auton einai kosmou, alla dia dikaiosynēs pisteōs.
that heir he should be of the world, but through a righteousness of faith.

רְדָכְבָּטְחָה בְּטַלָּה:
רְדָכְבָּטְחָה בְּגִינִּית תּוֹרָה חָמִינָה תְּהִיחָה לְרִיק
כִּי אֶלְיוֹ חִתָּה חִרְשָׁה לְבִנֵּי תּוֹרָה חָמִינָה תְּהִיחָה לְרִיק
עֲלֵי יְהִידִים תֹּרֶה חִתָּה כִּי אֶלְיוֹ חִתָּה חִרְשָׁה לְבִנֵּי תּוֹרָה

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

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

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

14 ei gar hoī ek nomou klēronomoi, kekenōtai hē pistis
For if the are of Law heirs, has been made void faith
kai katērgētai hē epaggelia;
and has been nullified the promise;

וְהַבְּטָחָה בְּטַלָּה:
וְהַבְּטָחָה בְּגִינִּית תּוֹרָה חָמִינָה תְּהִיחָה לְרִיק
כִּי אֶלְיוֹ חִתָּה חִרְשָׁה לְבִנֵּי תּוֹרָה חָמִינָה תְּהִיחָה לְרִיק
עֲלֵי יְהִידִים תֹּרֶה חִתָּה כִּי אֶלְיוֹ חִתָּה חִרְשָׁה לְבִנֵּי תּוֹרָה

טו יְצַנֵּן אֲשֶׁר הַתּוֹרָה מִבְיאָה קָטָף כִּי בְּאַין תּוֹרָה אֵין עֲבָרָה:

15. ya`an `asher haTorah m`bi'ah qatseph ki b'eyn Torah 'eyn `aberaḥ.

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

<15> ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐδὲ οὐκ ἔστιν νόμος οὐδὲ παράβασις.

15 ho gar nomos orgēn katergazetai

for the Law works wrath

hou de ouk estin nomos oude parabasis.

but where there is not a Law, neither is there transgression.

טז עַל־כֵּן מְאֹמִינָה לְמַעַן תְּהִיחָה לְפִרְחָסָד בְּעַבְורָה
אֲשֶׁר הַפּוֹן הַהְבִּטָּה לְכָל הַזְּרֻעָה לֹא לְבָנִי הַתּוֹרָה לְבָהָם
כִּי־גַם לְבָנִי אָמֹנוֹת אֲבָרָהָם אֲשֶׁר הוּא אָב לְכָלֵנוּ:

16. `al-ken me'eminah 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'kulunu.

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

<16> διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν
παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,
ὅς ἔστιν πατὴρ πάντων ἡμῶν,

16 dia tutto ek pisteōs, hina kata charin, eis to einai bebaian

It is therefore of faith, that according to grace it may be, for to be sure

tēn epaggelian panti tō spermati, ou tō ek tou nomou monon

the promise to all the seed, not to the seed of the Law only

alla kai tō ek pisteōs Abraam, hos estin patēr pantōn hēmōn,

but also to the seed of the faith of Abraham, who is father of us all,

יז בְּקַתּוּב כִּי אָב־הַמּוֹן גּוֹיִם נְתִיאִךְ וְהִוא הָאמִינָה כִּי נְגַד פְּנֵינוּ
אלְהִים הַמְּחִיל אֶת־הַמְּתִים וְהַקּוֹרֵא לְמַה־שָׁלַל־הָרִיחָה כְּמוֹ הַזֹּה:

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

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

<17> καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἔθνων τέθεικά σε, κατέναντι οὐ ἐπίστευσεν θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

17 kathōs gegraptai hoti Patera pollōn ethnōn tetheika se,
as it has been written, a father of many nations I have appointed you,
katenanti hou episteusen theou tou zōopoiountos tous nekrouς
before whom he believed Elohim the one making alive the dead ones
kai kalountos ta mē onta hōs onta;
and calling the things not being as being;

יְהִי־בְּאַפָּס תְּקֻנָה הָאָמִן בְּתֹקַנָה לְמַעַן
אֲשֶׁר יְהִי לְאָב הַמּוֹן גּוֹיִם כְּמוֹ שְׁגָגָאָמֵר פֶּה יְהִי זָרָעָךְ:

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'eah.

Rom4:18 Besides hope against hope he believed, for the sake that he should become a father of many nations, according to what was said, "So shall your seed be."

<18> ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἔθνων κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου,

18 hos par' elpida ep' elpidi episteusen eis to genesthai auton patera
who beyond hope on hope believed that he should become a father
pollōn ethnōn kata to eirēmenon, Houtōs estai to sperma sou,
of many nations according to the thing having been spoken, so shall be your seed,

יְהִי־וּלְאָרֶפֶת אָמִינָתוֹ בְּהַתְּבוֹנָנוֹ אֶל־בָּשָׂרוֹ אֲשֶׁר חִנָּה כִּפְתָּה
בְּהִיוֹתָו כְּבָנָם אֶת־שָׁנָה וְאֶל־רְחֵם שָׁרָה אֲשֶׁר בְּלָהָ:

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

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

<19> καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ῆδη] νενεκρωμένον, ἐκατονταετῆς που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μῆτρας Σάρρας.

19 kai mē asthenēsas tē pistei katenoēsen to heautou sōma [ēdē]
and not having weakened in faith he considered his own body already
nenekrōmenon, hekatontaetēs pou hyparchōn,
having been dead, one hundred years old about being,
kai tēn nekrōsin tēs mētras Sarras;
and the deadness of the womb of Sarah;

וְאֶת־בְּלָהָ ۲۰

**כ וְלֹא-חָלַק לְבּוֹ בְּהִבְטָחָת הָאֱלֹהִים כִּמְחַפֵּר אֶמְגַנָּה
כִּי אָמַד-הַתְּחִזִּיק בְּאֶמְוֹנָתוֹ וַיַּתֵּן קְבּוֹד 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,

〈20〉 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ᾽ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ

**20 eis de tēn epaggelian tou theou ou diekrithē tē apistia
but at the promise of the Elohim he did not waver in unbelief,
all' enedynamōthē tē pistei, dous doxan tō theō
but was empowered by faith, giving glory to Elohim**

כִּי וְנֶפֶשׁ יָדַעַת מֵאָדָם כִּי אַתָּה אֲשֶׁר הַבְּטִיחַ גַּם־יכֹל לְעִשּׂוֹת:

Rom 1:21 and his soul know very much that what He had promised He was able.

31. $\mu_1 = \lambda \mu_0$ e $\mu_2 = \lambda^2 \mu_0$ se $\lambda = \sqrt{\frac{1}{\mu_0}}$ e $\mu_1 = \mu_0$

21 kai plāronērēthais bēti ka apēggelētai dynēs estin kai neīsai.

and having been fully persuaded that what he has promised he is able also to do.

כב על-כן גם נחשכה-לו לזכקה: 22 **וְעַזְבָּנָה-בָּעֵד עַל-עֲמֹתָה**

22. **al-ken qam-nech'sh'bah-lo lits'daqqah.**

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

〈22〉 διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

22 **dio** [kai] **elogisthē** autō **eis** **dikajosynēn**.

Wherefore also it was accounted to him for righteousness.

כג וְלֹא־לִמְעָנוּ לְבַד כֶּתֶב הַקְּבָר הַזֶּה שָׁנְחַשֵּׁבָה לוֹ: 23

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

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

〈23〉 Οὐκ ἐγράφη δὲ δι’ αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ

23 Οὐκ εγράφει δὲ δι' αὐτὸν μόνον ὅτι ελογίσθη αὐτὸς

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

כד כי אם גם למשמעותו אשר עתידה להחשב לנו:

המְאֻמְרִים בָּמִי שַׁה עִיר אֶת-יְהוָשָׁע אֲדֹנֵינוּ מִן-הַמּוֹתִים:

24. ki 'im-gam l'ma`anenu 'asher `athidah l'hechasheb lanu hama'aminim b'mi shehe`ir 'eth-Yahushuà 'Adoneynu min-hamethim.

Rom4:24 but for our sake also, to whom it shall be credited,
as those who believe in Him who raised **Oυτόν** our Adon from the dead,

·**24**· ἀλλὰ καὶ δι' ἡμᾶς, οἵς μέλλει λογίζεσθαι,
τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,

24 alla kai di' hēmas, hois mellei logizesthai, tois pisteuousin

but also because of us, to whom it is about to be accounted, to the ones believing
epi ton egeiranta Iēsoun ton kyrion hēmōn ek nekrōn,
on the one having raised Yahushua our Master from the dead ones,

כה אשר נמסר בעבור פשעינו ונעור לעובור צדקה: 25

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

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

〈25〉 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἤγέρθη διὰ τὴν δικαιώσιν ἡμῶν.

25 hos paredothē dia ta paraptōmata hēmōn
 who was given over to death because of our trespasses
kai ēgerthē dia tēn dikaiōsin hēmōn.
 and was raised because of our justification.

Chapter 5

א לֹכֶן אַחֲרֵי נִצְדָּקָנוּ בְּאַמְוּנָה שְׁלֹום לְנוּ
בְּ עִם־הָאֱלֹהִים בְּאֶדְנֵינוּ יְהוָשָׁע הַמְשִׁירִים:

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

Rom5:1 Therefore, after we were justified in faith, we have peace with the Elohim through our Adon (Master) Ow^{תְּהִלָּה} the Mashiach,

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

1 Dikaiōthentes oun ek pisteōs eirēnēn echomen pros ton theon

**Having been justified therefore by faith peace we have toward the Elohim
dia tou kyriou hēmōn Iēsou Christou
through our Master Yeshua the Anointed One.**

2. **የዕለቱ ተከራክር እና የሚከተሉት ስምዎች ነው**

**ב אֲשֶׁר בְּיָדו מִצְאָנוּ בְּאָמִינה גַּם־מִבּוֹא הַחֶסֶד הַזֶּה
אֲשֶׁר אָנָּחָנוּ עַמְּדִים בּוֹ וַנְתַהַלֵּל בַּתְּקוּנָת כְּבוֹד הָאֱלֹהִים:**

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

〈2〉 δι' οὐ καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾧ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

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

**גֹּוֹלְאָד-עֹז אֶלְאָ שִׁגְתְּחַלֵּל בְּצִרּוֹת מִפְנֵי שִׁקְדָּעָנוּ
סִידְהַצְּרָה מִבְיאָה לִידֵי סְבָלְנוֹת:**

**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;

ἢ οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλύψεσιν,
εἰδότες ὅτι ἡ θλύψις ὑπομονὴν κατεργάζεται,

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

ד וְסִבְלָנוֹת לִידֵי עַמִּידָה בְּנֵסִיוֹן
וְעַמִּידָה בְּנֵסִיוֹן לִידֵי תְּקֻנוֹ:

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

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

〈4〉 ή δὲ ύπομονὴ δοκιμήν, ή δὲ δοκιμὴ ἐλπίδα.

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

۴۷۳۶۴ × ۵۹۴ = ۲۲۹۹۶۹ ۳۹۱۲۴۹ = ۲۷۰۷۹۸ ۴۶ + ۴۷۳ = ۳۷۹۴۵ ۵
: ۲۲۹۶ ۷×۶۴۹ ۲۷۰۷۹۸ ۴۶۷-۶۰

ה וְתַקּוֹנָה הִיא לֹא תִּבְרִישׁ כִּי חַיְצָקָה בְּלֶבֶנּוּ אֶחֱבָת אֱלֹהִים
עַל־יְדֵי רֹוח קָדוֹשׁ הַגְּתָן לָנוּ:

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

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

<5> ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἀγίου τοῦ δοθέντος ἡμῖν.

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

And hope does not put to shame, because the love of Elohim has been poured out en tais kardiais hēmōn dia pneumatos hagiou tou dothentos hēmin.

in our hearts through the Holy Spirit having been given to us.

6 עַל־יְדֵי רֹוח קָדוֹשׁ מֵת בְּעֵת בְּעֵת בְּעֵת
וְכִי חַמְשִׁים בְּעַזְבָּנִי חֲלָשִׁים מֵת בְּעֵת בְּעֵת בְּעֵת:

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

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

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

6 eti gar Christos ontōn hēmōn asthenōn eti

For the Anointed One when we were still weak,

kata kairon hyper asebōn apethanen.

in due time on behalf of unholy ones died.

7 אֶלְאֶל אֶלְאֶל אֶלְאֶל אֶלְאֶל אֶלְאֶל אֶלְאֶל
לֹא בְמִדְרָחָ יָמִית אִישׁ בְעֵד חֲצִידִיק
אֶבֶל אֶפְשָׁר שִׁיחָאָהוּ לְבוֹ לְמוֹת בְעֵד חֲטוּבָה:

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.

<7> μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

7 molis gar hyper dikaiou tis apothaneitai;

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

hyper gar tou agathou tacha tis kai tolma apothanein;

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

8 אֶלְאֶל אֶלְאֶל אֶלְאֶל אֶלְאֶל אֶלְאֶל
חַוְבָּזָאת הַזְּדִיעָה אֶלְהִים אֶת־אֶחֱבָתוּ אֶלְינוּ

אָשֶׁר מִשֵּׁיחַ מֵת בְּעַדְנוּ וְאַנְחָנוּ עָזֶר חֲפֹאָרִים:

8. ubazo'th hodi`a ha'Elohim 'eth-'ahabatho 'eleynu
'asher Mashiyyach 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, Mashiyyach died for us.

אָגָא συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός,
ὅτι ἔπι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπέρ ἡμῶν ἀπέθανεν.

8 synistēsin de tēn heautou agapēn eis hēmas ho theos,
demonstrates but His own love to us the Elohim,
hoti eti hamartolōn ontōn hēmōn Christos hyper hēmōn apethanen.
that still sinners being we the Anointed One on behalf of us died.

וְעַתָּה אָשֶׁר נִצְדָּקָנוּ בְּדָמוֹ עַל אֶחָת כְּפָה וּכְפָה
טַבְנָשׁוּ בְּמִן-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.

אָגָא πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα
δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

9 pollō oun mallon dikaiōthentes nyn en tō haimati autou sōthēsometha
By much then rather having been justified now in His blood we shall be saved
di' autou apo tēs orgēs.
through Him from the wrath.

וְעַתָּה כִּי הָרְצָינוּ לְאֱלֹהִים בְּמוֹת בְּנוּ בְּחִוָּתָנוּ אִיבִּים אָפָּ
כִּי-גָנוֹשׁ עַתָּה בְּחִיוּ אָחָרִי אָשֶׁר הָרְצָינוּ:

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.

אָגָא εὶ γὰρ ἔχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ οἰοῦ αὐτοῦ,
πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

10 ei gar echthroi ontos katellagēmen tō theō dia tou thanatou tou huiou autou,
pollō mallon kataallagentes sōthēsometha en tē zōē autou;
by much rather having been reconciled we shall be saved in His life.

אֲלֹהִים עַל־יָד־ךְ לְמִשְׁיחָה אֲנָחָנוּ בְּאֱלֹהִים עַל־יָד־ךְ
רַא וְלֹא־עַזְבֵּנָה אֶלָּא שְׁמַתְהַלְלִים אֲנָחָנוּ בְּאֱלֹהִים עַל־יָד־ךְ
אֲדָנֵינוּ יְהוָשֻׁעַ הַמְּשִׁיחָה אֲשֶׁר בָּו עַתָּה הַרְחִיזָה לְנָה הַרְצָוִים:

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) Oωχַיְהָ the Mashiyach, in whom we now have the desire.

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

11 ou monon de, alla kai kauchōmenoi en tō theō
Not only so and, but also boasting in Elohim
dia tou kyriou hēmōn Iēsou Christou
through our Master Yahushua the Anointed One
di' hou nyn tēn katallagēn elabomen.
through whom now the reconciliation we received.

וְלֹא־עַזְבֵּנָה אֶלָּא שְׁמַתְהַלְלִים אֲנָחָנוּ בְּאֱלֹהִים עַל־יָד־ךְ
וְהַמִּות בַּעֲקָב הַחֲטָאת וְכֵן עַבְרַת הַמִּות עַל־כָּל־בָּנֵי אָדָם מִפְנֵי
אֲשֶׁר כָּלָם חֲטָאתָנוּ:
יב לך כִּי אָדָם אֶחָד בָּא הַחֲטָאת לְעוֹלָם

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

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

<12> Διὰ τοῦτο ὥσπερ δι’ ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθεν
καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν,
ἐφ' ὃ πάντες ἦμαρτον.

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

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

וְלֹא־עַזְבֵּנָה אֶלָּא שְׁמַתְהַלְלִים אֲנָחָנוּ בְּאֱלֹהִים עַל־יָד־ךְ
וְהַמִּות בַּעֲקָב הַחֲטָאת וְכֵן עַבְרַת הַמִּות עַל־כָּל־בָּנֵי אָדָם מִפְנֵי
לְפָנֵי מַתָּן תּוֹרָה כִּי בָּרְךָ הָיָה חֲטָאת בְּעוֹלָם אֶלָּא שְׁלָא

רִיחַשְׁבָּה חַטָּא בְּאַין תֹּרֶה:

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

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

〈13〉 ἄχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ,
ἀμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὅντος νόμου,

13 achri gar nomou hamartia ēn en kosmō,
For until Law sin was in the world,
hamartia de ouk ellogeitai mē ontos nomou,
but sin is not accounted when there is not a Law,

**יד אֵפֶר עַל-פִּי כֵּן מְשֻׁלָּה הַמֹּת מִאָדָם עַד-מֵשָׁה גַּם
עַל-אוֹתָם שֶׁלֹּא חִטָּאוּ כִּפְשָׁעוֹ שֶׁלֹּא אָדָם הַרְאָשׁוֹן
אֲשֶׁר בְּדִמוֹתוֹ הִיא הַעֲתִיד לְבוֹא:**

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

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

«14» ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἄδαμ μέχρι Μωϋσέως
καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὅμοιώματι τῆς παραβάσεως Ἄδαμ
ὅς ἔστιν τύπος τοῦ μέλλοντος.

14 **alla ebasileusen** ho thanatos apo Adam mechri Mōuseōs
but regined death from Adam until Moses
kai epi tous mē hamartēsantas epi tō homoiōmati
even over the ones not having sinned on in the likeness
tēs parabaseōs Adam hos estin typos tou mellontos.
of the transgression of Adam who is a type of the one coming.

טו אָבֶל לֹא כִּפְשַׁע הַמְּתָנָה כִּי הָגָה בִּפְשֻׁע הַאָחָד מִתוֹ הַרְבִּים
אֲף כִּי־חִסֵּד אֱלֹהִים וּמְתָנָתוֹ רַבָּה לִרְבִּים בִּחִסֵּד
הָאָדָם הַאָחָד יְהִוֶּשֶׁع הַמְשִׁיחָה:

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 Yahushuā 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, Oωχַיְהָ the Mashiyach.

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

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

But not as the trespass, so also the gift;

ei gar tō tou henos paraptōmati hoi polloi apethanon,

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

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

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

Iēsou Christou eis tous pollous eperisseusen.

Yahushua the Anointed One to the many abounded.

16 וְאֵין הַמִּתְנָה כִּדְבָּר שְׁחִיתָה עַל־יְהִי אֶחָד שְׁחַטָּא
כִּי הָזִין בְּאֶחָד לְחַיֵּב וּמִתְנַת הַחֲסֵד הִיא
לְזֹכּוֹת מִפְשָׁעִים רַבִּים:

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

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

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

16 kai ouch hōs di' henos hamartēsantos to dōrēma;

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

to men gar krima ex henos eis katakrima,

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

to de charisma ek pollōn paraptōmatōn eis dikaiōma.

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

17 וְאֵין בְּפִשְׁעָה הָאֶחָד מֶלֶךְ הַמֹּות עַל־יְהִי הָאֶחָד אַף
כִּי מִקְבֵּלי שְׁפָעָת הַחֲסֵד וּמִתְנַת הַצְּדָקָה יְמַלֵּכִי בְּחַיִם
עַל־יְהִי הָאֶחָד יְהִוְשָׁעַ הַמְּשִׁיחָה:

17. ki 'im-b'phesha` ha'echad mala'k hamaweth `al-y'dey ha'echad 'aph
ki-m'qab'ley shiph`ath hachesed umat'nath hats'daqah yim'l'ku
bachayim `al-y'dey ha'echad 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, ~~owning~~ the Mashiach.

〈17〉 εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσεύαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.

17 ei gar tō̄ toū henos̄ paraptō̄mati ho thanatos̄ ebasileusen dia toū henos̄,
For if by the of the one man trespass death reigned through the one man,
pollō̄ mallon hoi tēn perisseian tēs charitos
by much rather the ones the abundance of the grace
kai tēs dōreas tēs dikaiosynēs lambanontes en zōē̄ basileusousin
and of the gift of righteousness receiving in life shall reign
dia toū henos̄ Iēsoū Christoū.
through the One man Yahushua the Anointed One.

**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.

¶**18** Ἀρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν Ζωῆς.

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

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

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

«19» ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλὸν κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δύκαιοι

κατασταθήσονται οἱ πολλοί.

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

וְאַתָּה תֹּרֶה נִכְנָסָה לְמַעַן יְרֵבָה הַפְּשָׁעָה
וְבָאָשֵׁר רָבָה הַחֲטָאת עַדְלֵיו חַדְשָׁדָה:

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,

<20> νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα·
οὐδὲ ἐπλεόνασεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,

20 nomos de pareisēlthen, hina pleonasē to paraptōma;
But the Law entered that should increase the trespass;
hou de epleonasen hē hamartia, hypereperisseusen hē charis,
but where increased sin, more increased grace,

כִּי מַעַן יְמֻלָּךְ הַחֶסֶד עַל־יְהִי הַצְּדָקָה לְחַיִּים עַזְלָם בִּיהִשְׁעָה
הַמָּשִׁיחַ אֲדִינָנוּ בָּאָשֵׁר מַלְכָה הַחֲטָאת עַד־הַפָּה:

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

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

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

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

Chapter 6

וְאַמְ-כֵּן מַה-נָּמָר הַנָּעַמְדָּה בְּחַטָּאת לְמַעַן יְרֵבָה הַחֶסֶד:
1. 'im-ken mah-no'mar hana`amod bachel' l'ma`an yir'beh hechased.

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

<6:1> Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

1 Ti oun eroumen? epimenōmen tē hamartiā, hina hē charis pleonasē?

What then shall we say? Should we continue in sin, that grace may increase?

בְּחִלִּילָה לֹנוּ כִּי מַתָּנוּ לְחַטָּא וְאֵיךְ נוֹסִיף לֶחֶזֶק בָּזָה:
2. chalilah lanu ki math'nu lachet' w'ey'k nosiph lich'yoth bo.

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

<2> μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἀμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

2 mē genito. hoitines apethanomen tē hamartiā, pōs eti zēsomen en autē?

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

כִּי כָּלָנוּ הַנִּטְבְּלִים לְמִשְׁרִיחַ יְהוָשָׁעַ לְמוֹתוֹ נִטְבְּלָנוּ:
3. 'o ha'eyn'kem yod`im ki kulanu hanit'balim
laMashiyach Yahushuā l'motho nit'bal'nu.

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

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

3 ē agnoeite hoti, hosoi ebaptisthēmen

Or are you ignorant that as many as were baptized

eis Christon Iēsoun, eis ton thanaton autou ebaptisthēmen?

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

דְּלֹכְנוּ גַּקְבָּרָנוּ עַמּוֹ בְּטֻבִּילָה לְמֹות לְמֹעֵן נִתְהַלֵּךְ בְּחִים
מְחֻדְשִׁים כַּאֲשֶׁר הַמִּשְׁרִיחַ גַּעַור מִן-הַמְּתִים עַל-יְהִי כְּבָוד הָאָב:
4. laken niq'bar'nu `imo bat'bilah lamaweth l'ma`an nith'hale'k b'chayim
m'chudashim ka'asher haMashiyach ne'or min-hamethim `al-y'dey k'bod ha'Ab.

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

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

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

Therefore we were buried with Him through the baptism into death, that
 hôsper ēgerthē Christos ek nekrōn
 just as was raised the Anointed One from dead ones
 dia tēs doxēs tou patros, houtōs kai hēmeis en kainotēti zōēs peripatēsōmen.
 through the glory of the Father, so also we in newness of life may walk.

5 עַכְשִׁיבָנָא בְּעֵבֶר לְעֵבֶר כְּבָנָה כְּבָנָה
 כְּבָנָה כְּבָנָה כְּבָנָה כְּבָנָה כְּבָנָה כְּבָנָה
 כִּי אָמַדְנָה בְּקָנוּ בְּדִמְיוֹן מוֹתָו
 אֲכָז דְּבוּקִים נְחִיה גַּסְדָּלְתְּחִיתָו:

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

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

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

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

6 וְאַשְׁר יְדֻעַים אֱנָחָנוּ כִּי־גַּטְלֵב עָמֹד הָאָדָם הַיּוֹשֵׁן אֲשֶׁר בָּנָה
 לְמַעַן יַאֲבֹד גּוֹפֵה חַחְטָא וְלֹא נְחִיה עוֹד עַבְדִים לְחַטָּאתָא:

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

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

<6> τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη,
 ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἀμαρτίᾳ·

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

7 עַכְשִׁיבָנָה כְּבָנָה כְּבָנָה כְּבָנָה כְּבָנָה
 כִּי חַמְתָּה נְקָה מִן־חַחְטָא:

7. ki hameth niqah min-hachet'.

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

<7> ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἀμαρτίας.

7 ho gar apothanōn dedikaiōtai apo tēs hamartias.

for the one having died has been justified from sin.

ח וְהִנֵּה אָמַרְתֶּנוּ עַמּוֹ הַמְשִׁיחַ נָא מִן כִּי־גָמַד־נָחִיתָ עַמּוֹ: 8 צְבָאָקָר־לְעָזָב ۰ לְקָרְבָּאָקָר עַל־לְעָזָב עַל־לְעָזָב ۰ לְעָזָב:

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

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

〈8〉 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,

8 ei de apethanomen syn Christō, pisteuomen hoti kai syzēsomen autō,

But if we died with the Anointed One, we believe that also we shall live with Him,

ט בְּאָשֶׁר יַדְעָנוּ בַּי הַמְשִׁיחַ אֶחָרָי אֲשֶׁר גַּעַור מִן-הַמְתִיר
לֹא יָמִית עַוֵּד וְלֹא יַשְׁלַט-בָּו עַזְדַּה הַמְתוֹת:

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

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

«**9** εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει.

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

כִּי אָשֵׁר מַת מַת לְחִטָּא פָּעָם אֶחָד וְאָשֵׁר חַי חַי הוּא לְאֱלֹהִים:

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

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

¶ 10 ο γὰρ ἀπέθανεν, τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ· ο δὲ ζῆ, ζῆ τῷ θεῷ

gar apethanen, tē hamartiā apethanen ephapax; ho de zē, zē tō theō.

**יא וְכֹן גָּמַד אֲתֶם הָרִי בְעִינֵיכֶם כִּמְתִים לְחַטָּא
וְחַיִם לְאָלָהִים בְמִשְׁרֵח יְהִישׁ אַדְנִינוּ:**

11. w'ken gam-'atēm heyu b'eyneykem k'methim lachet' w'chayim l'Elohim baMashiach Yahushuà 'Adoneynu.

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

¶**11** οὗτως καὶ ὑμεῖς λογίζεσθε ἐαυτοὺς [εἶναι] νεκροὺς μὲν τῇ ἀμαρτίᾳ

ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

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

יב אַמְ-כֵן אֲפֹא אֶל-הַשְׁלָט הַחֲטָאת בְּגֻפְכֶם
אֲשֶׁר יָמָת לְהַטּוֹת לִבְכֶם אַחֲרֵי תְּאַוְתֵיכוּ:

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

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

<12> Μὴ οὖν βασιλευέτω ἡ ἀμαρτία ἐν τῷ θυητῷ ὑμῶν σώματι
εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,

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

יג וְאֶל-תִּתְהִנּוּ אֶת-אֲבָרִיכֶם לְהִזְמִין לְכָלִיל עַזְלֵל
תְּנוּ עַצְמָכֶם לְאֶלְהִים כְּחִים מִעַם הַמְתִים
וְאֲבָרִיכֶם לְכָלִיל צְדָקָה לְאֶלְהִים:

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.

<13> μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἀμαρτίᾳ, ἀλλὰ παραστήσατε
ἔαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.

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

וְאֶל-תִּתְהִנּוּ אֶת-אֲבָרִיכֶם לְהִזְמִין לְכָלִיל עַזְלֵל
בְּאֶלְהִים כְּחִים מִעַם הַמְתִים וְאֲבָרִיכֶם לְכָלִיל צְדָקָה לְאֶלְהִים:

יד כי הַחֲטֹא לֹא יִשְׁתַּרְבֵּר עוֹד עֲלֵיכֶם

מִפְנֵי שָׂאיְנֶכֶם תַּחַת הַתּוֹרָה כִּי אַסְ-פְּתַחְתָּ הַחֲסָד:

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

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

<14> ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἔστε ὑπὸ νόμου ἀλλὰ ὑπὸ χάριν.

14 hamartia gar hymōn ou kyrieusei; ou gar este hypo nomon alla hypo charin.

For sin you shall not lord it over; not for you are under Law but under grace.

טו וְעַתָּה הַגְּנַחְטָא מִפְנֵי שָׂאיְן אַנְחָנוּ תַּחַת הַתּוֹרָה
כִּי אַסְ-פְּתַחְתָּ הַחֲסָד חָלִילָה:

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!

<15> Τί οὖν; ἀμαρτήσωμεν, ὅτι οὐκ ἔσμεν ὑπὸ νόμου ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο.

15 Ti oun? hamartēsōmen, hoti ouk esmen hypo nomon alla hypo charin?

What then? May we sin, because we are not under Law but under grace?

mē genoito.

May it never be.

טו וְעַתָּה יְדַעְתֶּם כִּי אָשָׁר תַּתְנוּ נַפְשָׁכֶם לוֹ לְהִזְמִין עֲבָדִיו
לְסֹיר לִמְשֻׁמְעָתוֹ עֲבָדִים אַתֶּם לוֹ לְשִׁמְעַ בְּקוֹלוֹ:

טו וְעַתָּה יְדַעְתֶּם כִּי אָשָׁר תַּתְנוּ נַפְשָׁכֶם לוֹ לְהִזְמִין עֲבָדִיו
לְסֹיר לִמְשֻׁמְעָתוֹ עֲבָדִים אַתֶּם לוֹ לְשִׁמְעַ בְּקוֹלוֹ:

טו וְעַתָּה יְדַעְתֶּם כִּי אָשָׁר תַּתְנוּ נַפְשָׁכֶם לוֹ לְהִזְמִין עֲבָדִיו
לְסֹיר לִמְשֻׁמְעָתוֹ עֲבָדִים אַתֶּם לוֹ לְשִׁמְעַ בְּקוֹלוֹ:

16. halo' y'da`tem ki 'asher tit'nu naph'sh'kem lo lih'yoth `abadayu lasur

I'mish'ma`to `abirim 'atēm lo lish'mo`a b'qolo 'im-lachet' 'eley-maweth

'im-lamish'ma`ath 'eley-ts'daqah.

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

<16> οὐκ οἴδατε ὅτι ὁ παριστάνετε ἐαυτοὺς δούλους εἰς ὑπακοήν,
δοῦλοι ἔστε ὁ ὑπακούετε, ἥτοι ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

16 ouk oidate hoti hō paristanete heautous doulous eis hypakoēn,

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

His servant you are whom you obey, whether of sin resulting in death

ē hypakoēs eis dikaiosynēn?

or obedience resulting in righteousness?

יז אָבָל תֹודַת לְאֱלֹהִים כִּי־הִיְתֶם עֲבָדֵי הַחֲטָא
 וְאַחֲר שְׁמֻעַתְם בְּכָל־לִבְכֶם לְצֹורַת הַלְקָח אֲשֶר חַנְקָתְם בָה:
 17. 'ab'al todoth l'Elohim ki-heyithem 'ab'dey hachet'
 w'achar sh'ma 'tem b'kal-l'bab'kem l'tsurath haleqach 'asher chunak'tem bah.

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

<17> χάρις δὲ τῷ θεῷ ὅτι ἡτε δοῦλοι τῆς ἀμαρτίας
ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,
17 charis de tō theō hoti ēte douloi tēs hamartias hypēkousate de

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

18. **רֵיחַ שְׁחָרָתֶם מִידֵי הַחֲטֹא לְכָן הַשְׁתַעֲבָדָתֶם לְצִדְקָה:**
18. shucharar'tem midey hachet' laken hish'ta`bad'tem lats'daqah.

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

•**18** έλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.

18 eleutherōthentes de apo tēs hamartias edoulōthēte tē dikaiosynē.

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

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'harshi'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.

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

19 anthrōpinon legō dia tēn astheneian tēs sarkos hymōn.

Humanly I speak because of the weakness of your flesh.

hōsper gar parestēsate ta melē hymōn doula tē akatharsiā
For just as you presented your members servants to impurity
kai tē anomia eis tēn anomian, houtōs nyn parastēsate ta melē hymōn
and to lawlessness resulting in lawlessness so now present your members
doula tē dikaiosynē eis hagiasmon.
servants to righteousness resulting in sanctification.

עַבְדָּוֹתִים עֲבָדֵי הַחֶטֶט חֶפְשִׁים הַרְיִתִם מִן־הַצְדָּקָה 20

כִּירְבָּעָת הַיּוֹתָכֶם עֲבָדֵי הַחֶטֶט חֶפְשִׁים הַרְיִתִם מִן־הַצְדָּקָה:
20. ki-b`eth heyoth'kem `ab'dey hachet' chaph'shim heyithem min-hats'daqah.

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

<20> ὅτε γάρ δοῦλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

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

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

אַשְׁר עַתָּה תִּבְשֹׂו מֵהֶם כִּי אֶחָרִיתָם הַמְּרוּתָה: 21
כִּא וּמָה אִפּוֹא חֶפְרֵי שְׁחִיתָה לְכָם אֶז מִן־הַמְּעֻשִׁים

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.

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

21 tina oun karpon eichete tote? eph' hois nyn epaischynesthe,
Therefore what fruit had you then? Over which things now you are ashamed,
to gar telos ekeinōn thanatos.
for the result of those things is death.

כִּבְּ אָכֵן עַתָּה בְּהִיּוֹתֶכֶם מִשְׁחָרָרִים מִדֵּי הַחֶטֶט וּמִשְׁעָבָדִים
לְאֱלֹהִים יְשַׁלֵּחַ לְכָם פְּרִזְבָּתָה וּאֶחָרִיתָה חַיִּים עַזְלָם: 22

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.

<22> νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας δουλωθέντες δὲ τῷ θεῷ
ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

22 nyni de eleutherōthentes apo tēs hamartias doulōthentes de tō theō

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

עֲבֹרְתָּם כִּי־שָׁכַר הַחֲטֹאת הוּא הַמֹּת וְמִתְנַת חֶסֶד אֱלֹהִים הִיא
כִּי חַזְלָמִים בְּמִשְׁרֵךְ רְחוּשָׁע אֲדִינָנוּ:

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

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

<23> τὰ γὰρ ὄψώντα τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴν αἰώνιος
ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

23 ta gar opsōnia tēs hamartias thanatos, to de charisma tou theou zōē aiōnios
For the wages of sin is death, but the free gift of Elohim is life eternal
en Christō Iēsou tō kyriō hēmōn.
in the Anointed One Yahushua our Master.

Chapter 7

בְּנֵיכֶם קְבֻרָה קְבֻרָה עַבְדָּה עַבְדָּה קְבֻרָה קְבֻרָה Rom7:1
אֲאוֹ הַלְאָ יַדְעַתֶּם אֶחָדָי כִּי לִידְעֵי הַתּוֹרָה אָנִי
מְרַבֵּר כִּי הַתּוֹרָה תְּשִׁלַּט עַל־הָאָדָם כָּל־רַمְיִי חִירָוּ:

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

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

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

1 Ē agnoeite, adelphoi, ginōskousin gar nomon lalō,

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

בְּנֵיכֶם קְבֻרָה קְבֻרָה קְבֻרָה עַבְדָּה עַבְדָּה עַבְדָּה עַבְדָּה 2
קְבֻרָה קְבֻרָה קְבֻרָה קְבֻרָה

ב כי אֲשֶׁת אִישׁ מִן הַתּוֹרָה זְקִינָה לְבָעֵלָה בְּחַיָּיו
וּבָמוֹת בָּעֵלָה פֶּטְוִרָה הִיא מִדִּין בָּעֵלָה:

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

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

**<2> ἢ γὰρ ὅπανδρος γυνὴ τῷ ζωντι ἀνδρὶ δέδεται νόμῳ·
ἔὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατέργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.**

2 hē gar hypandros gynē tō zōnti andri dedetai nomō;

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

בְּעֵלָה נִאָפָת יְקָרָא
לְה וּבָמוֹת בָּעֵלָה חֲפֵשָׁת הִיא מִנְ-הַתּוֹרָה
וְאַרְגָּנָה נִאָפָת בְּהִיוֹתָה לְאִישׁ אַחֲרָה:

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

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

**<3> ἂρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλίσ χρηματίσει ἔὰν γένηται ἀνδρὶ ἐτέρῳ·
ἔὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἔστιν ἀπὸ τοῦ νόμου,
τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ.**

3 ara oum zōntos tou andros moichalis chrēmatisei

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

בְּגֻוִית הַמְשִׁיחָה לְהִיּוֹת לְאַחֲרָה
מִן-הַמְתִים לְמַעַן נַעֲשֵׂה-כְּפָרִי לְאֱלֹהִים:

4. w'ken 'achay gam-'atēm 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 Mashiach, to become to another one, to Him who was raised from the dead, so that we should bear fruit to Elohim.

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

4 hōste, adelphoi mou, kai hymēis ethana tōthēte tō nomō
So that, my brothers, also you were put to death to the Law
dia tou sōmatos tou Christou, eis to genesthai hymas heterō,
through the body of the Anointed One, for to be joined you to a different one,
tō ek nekrōn egerthenti,
to the one from dead ones having been raised,
hina karpophorēsōmen tō theō.
that we may bear fruit to Elohim.

יְהוָה אֱלֹהִים כָּל־עַמּוֹד עַל־יְהִי הַתּוֹרָה כִּי בָּעֵת הַיּוֹתָנוּ בְּבָשָׂר תְּשִׁיקֹת הַחֲטָאים אֲשֶׁר הַתְּעוּבָרָה עַל־יְהִי הַתּוֹרָה הִיוֹ פְּעֻלוֹת בְּאָבָרִינוּ לְעֹשֹׂת פְּרִי לְמוֹתָה:

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.

<5> ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἦμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.

5 hote gar ēmen en tē sarki, ta pathēmata tōn hamartion ta
For when we were in the flesh, the passions of sins
dia tou nomou enērgeito en tois melesin hēmōn, eis to karpophorēsai tō thanatō;
through the Law were working in our members, so as to bear fruit to death;

מִן־הַתּוֹרָה עַתָּה פְּטוּרִים אֲנַחֲנוּ כִּי מִתְנִינִי לְאַשֶּׁר חִיָּנוּ זְקִיּוּם לוֹ לְמַעַן נִעְבָּד מַעַתָּה לְפִי חֲדוֹשׁ חֶרְוִח וְלֹא לְפִי־יְשֵׁן הַכְּתָב:

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

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

«**6** νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντες ἐν ᾧ κατειχόμεθα,
ῶστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

6 nyni de katērgēthēmen apo tou nomou apothanontes

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

en hō kateichometha, hōste douleuein hēmas en kainotēti pneumatos

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

kai ou palaiotēti grammatos.

and not in oldness of letter.

ו אָמַר־בֶּן־עֲזֹר בְּשִׁירָה כָּל־עַמּוֹד בְּבָנָיו וְאַתָּה
יַדְעֵתִי אֶת־הַחֶטֶט אֲבָל־בְּלֹתִי הַתּוֹרָה כִּי לֹא־הִי
יָדַע חַמְפּוֹד לְוִילִי אָמְרָה חַתּוֹרָה לֹא תְחַמֵּד:

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

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

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

〈7〉 Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο·

ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνων εἴ μὴ διὰ νόμου·
τὴν τε γάρ ἐπιθυμίαν οὐκ ἥδειν εἴ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις.

7 Ti oun eroumen? ho nomos hamartia? mē genito;

What then shall we say? Is the Law sin? May it never be.

alla tēn hamartian ouk egnōn ei mē dia nomou;

But sin I did not know except through Law;

tēn te gar epithymian ouk ἔδειν ei mē ho nomos elegen, Ouκ epithymēseis.

for also lust I was not knowing except the Law was saying, Not you shall lust.

ח וְהַחֲטָא מֵצָא לוֹ סֶבֶת בְּמִצְוָה לְעֹזֶר בְּקָרְבֵי כָּל-חַמּוֹד
כ כִּי מִכְלֻעָּדִי הַתּוֹרָה הַחֲטָא מַתְּ הוֹיא:

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

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

〈8〉 ἀφορμὴν δὲ λαβοῦσσα ἡ ἀμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γάρ νόμου ἀμαρτία νεκρά.

8 aphormēn de labousa hē hamartia dia tēs entolēs kateirgasato en emoti

**Opportunity but having taken sin through the commandment produced in me
pasan epithymian; chōris gar nomou hamartia nekra.
every kind of lust; for without Law sin is dead.**

וְכַשְׁבָּאָה הַמְצֻוֹה וַיַּחֲיֵי הַחֶטְאָה:
טוֹאָגִי הָיִיתִי חַי מַלְפְּגָנִים בֶּלֶא תֹּרֶה
בְּעָשָׂתָךְ צְדָקָה לְעָמָקָה כְּלָבָד
טזא כְּלָבָד אֶת־לְבָדָבָד כְּלָבָד כְּלָבָד 9

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

Rom 7:9 I was alive in formerly without the Law, but when the commandment came, sin lived.

〈9〉 ἐγὼ δὲ ἔλων χωρὶς νόμου ποτέ, ἐλθούστης δὲ τῆς ἐντολῆς ή ἀμαρτίᾳ ἀνέλησεν,

9 egō de ezōn chōris nomou pote,

And I was living without Law once.

elthousēs de tēs entolēs hē hamartia anezēsen.

having come but the commandment sin revived.

וְאֵנֶר מִתְּרַדָּד וְנִמְצָא שְׁחַמְצָה אֲשֶׁר נָהָנָה לְחַיִם הִיתָה לֵי לְפֹתָה:

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

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

•**10** έγὼ δὲ ἀπέθανον καὶ εύρεθη μοι ἡ ἐντολὴ ἡ εἰς ζωήν, αὕτη εἰς θάνατον.

10 **egō** de apethanon kaj **heurethē** moi hē entolē hē **eis zōēn**.

and I died, and it was discovered by me that the commandment for life

hautē eis thanaton:

this was for death.

ריא כיר-מציא החטא סבה במצוה להתעוזת אתי וימיתני על-ידיה:

11. ki-matsa' hatchet' sibah barmits'wah l'hath'othi othi way'mitheni `al-yadah.

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

«11» ή γάρ ἀμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἔξηπάτησέν με καὶ δι᾽ αὐτῆς ἀπέκτεινεν.

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

יב וְבָכַן הַתּוֹרָה הִיא קְדוּשָׁה וְהַמְצֻוָּה קְדוּשָׁה וַיְשַׁרֵּה וַיְטוּבֵה:

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

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

〈12〉 ὥστε ὁ μὲν νόμος ἄγιος καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή.

12 hōste ho men nomos hagios kai hē entolē hagia kai dikαια kai agathē.

So the Law is holy and the commandment holy and just and good.

የሸጋ ቁጥር ፫/፭ የፌዴራል አሁን የ-ቅጥር የተዘጋጀ ተሸግ 13
የተዘጋጀው የሸጋ የተዘጋጀ-ነት አሁን የፌዴራል ቁጥር የቀኑው
የበተዘጋጀ የሸጋ-፭ የፌዴራል ቁጥር

יג הִכְרֵת הַטּוֹבָה הִיְתָה־לִי לְמוֹת חֲלִילָה אֶלָּא הַחֲטָא כֶּדִי

שִׁירָאָה הַחְטָא בְּהַבְּרִיאָה לֵי הַפְּרוֹת מִן־הַטוֹּבָה כִּדְיַי שִׁיחְיָה

הַחֲטֹא לְחַטָּאת יִתְרָה עַל־יְדֵי הַמָּצָרָה:

13. haki hatobah hay'thah-li lamaweth chalilah 'ela' hachet'

k'dey sheyera'eh hachet' bahabi'o li hamaweth min-hatobah

k'dey shevih'veh hatchet' lachata'gh v'therah `al-y'dey hamits'wah.

Rom7:13 Then, has that which is good become death to me? Let it not be!

But the sin, so that sin might be manifest, was working death in me through what is good.

so that sin through the commandment might become exceedingly sinful.

¶**13** Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἀμαρτία,
ἴνα φανῇ ἀμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον,
ἴνα γένηται καθ' ὑπερβολὴν ἀμαρτωλὸς ἡ ἀμαρτία διὰ τῆς ἐντολῆς.

13 Το ουν agathon emoi egeneto thanatos? mē genito: alla hē hamartia.

Then the good to me became death? May it never be. But sin,

hipa phanē hamartia, dia tou agathou moi katergazomenē thanaton.

that it may be shown as sin, through the good to me working death

hīna genētai kath' hyperbolēn hamartōlos hē hamartia dia tēs entolēs

that might become exceedingly sinful sin through the commandment.

14 עַל יְהוָה תִּתְּחַנֵּן כִּי כֵן יְהוָה יְהוָה תִּתְּחַנֵּן כִּי כֵן יְהוָה יְהוָה

וּמְהֻרְבָּן בַּיִדְכָּהַמְּנָא:

14. bi' uč' im 'anach'nu shehg̚ Torch wucchnith wa'ani basar w'ni'm'bar b'uad' hachet'

Rom 7:14 For we know that the Law is spiritual, but I am of flesh, sold through the sin

14. οἱ διαιτοῦντες τὸ ὄπιον καὶ νέοντες προσευματικός ἐστιν.

14 οὐαμέν γαρ ὅτι οὐ νομός πνευματικός εὐτίν,
ἐπεὶ δὲ σάρκανέος σὺν ταπεινών ἔνος γένος τὴν ἀναστίγων

14 εἰδανον γὰρ ἡτι ἡ πόμη πνευματικὸς ἐστιν.

For we know that the Law spiritual is

egō de sarkinos eimi pepramenos hypo tēn hamartian.
but I am carnal having been sold under sin.

טו כי אֲתָּא-אָשֵׁר אָנָי פְּעַל לֹא יִדְעַתְּךָ כִּי אִינְכֶּן עָשָׂה אֶת-אָשֵׁר-אָנָי רְצָח בָּו כִּי אָמַ-אָשֵׁר שָׁנָאָתִי אָתָּה אָנָי עָשָׂה:

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

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

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

¶ 15 οὐ γάρ κατεργάζομαι οὐ γινώσκω·
οὐ γὰρ οὐ θέλω τοῦτο πράσσω. ἀλλ᾽ οὐ μισῶ τοῦτο ποιῶ.

15 ho gar katergazomaj ou ginōskō:

For what work I do not know:

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

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

**טו זיבעשותי את אָשֵׁר לְאַדְנִיתִי חֲנִינִי מָדָה
כִּי הַתּוֹרָה טוֹבָה הִיא:**

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

Rom 7:16 And when I do what I do not want, behold, I admit that the Law is good.

〈16〉 εἴ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

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

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

יז רעתקה לא-אני עוד הפעיל אותו כי אם-החטא השכן בקרבי: 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.

ς<17> γινὴ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸν ἀλλὰ οὐκοῦσα ἐν ἑιρὴν ἀμαρτίᾳ.

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

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

18. **ki yada`'ti 'asher-bi bib'sari lo' yish'kon tob**

ki rotseh 'ani la`asoth hatob w'lo' 'em'tsa'.

Rom7:18 For I know that in me, that is in my flesh, dwells no good.

Because I wanted to do what is good and I would not find.

<18> οἶδα γὰρ ὅτι οὐκ οἴκει ἐν ἐμοί, τοῦτο ἔστιν ἐν τῇ σαρκὶ μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ·

18 oida gar hoti ouk oikei en emoi, tout' estin en tē sarki mou, agathon;

For I know that not dwells in me, that is in my flesh, anything good;

to gar thelein parakeitai moi, to de katergazesthai to kalon ou;

for to will is present with me, but to work the good is not.

וְעַתָּה כִּי עֲשֵׂה חֶטְבָּן אֲשֶׁר־אָנִי רָצָח כִּי אִם־חֶרְבָּן
אֲשֶׁר אִמְגָנִי רָצָח אֹתוֹ אָנִי עֲשֵׂה:

19. ki 'eyneni `oseh hatob 'asher-'ani rotseh ki 'im-hara'

'asher 'eyneni rotseh 'otho 'ani `oseh.

Rom7:19 For I do not do the good which I desire,

but the evil that I do not want it, that I do.

<19> οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω.

19 ou gar ho thelō poiō agathon,

For I do not do the I want to do good,

alla ho ou thelō kakon touto prassō.

but what I do not want to do this evil I practice.

כַּוּם אֶת־אָשֶׁר לְאַ-רְצִיחִי אָנִי עֲשֵׂה לֹא־עוֹד אָנִי חֶפְעָל
כִּי אִם־הַחְטָא הַשְּׁכֵן בְּקָרְבֵּי:

20. w'im 'eth-'asher lo'-ratsithi 'ani `oseh lo'-`od 'ani hapo`el

ki 'im-hachet' hashoken b'qir'bi.

Rom7:20 And if I do that I do not want, it is no longer I who work,

but the sin dwelling within me.

<20> εἰ δὲ ὁ οὐ θέλω [ἔγω] τοῦτο ποιῶ,

οὐκέτι ἔγω κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκουμενα ἐν ἐμοὶ ἀμαρτία.

20 ei de ho ou thelō [egō] touto poiō,

But if what I do not want I this do,

ouketi egō katergazomai auto alla hē oikousa en emoi hamartia.

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

וְבָכֵן מֵצָא־אָנִי בַּי זוּ הַחַק אָנֹכִי רָצָח לְעֵשׂות חֶטְבָּן
כִּי וְבָכֵן מֵצָא־אָנִי בַּי זוּ הַחַק אָנֹכִי רָצָח לְעֵשׂות חֶטְבָּן

וְדַבָּקֵ בְּיִ הָרָעֶ:

21. ub'ken motse'-‘ani bi zeh hachoq ‘anoki rotseh la`asoth hatob w'dabaq-bi hara`.

Rom7:21 I find then the law, this, when I want to do good, that evil is present with me.

〈21〉 Εύρισκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν,
ὅτι ἐμοὶ τὸ κακὸν παράκειται·

21 Heuriskō ara ton nomon, tō theloni emoji poiein to kalon,
I find then the law, the one wanting to me to do the good,
hoti emoji to kakon parakeitai;
that to me the evil is present.

כב כי לפִי האָדָם הַפְנִימִי חַפְצָתִי בְתּוֹרַת אֱלֹהִים:

22. ki l'phi ha'adam hap'nimi chaphats'ti b'Thorath 'Elohim.

Rom7:22 For I delight in the Law of Elohim according to the inner man,

〈22〉 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

22 συνέδομαι γαρ τῷ νόμῷ του θεοῦ κατὰ τὸν εἰσόνθρωπον,

For I delight in the Law of Elohim with respect to the inner man,

23 **כג אָבֶל רָאָה-אָנִי בְּאָבָרִי חַק אַחֲרֵ הַלִּיחָם לְחַק-שְׁכָלִי וַיֹּוֹלִיכְנִי שְׁבִי לְתֹורַת הַחֶטְאָ אֲשֶׁר בְּאָבָרִי:**

23. 'abəl ro'eh-‘ani b'ebaray choq 'acher halchem l'chaq-sik'li w'yolikeni sh'bī l'thorath hachet' 'asher b'ebaray.

Rom7:23 but I see a different law in the members, waging war against the law of my mind and bringing me a prisoner of the law of sin which is in my members.

•**23** βλέπω δὲ ἔτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατεύμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἀμαρτίας τῷ ὅντι ἐν τοῖς μέλεσίν μου.

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

24 **כִּדְאוֹעַ-לֵי** הָאָדָם הָעֲנֵי מֵרַצְיָלֶנִי מְגֻפֶּת הַמְּוֹתָה הַזָּה:

24. 'oy-li ha'adam he`ani mi yatsileni miguph hamaweth hazeh.

Rom7:24 Woe to me the man who shall save me from the body of this death?

〈24〉 ταλαιίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

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

miserable I am man; who shall rescue me from the body of this death?

: ԿԱՐԵՎՈՒԹՅՈՒՆ ԽԵՂՎԱԿԱՐ ՕՎԿԵԿԵԴ ԿԵՎՈՒՄ-ՀԿ ՅԱՎԱԿ 25

כה אברכה את-האלֹהִים בירוחם המשיח אֶרְצֵינוּ:

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

Rom7:25 I shall bless the Elohim through our SAVIOR the Mashiach our Adon (Master)!

〈25〉 χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

25 charis de tῷ θεῷ dia Iēsou Christou tou kyriou hēmōn.

But thanks to the Elohim through Yahushua the Anointed One our Master.

**כו יְבָכֵן בְּשֶׁכְלִי הַגְּנִי עֲבָד לְתוֹרַת הָאֱלֹהִים וַיַּבְשֵׂרִי
אָנָי עֲבָד לְתוֹרַת הַחֲטֹאת:**

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

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

ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἀμαρτίας.
ara ouν autos egō tῷ men noi douleuō nomō theou

**So then I myself with the on one hand mind serve the Law of the Elohim
tē de sarki nomō hamartias.
with the on the other flesh the Law of sin.**

Chapter 8

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

אַלְכָנְךָ עַתָּה אֵין-אֲשֶׁר בָּאֱלֹה אֲשֶׁר הֵם בִּמְשִׁיחָה יְהוָשָׁע (הַמְתַחְלִיכִים שֶׁלֹּא כְּבָשָׂר אֶלָּא לִפְיֵי חֶרְיוֹתָה):

1. `al-ken `atah 'eyn-'ash'mah ba'eleh 'asher hem baMashiyach Yahushuà (hamith'hal'kim shel' kabasar 'ela' I'phi haRuach).

Rom8:1 There is, then, now no condemnation for those in which they are in the Mashiyach ὡν^{τε} Χριστός, who do not walk after the flesh, but according to the Spirit.

〈8:1〉 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

1 Ouden ara nyn katakrīma tois en Christō Iēsou;

No then there is now condemnation to the ones in the Anointed One Yahushua.

בְּכִי תֹּרֶת רֹוח חַחִים אֲשֶׁר בְּמַשִּׁיחָ יְהוָשָׁע הַזֶּרֶא

אָתִי לְחַפֵשִׁי מִתּוֹרָת הַחֲטֹאת וְהַמֹּות:

2. ki Thorath Ruach hachayim 'asher baMashiyach Yahushuà hotsi'ah 'othi lachaph'shi miTorath hachet' w'hamaweth.

Rom8:2 For the Law of the Spirit of life which in the Mashiach Ὅω^{וּ} has released me to free from the Law of sin and of death.

<2> ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου.

2 ho gar nomos tou pneumatatos tēs zōēs en Christō Iēsou ēleutherōsen me
For the law of the Spirit of life in the Anointed One Yahushua freed me
apo tou nomou tēs hamartias kai tou thanatou.
from the law of sin and of death.

כִּי מַה־שֶּׁלֶת יְכֹלָה הַתּוֹרָה לְעֹשָׂת מִפְנֵי שְׁגָדְלָה בְּחַת עַל־יְהִי הַבָּשָׂר אֶתְּזֶה עֲשָׂה הָאֱלֹהִים בְּשֶׁלֶת אֶת־בְּנוֹ בְּדִימֵוֹן בָּשָׂר הַחֲטֹאת וּבְעֵד הַחֲטֹאת וַיַּרְשֵׁעַ אֶת־הַחֲטֹאת בַּבָּשָׂר:

3. ki mah-shel' 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,

<3> τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡ στήνει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκὶ,

3 to gar adynaton tou nomou en hō ēsthenei dia tēs sarkos,

For what was impossible for the law to do, in that it was weakened by the flesh,
ho theos ton heautou huion pempas en homoiōmati sarkos hamartias
the Elohim did his own son by having sent in the likeness of flesh of sin,
kai peri hamartias katekrinen tēn hamartian en tē sarki,
and concerning sin he condemned sin in the flesh,

דְּכָרִי שְׁתָקִים צְדָקָת הַתּוֹרָה בְּנוֹ הַהֲלָכִים לְאַ-כְּדָרֶךְ הַבָּשָׂר כִּי אִם־לְפִי חֶרְיוֹת:

4. k'dey shet'quyam tsid'qath haTorah banu
hahol'kim lo'-k'dere'k habasar ki 'im-l'phi haRuach.

Rom8:4 so that the righteousness of the Law should be fulfilled in us who do not walk in the way of the flesh but according to the Spirit.

<4> ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν
τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.

4 hina to dikaiōma tou nomou plērōthē en hēmin
that the righteous requirements of the law may be fulfilled in us
tois mē kata sarka peripatousin alla kata pneuma.
the ones not according to flesh walking but according to Spirit.

5 עַתָּה כִּי הַבָּשָׂר יְהִגֵּוּ בְּדָבָרִי הַבָּשָׂר וּבְנִי חֶרֶב בְּדָבָרִי חֶרֶב:
ה כי בני הבשר יהנו בדברי הבשר ובני חרבם בדברי חרבם:
5. ki b'ney habasar yeh'gu b'dib'rey habasar ub'ney haRuach b'dib'rey haRuach.

Rom8:5 For the sons of the flesh shall speak according to the words of the flesh,
but the sons of the Spirit according to the words of the Spirit.

<5> οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,
οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

5 hoī gar kata sarka ontes ta tēs sarkos phronousin,
For the ones according to flesh being the things of the flesh think about,
hoī de kata pneuma ta tou pneumatos.
but the ones according to Spirit the things of the Spirit.

6 עַתָּה כִּי הַבָּשָׂר יְהִי לְמוֹת וְלִבְנֵי חֶרֶב יְהִי לְחַיִּים
רַקִּידְמַחְשְׁבַת הַבָּשָׂר הִיא חֶמְטָה
וַמַּחְשְׁבַת חֶרֶב הִיא חַיִּים וְהַשְּׁלוּם:

6. ki-machashebeth habasar hi' hamaweth
umachashebeth haRuach hi' hachayim w'hashalom.

Rom8:6 For the mind of the flesh is death,
and the mind of the Spirit is life and peace,

<6> τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος,
τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη.

6 to gar phronēma tēs sarkos thanatos,
For the mind of belonging to the flesh is death,
to de phronēma tou pneumatos zōē kai eirēnē;
but the mind of belonging to the Spirit is life and peace.

7 עַתָּה כִּי הַבָּשָׂר בְּקָשָׂת אֱלֹהִים הִיא בְּאַשְׁר לֹא
מִפְנִי שְׁמַחְשְׁבַת הַבָּשָׂר בְּקָשָׂת אֱלֹהִים הִיא בְּאַשְׁר לֹא
תְּשַׁתְּעַבֵּד לְתוֹרַת אֱלֹהִים וְאַף לֹא תַּוְكַּל:

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,

<7> διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν,
τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται.

7 dioti to phronēma tēs sarkos echthra eis theon,
Because the mind of belonging to the flesh is enmity against Elohim,
tō gar nomō tou theou ouch hypotassetai, oude gar dynatai;
and to the law of the Elohim it is not subject, for neither can't be.

כָּל־אֲשֶׁר בָּבָשָׂר לֹא יָכַל לְהִזְמִין לְאֱלֹהִים:
8. kal-'asher babasar 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.

<8> οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

8 hoi de en sarki onties theō aresai ou dynantai.
And the ones in the flesh being Elohim to please not are able.

טַוְאָתָם אֵינֶכֶם בָּבָשָׂר כִּי אַمְ-בָּרוּחַ אַמְ-אָמֵן רֹוח הָאֱלֹהִים
שֶׁכְן בְּקָרְבָּכֶם כִּי מִשְׁאַרְון-בּוֹ רֹוח הַמְּשִׁיחַ הַוָּא אֵינֶנוּ שְׁלֹו:

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.

<9> ύμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οὔκει ἐν ὑμῖν.
εὶ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστιν αὐτοῦ.

9 hymeis de ouk este en sarki alla en pneumati,
But you are not in the flesh but in Spirit,
eiper pneuma theou oikei en hymin.
since the Spirit of the Elohim dwells in you
ei de tis pneuma Christou ouk echei, houtos ouk estin autou.
but if anyone the Spirit of the Anointed One does not have, this one is not of Him.

וְאַמְ-הַמְּשִׁיחַ בְּקָרְבָּכֶם הַגּוֹף מֵת בְּגַלְלַ הַחֲטָאת
10. w'im-haMashiyach b'qir'b'kem haguph meth big'lal hachet'

w'haruach chayim big'lal hats'daqah.

Rom8:10 If the Mashiyach is within you, the body is dead on account of sin,
but the Spirit is alive on account of righteousness.

<10> εὶ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν

διὰ ἀμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνης.

10 ei de Christos en hymin, to men sōma nekron

And if the Anointed One is in you, the on one hand body is dead dia hamartian to de pneuma zōē dia dikaiosynēn.

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

יא **וְאִם-רִישָׁפֵן** בְּקַרְבֵּיכֶם רֹיחָו שֶׁל הַמִּעֵד אֶת-יְהוָשָׁע
יב כִּי-בְּעֵדָה עֲזָבָה כְּלֵלָה וְעַל-כָּלָלָה כְּלֵלָה
יג כִּי-בְּעֵדָה עֲזָבָה כְּלֵלָה וְעַל-כָּלָלָה כְּלֵלָה
טו כִּי-בְּעֵדָה עֲזָבָה כְּלֵלָה וְעַל-כָּלָלָה כְּלֵלָה

**מן-המתקנים הקיימים אַתְ-המְשִׁיחָ מִן-המְתִים הוּא גָם
את-גּוֹיּוֹתֵיכֶם הַמְתֻהָות יְחִי עַל-יְהִי רִיחֹוֹ הַשְׁכָן בְקָרְבָכֶם:**

11. w'im-yish'kon b'qir'b'kem Rucho shel hame`ir 'eth-Yahushuà min-hamethim
hame`ir 'eth-haMashiach 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 **Owq̄yā** from the dead dwells within you, He who raised the Mashiach **Owq̄yā** from the dead shall also give life to your mortal bodies through His Spirit who dwells within you.

«11» εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οὐκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

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

יב **לֹכֶן** אֲחֵי חַיְבִים אָנֹחָנוּ לֹא לְבָשֶׂר לְחַיּוֹת לִפְנֵי הַבָּשָׂר:

12. İkinci "Aday" adaylığını 10. tabasır ile 9. tabasır'ın 1. tabasır'ı.

Romans 14:12 So then, brothers, we are debtors, not to the flesh to live according to the flesh.

¹² Ήρα οὖν, αδελφοί, ὅφειλέται ἔσμεν οὐ τῇ σαρκὶ τοῦ κατὰ σα

houn, adelphoi, opheiletai esmen ou tē sarki tou kata sarka zēn,

So then, brothers, as we are not to the flesh according to flesh to live.

የተለያዩ ቀን የዚህ ዓይነት አገልግሎት ስምምነት መረጃ

የኢትዮጵያ የወጪ ተስፋይ ነው እና የሚከተሉት የወጪ ተስፋይ ነው

**גַּבְּרִי אָמֵן-תְּחִיּוֹ לְפִי הַבָּשָׂר מוֹת תְּמַתּוֹן
וְאָמֵן-עַל-יְהִי חֶרוּךְ פָּמִיתָו אֲתִ-מְעַלְלֵי הַבָּשָׂר חַיָּה תְּחִיּוֹ**

B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny N.

Rom8:13 for if you are living according to the flesh, you are going to die; and if by the Spirit you are put to death the deeds of the body, you shall live.

¶13 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν·
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

13 ei gar kata sarka zēte, mellete apothnēskein;
For if according to flesh you live, you are destined to die;
ei de pneumatikas praxeis tou sōmatos thanatoue, zēseste.
but if by the Spirit the practices of the body you put to death, you shall live.

יד כיד-כל אֲשֶׁר רוח אֱלֹהִים יַנְחָגֶם בְּנֵי אֱלֹהִים הַמָּה:

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

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

•**14** ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.

14 hosoi gar pneumati theou agontai, houtoi huioi theou eisin.

For as many as by the Spirit of the Elohim are led, these sons of the Elohim are.

רוח משפט בניים אשר בו קראים אנחנו אבא אבינו:

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

ki 'im-a'gib'al'tem ruach mish'pat banim 'asher bo aor'im 'anach'nu 'Aba' 'Abinu.

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

«15» οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον
ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ὦ κράζομεν, Αββα ὁ πατήρ.

15 ou gar elabete pneuma douleias palin eis phobon

For not you received a spirit of bondage again to fear

alla elabete pneuma huiothesias en hō krazomen, Abba ho patēr.

but you received a Spirit of sonship in by which we cry, Abba Father.

16 וְהַרְיוֹת הַחֹזֶק מֵעִיד בָּרוּךְנוּ כִּירְבָּנִי אֱלֹהִים אֲנָחָנוּ:

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

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

¶**16** αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

16 auto to pneuma symmartyrei tō pneumati hēmōn hoti esmen tekna theou.

itself the Spirit witnesses with our Spirit that we are children of the Elohim.

17 וְעַתָּה כִּי־בְּשָׂרֶב וְלֹא־בְּמִלְחָמָה תַּחֲזִק־עַמְּךָ וְעַמְּךָ תַּחֲזִק בְּעַמְּךָ וְעַמְּךָ תַּחֲזִק בְּעַמְּךָ

יז ואמ-בניהם אֲנַחְנוּ גָּמ-יְרִשִׁים נְהִיא יְרִשִׁי נְחַלָּת אֱלֹהִים
וחברי המשיח בירשה אמ-נתעננה אותו למען גם-אותו נכבר:

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 Mashiach of the inheritance, if we suffer with Him so that we may also be glorified with Him.

«17» εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

17 ei de tekna, kai klēronomoi; klēronomoi men theou,
And if children, also heirs; heirs on one hand of Elohim,
sygklēronomoi de Christou, eiper sympaschomen
co-heirs on the other of the Anointed One, if indeed we suffer with Him
hina kai syndoxasthōmen.
that also we may be glorified with him.

**ר' חי אמר אני שענפוני הזמן הזה אינם שוכלים בצד
הכבד הבא להגלוות עליינו:**

18. ki 'omer 'ani she`inuyey haz'man hazeh 'eynam sh'qulim k'neged hakabod hqba' l'higaloth `aleynu.

Rom8:18 For I have said that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed to us.

•**18** Λογίζομαι γὰρ ὅτι οὐκ ἔξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

18 Logizomai gar hoti ouk axia ta pathēmata tou nyn kairou
For I reckon that are not worthy the sufferings of the present time
pros tēn mellousan doxan apokalyphthēnai eis hēmas.
to be compared with the coming glory to be revealed to us.

19. **רִטְכֵי הַבָּרִיאָה תַּעֲרֹג וְתִצְפָּה לְמֹעֵד אֲשֶׁר יִתְגַּלֵּי בְּנֵי חָאָלָהִים:** *ki hab'ri'ah ta`arog uth'tsapeh lamo`ed 'asher yith'galu b'nei ha'Elahim.*

Rom8:19 For the earnest expectation of the creation waits for the appointed time that the sons of the Elohim shall be revealed.

•**19** ή γάρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδένεται.

19 **hē** gar apokaradokia tēs ktiseōs tēn apokaluuin
For the anxious expectation of the creation the unveiling
tōn huiōn tou theou apekdechetai.
of the sons of the Elohim is eagerly expecting.

כ כי אם למן המכנייע אתה ולא באין תקוה:
כ ביד נכנעה הבריאה להבל לא מרצוניה

**20. ki-nik'n'ah hab'ri'ah lahebel lo' mer'tsonah
ki 'im-'ma`an hamak'ni`a 'othah w'lo' b'eyn tiq'wah.**

Rom8:20 For the creation was subjected to vanity, not from willingness, but because of Him who subjected it, not in the absence of hope,

〈20〉 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη,
οὐχ ἐκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι

20 tē̄ gar mataiotēti hē ktisis hypetagē,
For to vanity the creation was subjected,
ouch hekousa alla dia ton hypotaxanta, eph' helpidi
not willingly, but because of the one having subjected it, in hope

**כִּי הַבָּרִיאָה גַּם־הִיא תֵּצֵא מִעֲבָדֹות הַכְּלִיוֹן אֶל־חִרּוֹת
כְּבָוד בְּנֵי הָאֱלֹהִים:**

**21. ki hab'ri'ah gam-hi' thetse' me`ab'duth hakilayon
'el-cheruth k'bod b'nev ha'Elahim.**

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.

•**21** οὐτὶ καὶ αὕτῃ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

21 hoti kai autē hē ktisis eleutherōthēsetai apo tēs douleias tēs phthoras
that even itself the creation shall be freed from the slavery of corruption
eis tēn eleutherian tēs doxēs tōn teknon tou theou.
into the freedom of the glory of the children of the Elohim.

כב כי יַדְעָנוּ אֲשֶׁר הַבְּרִיאָה בְּלָה תָּנַח וְתַחַיל עַד-הַגָּהָה:

22. ki yada`nu 'asher hab'ri'ah kulah te'anach w'thachil `ad-henah.

Rom8:22 For we know that the whole creation groans and travails the pain together until now.

〈22〉 οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

22 oidamen gar hoti pasa hē ktisis systemazei
For we know that all the creation groans together
kai synōdinei achri tou nyn;
and travails in pain together until now;

כִּי־וְלֹא־עַד אֶלָּא שְׁגָם־אֲנָחָנוּ אָפֵּן עַל פִּי שִׁישָׁלֶנּוּ בְּפִוּרִי
הָרָוָח גָּאנָח בְּנֶפֶשָׁנוּ וּנְחָפָח לְמִשְׁפָט הַבָּנִים לְפָרוֹת גּוֹיִתָּנוּ:

23. w'lo'-`od 'ela' shegam-'anach'nu 'aph `al pi sheyesh-lanu bikurey haRuach
ne'anach b'naph'shenu un'chakeh l'mish'pat habanim liph'duth g'wiathenu.

Rom8:23 And not only this, but that also we, although according to the mouth
that we have the first fruits of the Spirit, groan within our souls,
waiting eagerly for our adoption as sons, the redemption of our bodies.

<23> οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες,
ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι,
τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

23 ou monon de, alla kai autoi tēn aparchēn tou pneumatos echontes,
not only so and but also ourselves the firstfruits of the Spirit having
hēmeis kai autoi en heautois stenazomen huioteshian apekdechomenoi,
we also ourselves in ourselves groan eagerly expecting sonship,
tēn apolytrōsin tou sōmatos hēmōn.
the redemption of our body.

כִּי־וְשָׁעַנְנוּ בְּתִקְוָה אֶבֶל חַנְרָאָה לְעִינֵינוּ אַרְגָּנָה תִּקְוָה
כִּי אֵיךְ יִנְהַל אִישׁ לְהַבֵּר אֲשֶׁר־הָוֹא רָאָה:

24. ki nosha`-nu batiq'wah 'abal hatiq'wah hanir'ah la`eynayim 'eynenah thiq'wah
ki 'ey'k y'yachel 'ish ladabar 'asher-hu' ro'eh.

Rom8:24 For we have been saved in hope, but hope that is seen by the eyes is not hope;
for how does a man hope for the word which he sees?

<24> τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπὶς·
οὐ γὰρ βλέπει τίς ἐλπίζει;

24 tē gar elpidi esothēmen; elpis de blepomenē ouk estin elpis;
For with this hope we are saved; but hope being seen is not hope;
ho gar blepei tis elpizei?
for what anyone sees why does he hope for it?

כִּי־אֶלָּא אִם־גָּנְקָוָה לְמַה־שְׁלָלָא רְאִינָה בְּחָפָח לֹז וּנוֹחִיל:

25. 'ela' 'im-n'qauueh l'mah-shel' r'inuhu n'chakeh lo w'nochil.

Rom8:25 But if we hope for what we do not see, we wait eagerly for it.

<25> εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα.

25 ei de ho ou blepomen elpizomen, di' hypomonēs apekdechometha.

But if what we do not see we hope for, through patience we eagerly expect it.

כְּרָאֵי אַךְן הָרוֹחַ הִיא מִפְגַּיעַ בְּעָדָנוּ בְּאֶנְחֹות עֲמָקוֹת מִדָּבֶר:
כוּכְן גַּם־הָרוֹחַ תִּמְךָ אֶתְנוּ בְּחַלְשׁוֹתֵינוּ כִּי לֹא יַדְעָנוּ לְהַתְּפִלָּל

26. w'ken gam-haRuach tome'k 'othanu b'chul'shutheynu ki lo' yada`nu l'hith'palel kara'uy 'aken haRuach hu' maph'gi'a ba`adenu ba'anachoth `amuqoth midaber.

Rom8:26 Likewise the Spirit also helps our weakness. For we do not know what to pray as we should, but the Spirit Himself pleads for us with deep groanings we speak.

<26> Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὼ δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις·

26 Hōsautōs de kai to pneuma synantilambanetai tē astheneia hēmōn;
And in like manner also the Spirit joins in to help our weakness;
to gar ti proseuxōmetha katho dei ouk oidamen,
for what we should pray as is necessary we do not know,
alla auto to pneuma hyperentygchanei stenagmois alalētois;
but itself the Spirit intercedes on our behalf with groanings unexpressed;

כְּזַה חִקָּר לְבָבָות יוֹדֵעַ אֶת־מְחַשְׁבוֹת הָרוֹחַ
כִּי כְּרִצּוֹן הָאֱלֹהִים יִפְגַּיעַ בַּעַד חִקְדּוֹשִׁים:

27. w'hachofer 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.

<27> ὁ δὲ ἔραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἀγίων.

27 ho de eraunōn tas kardias oiden ti to phronēma tou pneumatos,
but the One searching the hearts knows what is the mind of the Spirit,
hoti kata theon entygchanei hyper hagiōn.
because according to the Elohim He intercedes on behalf of sanctified ones.

כְּזַה חִנְפָּה יַדְעָנוּ כִּי אֶחָבֵי אֱלֹהִים דָּקְרִירִאים בְּעַצְתּוֹ הַפָּלִיל
יַעֲזֹר לְטוֹב לָהּם:

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

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

<28> οἵδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν,
τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

28 oidamen de hoti tois agapōsin ton theon panta synergei

And we know that to the ones loving the Elohim all things He works together
eis agathon, tois kata prothesin klētois ousin.
for good, to the ones according to His purpose called being.

לְעֵד עַבְדֵי יְהוָה כָּל־עַמּוֹת אֲשֶׁר־יְהוָה בָּרוּךְ הוּא
כָּל־עַמּוֹת אֲשֶׁר־יְהוָה בָּרוּךְ הוּא
כָּל־עַמּוֹת אֲשֶׁר־יְהוָה בָּרוּךְ הוּא
לְצָלָם בָּנָנוּ לְמַעַן יְהוָה הַבָּכֹר בְּתוֹךְ אֶחָdim בְּבִים:

29. ki 'eth 'asher y'da`am miqedem 'otham gam-ya`ad lih'yoth domim l'tselem b'no
I'ma`an yih'yeh hab'kor b'tho'k 'achim rabbim .

Rom8:29 For what He foreknew them, He also predestined to become conformed
to the image of His Son, so that He becomes the firstborn within many brothers.

<29> ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ,
εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

29 hoti hous proegnō, kai proōrisen symmorphous

Because whom He foreknew, also He presdestined to be conformed
tēs eikonos tou huiou autou, eis to einai auton prōtotokon en pollois adelphois;
to the image of His Son for him to be firstborn among many brothers;

וְאֵת אֲשֶׁר־יָعַד מִקְדָּם אֲתֶם גַּם־קָרָא וְאֵת־אֲשֶׁר קָרָא
אֲתֶם גַּם־הַצִּדִּיק וְאֵת אֲשֶׁר הַצִּדִּיק אֲתֶם גַּם פָּאֵר:

30. w'eth 'asher-ya`ad miqedem 'otham gam-qara'
w'eth-'asher qara' 'otham gam-hits'diq w'eth 'asher hits'diq 'otham gam pe'er.

Rom8:30 and whom He predestined, them He also called, and whom He called,
them He also justified. And whom He justified, them He also glorified.

<30> οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν·
καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

30 hous de proōrisen, toutous kai ekalesen; kai hous ekalesen,
and whom He predestined these also He called; and whom He called,
toutous kai edikaiōsen; hous de edikaiōsen, toutous kai edoxasen.
these also He justified; and whom He justified, these also He glorified.

לֹא וְעַתָּה מַה־נְאֹמַר עַל־זֹאת אִם־הָאֱלֹהִים לְנוּ מִירַיְבָאָתָנוּ:

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?

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ δὲ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

31 Ti oum eroumen pros tauta? ei ho theos hyper hēmōn, tis kath' hēmōn?

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

לֹבֶן אֲשֶׁר־עַל־בָּנו שָׁלוֹ לֹא חִסְכֵּי עַל־בָּנו כִּי אִם־נִתְנָנוּ בַּעֲדֵךְ כָּלַנִּי הַלֹּא יְהוָה לְנוּ עַמֹּו אֶת־הַפְּלָל:

32. 'asher-'al-b'no shelo lo' chas

ki 'im-n'thano b`ad kulanu halo' yiten lanu `imo 'eth-habol.

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

32 ὃς γε τοῦ ἴδιου οὐσὶν οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

32 hos ge tou idiou huiou ouk epheisato alla hyper hēmōn pantōn paredōken auton,
Who indeed His own Son did not spare but on behalf of us all gave Him up,

pōs ochi kai syn autō ta panta hēmin charisetai?

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

לֹבֶן מִירָצָה בְּבָחִירִי אֱלֹהִים הַז אֱלֹהִים הוּא הַמְצָהִיק:

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

Rom8:33 Who shall bring a charge against the chosen ones of Elohim?

Elohim is the One who justifies.

33 tis egkalesei kata eklektōn theou?

Who shall bring a charge against chosen ones of Elohim?

theos ho dikaiōn;

Elohim is the One justifying.

לֹבֶן וּמִירָצָה בְּבָחִירִי אֱלֹהִים הַז אֱלֹהִים הוּא הַמְצָהִיק
לֹבֶן וּמִירָצָה בְּבָחִירִי אֱלֹהִים הַז אֱלֹהִים הוּא הַמְצָהִיק
מִעַם הַמְתִים הוּא מִימִן הָאֱלֹהִים וְהוּא יִפְגִּיעַ בְּעַדְנוּ:

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 Ωωֹשְׁיָחֵן who died, and who was raised from the dead, who is at the right hand of the Elohim, who also intercedes for us.

34 tis ho katakrinōn?

לֹחַ וּבְטוּחַ אָגִר שֶׁלֶת הַפּוֹת וְלֹא הַחֲרִים
לֹא מְלָאכִים וְלֹא שְׂרוֹת וְלֹא גִבּוֹרֹת לֹא הַהֲזָה וְלֹא הַעֲתִיד:

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,

〈38〉 πέπεισμαι γάρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

38 pepeismai gar hoti oute thanatos oute zōē oute aggeloi

For I have been persuaded that neither death nor life nor angels
oute archai oute enestōta oute mellonta oute dynameis
nor rulers nor things present nor things coming nor powers

לֹט לֹא הָרֹם וְלֹא הָעֵמֶק וְלֹא כָּלְדָּבְרִיה יָכֹלֹה לְהַפְּרִידֵנִי
מַאֲהַבָּת הָאֱלֹהִים אֲשֶׁר הִיא בְּמִשְׁיחָ יְהוֹשֻׁעַ אֲדֹנֵינוּ:

39. lo' harom w'lo' ha`omeq w'lo' kal-b'riah yuk'lu l'haph'ridenu
me'ahabath ha'Elohim 'asher hi' baMashiyach Yahushua 'Adoneynu.

Rom8:39 nor height, nor depth, nor any other creature, shall be able to separate us
from the love of the Elohim, which is in the Mashiyach **Ow^{אֹנוֹן}** our Adon (Master).

〈39〉 οὔτε ὑψώμα οὔτε βάθος οὔτε τις κτίσις ἔτέρα δυνήσεται ἡμᾶς χωρίσαι
ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

39 oute huyōma oute bathos oute tis ktisis hetera dynesetai hēmas chōrisai
nor height nor depth nor any other creature shall be able us to separate
apo tēs agapēs tou theou tēs en Christō Iēsou tō kyriō hēmōn.
from the love of the Elohim in the Anointed One Yahushua my Master.

Chapter 9

אֶתְתָּמֵת אָנִי מְדַבֵּר בְּמִשְׁיחָ וְלֹא אֲשָׁקֵר
וְדַעַתִּי מַעֲדָה לִי בְּרוּתָה הַקְּדָשָׁה:

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

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

〈9:1〉 Αλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,

συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,

1 Alētheian legō en Christō, ou pseudomai, symmartyrousēs moi

Truth I speak in the Anointed One, I do not lie, witnessing with me

tēs syneidēseōs mou en pneumatī hagiō,

my conscience in the Holy Spirit,

בְּקִידָּגָדָל עַצְבּוֹנִי וְאַיִן-קֵץ לְדָבָרִים לְבִי:

בְּקִידָּגָדָל עַצְבּוֹנִי וְאַיִן-קֵץ לְדָבָרִים 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.

<2> ὅτι λύπη μοί ἔστιν μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου.

2 hoti lypē moi estin megalē kai adialeiptos odynē tē kardiā mou.

that grief to me there is great and unceasing pain in my heart.

גַּפְיָ מִרְיָהָנִן הַיּוֹתֵר אֲנִי לְחֶרֶם מִן-הַמָּשִׁיחַ בְּעֵד אֲחֵי
שָׁאֵר וּבְשָׁרֵב:

גַּפְיָ מִרְיָהָנִן הַיּוֹתֵר אֲנִי לְחֶרֶם מִן-הַמָּשִׁיחַ בְּעֵד אֲחֵי
שָׁאֵר וּבְשָׁרֵב:

3. ki mi-yiten heyothi 'ani l'cherem min-haMashiyach b`ad 'achay sh'eri ub'sari.

Rom9:3 For who shall give that I were accursed from the Mashiyach

for the sake of my brothers, my kinsmen according to the flesh,

<3> ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ
ἕπερ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

3 ēuchomēn gar anathema einai autos egō apo tou Christou

For I was praying a curse to be myself I separated from the Anointed One

hyper tōn adelphōn mou tōn syggenōn mou kata sarka,

on behalf of my brothers my kinsmen according to flesh,

דְּאַשְׁר הֵם בְּנֵי יִשְׂרָאֵל וְלֹהֵם מְשֻׁפֵּט הַבְּנִים וְהַכְּבָד
וְהַבְּרִיתוֹת וְמִתְּנוֹתָה וְהַעֲבֹדָה וְהַהְבִּטָּחוֹת:

דְּאַשְׁר הֵם בְּנֵי יִשְׂרָאֵל וְלֹהֵם מְשֻׁפֵּט הַבְּנִים וְהַכְּבָד
וְהַבְּרִיתוֹת וְמִתְּנוֹתָה וְהַעֲבֹדָה וְהַהְבִּטָּחוֹת:

4. 'asher hem b'ney Yis'ra'El w'lahem mish'pat habanim

w'hakabod w'hab'rithoth umatan haTorah w'ha`abodah w'hahab'tachoth.

Rom9:4 whom they are the sons of Yisra'El and to them belongs the adoption of sons,

and the glory and the covenants and the giving of the Law

and the temple service and the promises,

<4> οἵτινές εἰσιν Ἰσραὴλῖται, ὃν ἡ υἱοθεσία

καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,

4 hoitines eisin Israēlitai, hōn hē huiotthesia kai hē doxa kai hai diathēkai

who are Israelities, of whom the sonship and the glory and the covenants

kai hē nomothesia kai hē latreia kai hai epaggeliai,

of the receiving of the Law and the temple service and the promises,

בָּרוּךְ יְהוָה אֲלֹהֵינוּ מֶלֶךְ עָלָיו כָּל־עַמּוֹת 5
בָּרוּךְ יְהוָה אֲלֹהֵינוּ מֶלֶךְ עָלָיו כָּל־עַמּוֹת
וְלֹא־הָיָה כָּל־עַמּוֹת וְמִמֶּנּוּ יֵצֵא הַמֶּשִׁיחַ לְפִי בָּשֶׂר
אָשֶׁר־הָיָה אֱלֹהִים עַל־הַכְּלָל מִבָּרְךָ לְעוֹלָמִים אָמֵן:

5. w'lahem ha'abot umehem yatsa' haMashiyach l'phi b'saro
'asher-hu' 'Elohim `al-hakol m'bora'k l'olamim 'Amen.

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

<5> ὃν οἱ πατέρες καὶ ἐξ ὃν ὁ Χριστὸς τὸ κατὰ σάρκα,
ὁ ὃν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰώνας, ἀμήν.

5 hōn ho pateres kai ex hōn ho Christos to kata sarka,
of whom the fathers and out of whom the Anointed One according to flesh,
ho on epi pantōn theos eulogētos eis tous aiōnas, amēn.
the one being over all Elohim blessed into the ages, Amen.

וְאֶבֶל לֹא שָׁנַפְלָה בָּרָךְ אֱלֹהִים אֶרְצָה כִּי לֹא־כָל
אָשֶׁר מִיֶּשְׁרָאֵל יִשְׁרָאֵל חֶסֶד: 6

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

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

<6> Οὐχ οἶνον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.
οὐ γάρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ·

6 Ouch hoion de hoti ekpeptoken ho logos tou theou.
Not however that has failed the Word of Elohim
ou gar pantes hoí ex Israél houtoi Israél;
for not all the ones of Israel are Israel;

וְלֹא מִפְנֵי שְׁהָם זָרָע אֶבְרָהָם כָּלָם בָּנִים
כִּי בִּיצָּחָק יִקְרָא לְהֵזְרָע: 7

7. w'lo' mip'ney shehem zera` 'Ab'raham kulam banim
ki b'Yits'chaq yiqa're' l'ak zara`.

Rom9:7 nor are they all sons because that they are Abraham's descendants,
but, In Yitschaq (Issac) your descendants shall be called.

<7> οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ',
'Εν Ἰσαὰκ κληθήσεται σοι σπέρμα.

7 oud' hoti eisin sperma Abraam pantes tekna,
neither because they are seed of Abraham are they all children,
allh, En Isaak klēthēsetai soi sperma.
but, in Isaac shall be called your seed.

עַל־בָּנֵי־אֶחָד מִצְרָיִם כִּי־כֵן אֲלֹהִים
אֲלֹהִים כִּי־כֵן אֲלֹהִים כִּי־כֵן אֲלֹהִים
כְּלֹזֶר לֹא בְּנֵי־הַבָּשָׂר הַמָּה בְּנֵי הָאֱלֹהִים
כִּי אִם־בְּנֵי הַהֲבַטְחָה הֵם חֶפְּחַשְׁבִּים לְזֹרֻעַ:

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.

8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ
ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

8 tout' estin, ou ta tekna tēs sarkos tauta tekna tou theou
This is not the children of the flesh are children of the Elohim
alla ta tekna tēs epaggelias logizetai eis sperma.
but the children of the promise are considered for a seed.

ט כִּי־דָבָר הַהֲבַטְחָה הוּא מַה־שָׁנְאָמֵר לְמוֹעֵד אֲשֶׁר וַיַּשְׁרַח בֶּן:

9. ki-d'bar hahab'tachah hu' mah-shene'emar lamo`ed 'ashub ul'Sarah ben.

Rom9:9 For the Word of promise is what is said, At the time I shall come,
and Sarah shall have a son.

9 τὴν ἐπαγγελίαν γὰρ ὁ λόγος οὗτος,
Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός.

9 epaggelias gar ho logos houtos,
Of promise for the Word this is,
Kata ton kairon touton eleusomai kai estai tē Sarra huios.
according to this time I shall come and there shall be to Sarah a son.

וְלֹא־עַד אֶלָּא שְׁחִיה גַּם־בְּרִבְקָה
וְהִיא קָרָה לְאַחֲרֵי לִיצָּחָק אֲבִינוּ:

10. w'lo'-`od 'ela' shehayah gam-b'Rib'qah w'hi' harah l'echad l'Yits'chaq 'abinu.

Rom9:10 And not only this, but that there was Ribqah also,
when she had conceived by one, our father Yitschaq (Isaac).

10 οὐ μόνον δέ, ἀλλὰ καὶ Ρεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα,
Ίσαὰκ τοῦ πατρὸς ἡμῶν·

10 ou monon de, alla kai Hrebekka ex henos koitēn echousa, Isaak tou patros hēmōn;

Not only so and, but also Rebecca of one man conceiving, Isaac our father;

יא כי בטרם יולדו בניתה ועוד לא-עשה טוב או-רע למן
תקיים עצת האללים כפי בחירותו לא מתוך מעשים
כפי אמ-ברצון הכהן:

**11. ki b'terem yul'du baneyah w'od lo'-`asu tob 'o-ra` l'ma`an taqum
`atsath ha'Elohim k'phi b'chiratho lo' mito'k ma`asim ki 'im-kir'tson haqore'.**

Rom9:11 That before her son were not yet born and had not done anything good or bad, so that the purpose of the Elohim according to His choice would stand, not out of works but as the will of Him who calls,

〈11〉 μήπω γάρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον,
ἴνα ἢ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,

11 **mēpō** gar gennēthentōn mēde praxantōn **ti agathon ē phaulon,**
for not yet having been born nor practicing anything good or bad,
hina hē kat' eklogēn prothesis tou theou menē,
that the according to selection purpose of the Elohim might remain

יב נאמר לה כי-רב יעבד צעריך:

12. ne' emqr lqh ki-rgb vq`qvod tsq`ir.

Rom9:12 it was said to her, The older shall serve the younger.

<12> οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος,
ἔρρεθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι,
12 ouk ex ergōn all' ek tou kalountos,
not of works but of the One calling,
errethē autē hoti Ho meizōn douleusei tō elassoni,
it was said to her, the greater one shall serve the

יג בכְּתִיב ואָהָב אֶת-יַעֲקֹב ואֶת-עֵשֶׂר שָׁנָאתִי:

13. kakathub wa'ohab 'eth-Ya`aqob w'eth-`Esaw sane'thi.

Rom9:13 As it is written, Ya'aqob (Jacob) I have loved, but Esau I have hated.

¶**13** καθὼς γέγραπται, Τὸν Ἰακὼβ ἡγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

13 καθός γεγραπται, Τον Ἰακὼβ ἐγαπῆσα, τὸν δὲ Ἔσαυ ἐμίσησα.

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

יד אמר כן הִנֵּאמֶר שַׁיִשׁ-עֹל בְּאֱלֹהִים חֲלִילָה: 14 **בְּלֹא-עַז מִצְמַחְיוֹ וְלֹא-בְּלֹא-עַז**

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

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

<14> Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο.

14 Ti oun eroumen? mē adikia para tō theō?

What then shall we say? Surely there is not unrighteousness with Elohim?

mē genito;

May it never be.

עֲזַבְתִּי מִשְׁמָה אֶמְרָה וְחִנְמָתִי אֶת־אָשֵׁר אָחָן
וְחִמְתִי אֶת־אָשֵׁר אַרְחָם:

15. ki l'Mosheh 'amar w'chanothi 'eth-'asher 'achon w'richam'ti 'eth-'asher 'arachem.

Rom9:15 For He says to Mosheh, I shall have mercy on whom I have mercy, and I shall have compassion on whom I have compassion.

<15> τῷ Μωϋσεῖ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἔλεω καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

15 tō Mōusei gar legei, Eleēsō hon an eleō

For to Moses he says, I shall have mercy on whomever I have mercy,

kai oiktirēsō hon an oiktirō.

and I shall have compassion on whomever I have compassion.

בְּלֹא־בִּידְךָ אֵין הַדָּבָר לְאַבִּיד הַרְצָחָה
וְלְאַבִּיד הַרְצִין כִּי אַסְמָדְבִּיד הַאֱלֹהִים הַמְּרַחְםִים:

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.

<16> ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

16 ara oun ou tou thelontos oude tou trechontos

So then it is not of the one desiring nor of the one running

alla tou eleōntos theou.

but of the One having mercy, Elohim.

עֲזַבְתִּי מִשְׁמָה אֶמְרָה וְחִנְמָתִי אֶת־פְּרֻעָה בַּעֲבֹור זֹאת הַעֲמַדְתִּיךְ
בַּעֲבֹור הַרְאָתָה אֶת־בְּחִי וְלִמְעֵן סְפִיר שְׁמֵי בְּכָל־הָאָרֶץ:

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

Rom9:17 For the Scripture says to Pharaoh, For this I have raised you for I demonstrate

My power in you, and for the sake of My name be proclaimed in all the earth.

<17> λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

17 legei gar hē graphē tō Pharaō hoti

For says the Scripture to Pharaoh,

Eis auto touto exēgeira se hopōs endeixōmai en soi tēn dynamin mou

For this very thing I raised up you, so that I may demonstrate in you My power
kai hopōs diaggelē to onoma mou en pasē tē gē.

and so as may be declared My name in all the earth.

בָּזֶה שְׁמֵר שִׁיחָפֵץ רַחֲנָנוּ וְמַר שִׁיחָפֵץ יַקְשֵׁחַ לְבוֹן 18
רַחֲנָנוּ בָּזֶה שְׁמֵר שִׁיחָפֵץ רַחֲנָנוּ וְמַר שִׁיחָפֵץ יַקְשֵׁחַ לְבוֹן

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.

<18> ἄρα οὖν ὃν θέλει ἔλεεῖ, ὃν δὲ θέλει σκληρύνει.

18 ara oun hon thelei eleei, hon de thelei sklerynei.

So then on whom He wills He has mercy, and whom He wills He hardens.

רַט וְאָם תֹּאמֶר לְמַה־זֶּה יַפְקִד עָזֹן כִּי נְגֵד רְצוֹנוּ מִי יַתְנִצְבֶּה 19
רַט וְאָם תֹּאמֶר לְמַה־זֶּה יַפְקִד עָזֹן כִּי נְגֵד רְצוֹנוּ מִי יַתְנִצְבֶּה

19. w'im to'mar lamah-zeh yiph'qod `aon ki neged r'tsono mi yith'yatsab.

Rom9:19 If you say, Why does this find fault? For it is against His will who has resisted?

<19> Ἐρεῖς μοι οὖν, Τί [οὖν] ἔτι μέμφεται;
τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

19 Ereis moi oun, Ti [oun] eti memphetai?

You say to me therefore, why then still He finds fault?

tō gar boulēmati autou tis anhestēken?

For His intention who has resisted?

כָּאָבֶל בָּן־אָדָם מִי אַתָּה כִּי תְּרִיב אֶת־הָאֱלֹהִים
הַיָּאָמֵר יִצְרָר לִי־צְרָר מַדְיוּעַ כְּכֹה עֲשִׂיתָנִי 20

20. 'abal ben-'adam mi 'atah

ki tharib 'eth-ha'Elohim hayo'mar yetser lyots'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?

<20> ὁ ἀνθρώπε, μενούνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;
μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;

20 o anthrōpe, menounge sy tis ei ho antapokrinomenos tō theō?

O man, rather you who are the one replying against the Elohim?

mē erei to plasma tō plasanti,

Surely not shall say the thing formed to the one having formed it,

Ti me epoiēsas houtōs?

why did you make me so?

כא אם אין רשות ליצר על-החותם לעשות חנוך האחד כלי כבוד או כלי קלוזן:

21. 'im-'eyn r'shuth layotser `al-hachomer

la`asoth hagolem ha'echad k- li kabod 'o k- li qalon.

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

•21• ή οὐκ ἔχει ἔξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεύος ὃ δὲ εἰς ἀτιμίαν;

21 ἐ οὐκ εχει ἔξουσιαν ὁ κεράμευς του πέλου εκ του αυτού φυραμάτος ποιεῖσαι
Or has not the right the potter of the clay out of the same lump to make
ho men eis timēn skeuos ho de eis atimian?
this for honor able use vessel and that for dishonor able use?

**כב וְמֵה אִפּוֹא אֶמְדָּלְהִים הַחֲפִץ לְהַרְאֹת זַעַם וְלַהֲדִיעַ
גְּבוּרָתוֹ נְשָׂא בְּכָל-אָרֶךְ רֹוחוֹ אֶת-כָּלִי הַזָּעַם הַגְּכוֹנִים לְאֶבֶד**

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 endured with much patience of His spirit vessels of wrath prepared for destruction?

〈22〉 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὄργην

εν ἐν πολλῇ μακροθυμίᾳ σκεύη ὄργης κατηρτισμένα εἰς

22 ei de thelōn ho theos endeixasthai tēn orgēn

But what if wanting the Elohim to demonstrate His wrath

kai gnōrisai to dynaton au

and to make known His power endured

d for destruction, 

כג לְהַזְדִּיעַ גַּם־אַת־עַשֵּׂר כְּבָזָר בְּכֶלִי הַחֲנִינָה
אשֶׁר הַכִּינוּ לְכָבֹוד:

23. I'bodi`a ggam-`eth-`sher b'bedo bib'leu hachaninah `asher hebin I'babod-

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,

καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύῃ ἐλέους ἃ προητοίμασεν εἰς δόξαν;

23 kai hina gnōrisē ton plouton tēs doxēs autou epi skeuē eleous
so that He might make known the riches of His glory on vessels of mercy
ha proētoimasesen eis doxan?
which He prepared beforehand for glory?

עֲלֹתָה כְּדֹבֶר וְהַמִּן-הָיִדִים לְבַדָּם כִּי אִפְּרָא מִן-הָגּוּם:²⁴

24. w'hem 'anach'nu 'asher q'r'a'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.

καὶ ἔκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἑθνῶν,

24 hous kai ekalesen hēmas ou monon ex Ioudaiōn alla kai ex ethnōn,
Among whom also He called us, not only from Jews but also from gentiles,

כִּי אָמַרְתִּי בְּהָשָׁע אֱקָרָא לְאַ-עֲמִי וְלְלַ-רְחַמָּה רַ-חַמָּה:²⁵

25. k'am'rō b'Hoshe'a 'eq'r'a' l'Ilo'-`ami `ami ul'Ilo'-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.

καὶ ἐν τῷ Ὁσπὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου
καὶ τὴν οὐκ ἥγαπημένην ἥγαπημένην.

25 hōs kai en tō Hōsēe legei, Kalesō ton ou laon mou laon mou
as also in Hosea He says, I shall call not My people My people
kai tēn ouk ēgapēmenēn ēgapēmenēn;
and the one not having been loved having been beloved.

כֹּוְהַיִה בָּמָקוּם אֲשֶׁר-יֹאמֶר לְהָם לְאַ-עֲמִי אַתֶּם יְאַמֵּר
לְהָם בְּנֵי אֱלֹהִים:²⁶

**26. w'hayah bim'qom 'asher-ye'amer lahem
lo-'-`ami 'atēm 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.

καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς,

ἐκεῖ καληθήσονται οἱ οἱ θεοῦ ζῶντος.

26 kai estai en tō topō hou errethē autois, Ou laos mou hymei,

And it shall be in the place where it was said to them, Not My people you are,

ekei klēthēsontai huoi theou zōntos.

there they shall be called sons of a living Elohim.

בְּנֵי יִשְׂרָאֵל כִּי אַמְּדִיחָה מִסְפָּר בְּנֵי
יִשְׂרָאֵל כִּחֹל הַיּוֹם שֶׁאָרֶץ 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,

<27> 'Ησαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, 'Εὰν δὲ ὁ ἀριθμὸς τῶν σὲων Ἰσραὴλ ὡς δὲ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·

27 Ēsaias de krazei hyper tou Israēl, Ean ἐ ho arithmos tōn huiōn Israēl
And Isaiah cries on behalf of Israel, if be the number of the sons of Israel
hōs hē ammos tēs thalassēs, to hypoleimma sōthēsetai;
as the sand of the sea the remnant shall be saved;

כָּחֲכָה וּנְחַרְצָה אֲדָנָנִי עַשְׂתָּה בְּקָרְבֵּן הָאָרֶץ:
28. ki kalah w'necheratsah 'Adonay `oseh b'qereb ha'arets.

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

<28> λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

28 logon gar syntelōn

The word for finishing it

kai syntemnōn poiēsei kyrios epi tēs gēs.

and cutting it short shall execute the Master on the earth.

כַּט וְכַאֲשֶׁר אָמַר יִשְׂעִירָה לְפָנֵי מִזְהָה לְוִילִי יִהְוָה צְבָאוֹת
הוֹתִיר לְנוּ שְׁרִיד כְּמַעַט כְּסֶדֶם חַיִינָנוּ לְעַמְּרָה דְמִינָנוּ:
29. w'ka'asher 'amar Y'sha'Yahu liph'ney mizeh luley Yahūwah Ts'ba'oth hothir lanu
sarid kim`at kiS'dom hayinu la`Amorah daminu.

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

<29> καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν

ἥμῖν σπέρμα, ὡς Σόδομα ἀν ἐγενήθημεν καὶ ὡς Γόμορρα ἀν ὠμοιώθημεν.

29 kai kathōs proeirēken Ēsaias, Ei mē kyrios Sabaōth

And as Isaiah has said before, except, the Master of Sabaoth (hosts)

egkatalipen hēmin sperma, hōs Sodoma an egenēthēmen

left to us a seed, as Sodom we would have become

kai hōs Gomorra an hōmoiōthēmen.

and as Gomorrah we would have been made like.

וְעַתָּה הִנֵּאמֶר שְׁהָגּוֹיִם אֲשֶׁר לֹא רָדְפּוּ אֶחָרִי חֲצֹקָה
הַשִּׁיגוּ אֶת-חֲצֹקָה הִיא חֲצֹקָה אֲשֶׁר מִתּוֹךְ חָמֻנוּה:

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?

<30> Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην,
δικαιοσύνην δὲ τὴν ἐκ πίστεως,

30 Ti oun eroumen? hoti ethnē ta mē diōkonta dikaiosynēn

What then shall we say? That gentiles not pursuing righteousness

katelaben dikaiosynēn, dikaiosynēn de tēn ek pisteōs,

attained righteousness, and a righteousness by faith?

לֹא וַיַּשְׁרָאֵל בְּרַדְפּוּ תּוֹרַת צְדָקָה לֹא חָגַר:

31. w'Yis'ra'El b'rād'pho Torath ts'daqah l'Thorath hats'daqah lo' higī'a.

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

<31> Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἐφθασεν.

31 Israēl de diōkōn nomon dikaiosynēs eis nomon ouk ephthasen.

But Israel pursing a Law of righteous to that Law did not arrive.

כִּי אִם־מִפְעָשִׂים כִּי חַנְגָּפּוּ בְּאָבִן נָגָף:

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

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

<32> διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ᾽ ὡς ἐξ ἔργων.
προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

32 dia ti? hoti ouk ek pisteōs all' hōs ex ergōn;
Why? Because it was not by faith but as by works;
prosekopsan tō lithō tou proskommatos,
they stumbled at the stone of stumbling,

לֹא כִּי כְּתֻובָה הָנָגֵן יַפְּדֵךְ בְּצִיּוֹן אֶבֶן נֶגֶף וְצֹר מְכַשֵּׁל
וְכָל־הַמְּאִמֵּן בָּו לֹא יִבּוֹשֵׁה:
33. **קָהָתָב הַיְנִינִי יִסָּד בְּצִיּוֹן 'ebeñ negeph w'tsur mik'shol**
w'kal-hama'amin bo lo' yebosh.

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

<33> καθὼς γέγραπται, Ὡδού τίθημ ἐν Σιών λίθον προσκόμματος
καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

33 kathōs gegraptai, Idou tithēmi en Siōn lithon proskommatos
as it has been written, Behold I place in Zion a stone of stumbling
kai petran skandalou, kai ho pisteuōn ep' autō ou kataischynthēsetai.
and a rock of offense, and the one believing on him shall not be put to shame.

Chapter 10

וְאַחֲרֵי חֶפְץ לְבָבֵי וְתַפִּילָתֵי לְאֱלֹהִים בְּعֵד יִשְׁרָאֵל
אֲשֶׁר יַעֲשֶׂה:
Rom10:1 אַחֲרֵי חֶפְץ לְבָבֵי וְתַפִּילָתֵי לְאֱלֹהִים בְּעֵד יִשְׁרָאֵל
וְאַשְׁר יַעֲשֶׂה:

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

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

<10:1> Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας
καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν.

1 Adelphoi, hē men eudokia tēs emēs kardias
Brothers, the good pleasure of my heart
kai hē deēsis pros ton theon hyper autōn eis sōtērian.
and the supplication to Elohim on behalf of them is for salvation.

בְּכִי מְעִיד אָנָּי עַלְيָהֶם שְׁמַקְנָאִים לְאֱלֹהִים אֶבֶן לְאַדְבָּדָעַת:
2 ki me'id 'ani `aleyhem shem'qan'im l'Elohim 'abal lo'-b'da`ath.

Rom10:2 For I bear witness about them that they have a zeal for Elohim,
but not in according to knowledge.

<2> μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν.

2 martyrō gar autois hoti zēlon theou echousin

For I bear witness to them that a zeal for Elohim they have,
all' ou kat' epignōsin;
but not according to knowledge;

ג כי את-צדקה אליהם לא ידעו ויבקשו להקים את-צדקתם ולצדקה אליהם לא נכנעו:

3. ki 'eth-tsid'qath 'Elohim lo' yada`u way'baq'shu l'haqim 'eth-tsid'qatham ul'tsid'qath 'Elohim lo' nik'na `u.

Rom10:3 For not knowing the righteousness of Elohim and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim.

〈3〉 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἴδιαν [δικαιοσύνην]
ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.

3 agnoountes gar tēn tou theou dikaiosynēn

For being ignorant of the righteousness of Elohim

kai tēn idian [dikaiosynēn] zētountes stēsai,
and their own righteousness seeking to establish,

tē dikaiosynē tou theou ouch hypetagēsan;

to the righteousness of Elohim they did not submit;

ד כי הַמְשִׁיחַ סֹף הַתּוֹרָה לְצַדְקָה לְכָל-הַמְּאֻמִּין בָּו:

4. ki haMashiach soph haTorah lits'daqah l'kal-hama'amin bo.

Rom10:4 For the Mashiyach is the end of the Law resulting unto righteousness to everyone who believes in Him.

«**4** τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

4 telos gar nomou Christos

end for of Law the Anointed One is resulting

eis dikaiosynēn panti tō pisteuonti.

in righteousness to everyone believing.

**ה כי-משה כתוב על-דבר האזכרה מחוק התורה
אשר יעשה אתם האדם וחיה בהם:**

**5. ki-Mosheh kathab `al-d'bar hats'daqah mito'k haTorah
‘asher ya`aseh ‘otham ha’adam wachay bahem.**

Rom10:5 For Mosheh writes on the words of the righteousness which is from within of the Law, that the man which does them shall live in them.

•5 Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου

ὅτι ὁ ποιήσας αὐτὰ ἀνθρωπος ζήσεται ἐν αὐτοῖς.

5 Mōusēs gar graphei tēn dikaiosynēn tēn ek [tou] nomou

For Moses writes of the righteousness of the Law

hoti ho poiēsas auta anthrōpos zēsetai en autois.

that the having done these things man shall live in them.

וְהַצְדָּקָה אֲשֶׁר מִתְּזֻדֵּךְ הָאֱמֹנָה אַל־הָאָמָר בְּלִבְבָּךְ
מִי־נִעַלְתָּה הַשְׁמִימָה לְהֹרִיד אֶת־הַמְּשִׁיחָה:

6. w'hats'daqah 'asher mito'k ha'emunah 'omereth
'al-to'mar bil'bab'ak mi-ya`aleh hashamay'mah l'horid 'eth-haMashiyach.

Rom10:6 But the righteousness which is from within the faith speaks in this way,
Do not say in your heart, Who shall ascend into the heavens?

That is, to bring the Mashiyach down;

<6> ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς
ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ’ ἔστιν Χριστὸν καταγαγεῖν.

6 hē de ek pisteōs dikaiosynē houtōs legei, Mē eipēs en tē kardiā sou,
But the of faith righteousness thus speaks, Do not say in your heart,

Tis anabēsetai eis ton ouranon? tout' estin Christon katagagein;
who shall ascend into the heavens? This is the Anointed One to bring down;

או מֵ יָד לְתָהָם לְהַעֲלוֹת אֶת־הַמְּשִׁיחָה מִן־הַמְּתִים:

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

Rom10:7 or who shall descend into the abyss?

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

<7> ἦ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ’ ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.
7 ē, Tis katabēsetai eis tēn abysson?

Or, who shall descend into the abyss?

tout' estin Christon ek nekrōn anagagein.

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

וְבְלִבְבָּךְ הוּא דָבָר הָאֱמֹנָה אֲשֶׁר אַنְחָנוּ מִבְשָׁרִים:
8. 'abal mah-to'mar qarob 'elejak hadabar b'phiyak
ubil'babeak hu' d'bar ha'emunah 'asher 'anach'nu m'bas'rim.

Rom10:8 But what does it say? The Word is near you, in your mouth
and in your heart that is, the Word of faith which we are preaching,

<8> ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ρῆμά ἔστιν ἐν τῷ στόματί σου

καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἔστιν τὸ ρῆμα τῆς πίστεως ὃ κηρύσσομεν.

8 **alla ti legei?** Eggys sou to hrēma estin en tō stomati sou

but what does it say? Near you the Word is in your mouth

kai en tē kardiā sou, tout' estin to hrēma tēs pisteōs ho kēryssomen.

and in your heart, this is the Word of faith which we preach.

9 עַל־לְבָבֵךְ קֹדֶשׁ יְהוָה תִּתְּחַנֵּן כִּי־אָמַר־יְהוָה צְדָקָה הַזֹּאת
בְּלֹבֶבְךָ שְׁמַע־יְהוָה כִּי־אָמַר־יְהוָה צְדָקָה הַזֹּאת
ט בְּכִי אֶמְ-בְּפִיךְ תֹּדַח שִׁיחָגְשָׁע הוּא הָאָדוֹן
וְתִּאמְינֵ בְּלֹבֶבְךָ שְׁחַאֲלָהִים הָעִירּוֹ מִן־הַמְּתִים תִּשְׁעַעַן:

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

<9> ὅτι ἐὰν ὀμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν
καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

9 hoti ean homologēsēs en tō stomati sou kyrion Iēsoun kai pisteusēs

Because if you confess with your mouth the Master Yahushua and you believe
en tē kardiā sou hoti ho theos auton ēgeiren ek nekrōn, sōthēsē;
in your heart that the Elohim raised Him from dead ones, you shall be saved.

10 עַל־לְבָבֵךְ יְהוָה צְדָקָה כִּי־אָמַר־יְהוָה צְדָקָה כִּי־אָמַר־יְהוָה צְדָקָה
בְּכִי בְּלֹבֶבְךָ וְאָמַن הָאָדָם וְהִתְּחַנֵּן לֹא לְצַדְקָה
וּבְפִיהוּ יוֹדֵח וְהִתְּחַדֵּל לֹא לְרִשׁוּעָה:

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

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

<10> καρδίᾳ γάρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὀμολογεῖται εἰς σωτηρίαν.

10 kardiā gar pisteuetai eis dikaiosynēn,

For with the heart one believes resulting in righteousness,

stomati de homologeitai eis sōtērian.

and with the mouth one confesses resulting in salvation.

11 עַל־לְבָבֵךְ יְהוָה צְדָקָה כִּי־אָמַר־יְהוָה צְדָקָה כִּי־אָמַר־יְהוָה צְדָקָה
רְאָכִי הַקְּתֻוב אָמַר כָּל־הַמְּאָמִן בֹּו לֹא יִבּוֹשׁ:

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

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

<11> λέγει γάρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

11 legei gar hē graphē, Pas ho pisteuōn ep' autō ou kataischynthēsetai.

For says the Scripture, everyone believing on Him shall not be put to shame.

וְאֵין חִפָּשׁ בֵּין הַיְהוּדִי לִיוֹנִי כִּי אֲדוֹן אֶחָד לְכָל־¹²
וְהוּא עִשֵּׂר לְכָל־קָרְאִים:

12. w'eyn haph'resh beyn haYahudi laY'wani ki 'Adon 'echad l'kulam
w'hu' `asher 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.

<12> οὐ γάρ ἔστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλληνος,
οὐ γάρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.

12 ou gar estin diastolē Ioudaiou te kai Hellēnos,

No for there is difference between Jew and Greek,

ho gar autos kyrios pantōn, ploutōn eis pantas tous epikaloumenous auton;
for the same Master of all is being rich to all the ones calling on Him;

רַגְבִּיכָּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהֹוָה יִמְלָט:¹³

13. ki-kol 'asher-yiq'r'a b'shem Yahūwah yimalet.

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

<13> Πᾶς γὰρ ὃς ἀν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.

13 Pas gar hos an epikalesētai to onoma kyriou sōthēsetai.

For everyone whoever calls on the name of the Master shall be saved.

בְּמַיְשָׁלָא שָׁמַעוּ אֶת־שָׁמָעוּ וְאֵיךְ רָשְׁמָעוּ וְאֵין מְגִיד:¹⁴
רַד וְעַתָּה אִיךְ יִקְרָאוּ אֶל־אָשֶׁר לְאַחֲרָמִינָה בָּו וְאִיךְ יָאִמְרָנָה
בְּלֹא שָׁמָעוּ אֶת־שָׁמָעוּ וְאֵיךְ רָשְׁמָעוּ וְאֵין מְגִיד:

14. w`atah 'ey'k yiq'r'u 'el-'asher lo'-he'emunu bo
w'ey'k ya'amino b'mi shel sham'u 'eth-shim'o w'ey'k yish'm'u w'eyn magid.

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

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

And how shall they hear without a preacher?

<14> Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν;
πῶς δὲ πιστεύσωσιν οὖν οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

14 Pōs oun epikalesōntai eis hon ouk episteusan?

How then may they call on one in whom they did not believe?

pōs de pisteusōsin hou ouk ēkousan?

And how may they believe Him of whom they did not hear?

pōs de akousōsin chōris kēryssontos?

And how may they hear without one preaching?

טו וְאֵיךְ בָּגִידוּ כִּי אַמְתָּלֹחִים
בְּכֶתֶובַּמְהֻנָּאוֹ בְּגָלִיל מַבְשֵׂר שְׁלֹם מַבְשֵׂר טֹבָב:
15. w'ey'k yagidu ki 'im-sh'luchim
kakathub mah-na'wu rag'ley m'baser shalom m'baser tob.

Rom10:15 How shall they preach if they are not sent?
As it has been written, How pleasant are the feet of those who bring the good news of peace, and who bring the good news of the good!

<15> πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται,
'Ως ὥραῖσι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθά.

15 pōs de kēryxōsin ean mē apostalōsin? kathōs gegraptai,
And how may they preach if they are not sent? As it has been written,
Hōs hōraioi hoi podes tōn euaggelizomenōn [ta] agatha.
how beautiful the feet of the ones proclaiming good news of good things.

טז אָבָל לֹא-כָלָם שָׁמָעָי לְקוֹל הַבְשָׁוֶר
כִּי יָשַׁעַרְתָּה אָמֵן יְהִי מִן הַמְּנֻמְנָה:
16. 'abal lo'-kulam sham` u l'qol hab'sorah
ki Y'sha`Yahu 'amar Yahūwah mi he'emin lish'mu`athenu.

Rom10:16 But all of them did not hear the sound of the good news.
For YeshaYahu says, קָרְבָּן, who has believed our report?

<16> Άλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.
'Ησαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

16 All' ou pantes hypēkousan tō euaggeliō.
But not all obeyed the good news.
Ēsaias gar legei, Kyrie, tis episteusen tē akoē hēmōn?
For Isaiah says, YHWH, who believed our report?

יז אַמְתָּלָה בְּאֵת מִתְּחִדְשָׁה הַשְׁמִיעָה
וְהַשְׁמִיעָה עַל-יִהְיֵה דְּבָר-הַמָּשִׁיחַ:
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 Mashiach.

<17> ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ρήματος Χριστοῦ.

17 ara hē pistis ex akoēs,

Then faith comes from hearing,

hē de akoē dia hrēmatos Christou.

and hearing through the Word of the Anointed One.

וְאֶתְנָשֵׁן כִּי לֹא שָׁמַע אָמַם בְּכָל־הָאָרֶץ יָצָא כְּזֶם
יְבָקַצָּה תִּבְלַל מְלִיחָם: 18

18. w'omar haki lo' shame`u 'am'nam b'kal-ha'arets yatsa' qauam
ubiq'tseh thebel mileyhem.

Rom10:18 But I say, The most they did not hear? Truly, their voice went out to all the earth, and their words to the ends of the world.

<18> ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ρήματα αὐτῶν.

18 alla legō, mē ouk ēkousan? menounge,
But I say, Did they not hear? Indeed they did,
Eis pasan tēn gēn exēlthen ho phthoggos autōn
into all the earth went out their voice
kai eis ta perata tēs oikoumenēs ta hrēmata autōn.
and to the ends of the inhabited world their words,

וְאֶתְנָשֵׁן כִּי לֹא שָׁמַע אָמַם בְּכָל־הָאָרֶץ יָצָא כְּזֶם
יְבָקַצָּה תִּבְלַל מְלִיחָם: 19

19. w'omar haki Yis'ra'El lo' yada` hinneh-k'bar Mosheh 'amar 'ani 'aq'ni'akem
b'lo'-`am b'goy nabal 'ak`is'kem.

Rom10:19 But I say, Did Yisra'El not know the most? Behold, Mosheh already says, I shall provoke you to jealousy by those who are not a people, by a foolish nation I shall anger you.

<19> ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει,
Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῷ ὑμᾶς.

19 alla legō, mē Israēl ouk egnō? prōtos Mōusēs legei, Egō parazēlōsō hymas
But I say, Did Israel not know? First Moses says, I shall provoke to jealousy you
ep' ouk ethnei, ep' ethnei asynetō parorgiō hymas.
by one not a nation by a nation without understanding I shall anger you.

בְּרוּשָׁעִיהוּ מְלָאוּ לְבוֹ לְאמֹר נִמְצָא תִּרְשַׁתְּלָא בְּקַשְׁנִי
נִדְרְשַׁתְּלָא שָׁאלוּ: 20

20. wi'Ysha ~'Yahu m'l'a'o libo le'mor nim'tse'thi l'lo' biq'shuni nid'rash'ti l'lo' sha'alu.

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

·**20**· Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εύρεθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἔγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

20 Ἔσαιας de apotolmᾳ kai legei, Heurethēn [en] tois eme mὲ zētousin,
But Isaiah is very bold and says, I was found by the ones Me not seeking,
emphanēs egenomēn tois eme mὲ eperōtōsin.
became manifest to the ones Me not asking for.

כִּי-עַל-יִשְׂרָאֵל הוּא אָמֵר פֶּרְשָׁתִי יְהִי כָּל-הַיּוֹם אֶל-עַ
סָוֶר וּמְרָה:

21. w^{aw}-al-Yis'ra'El hu' 'omer peras'ti vadav kal-havom 'el-`am sorer umoreh.

Rom 10:21 And to Yisra'El He says,
All the day I have stretched out My hands to a disobedient and obstinate people.

•**21** πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὁλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

21 pros de ton Israël legei.

But to Israel He says,

Holēn tēn hēmeran exepetasa tas cheiras mou pros laon apeithounta kai antilegonta.
All the day I reached out My hands toward a people disobeying and opposing.

Chapter 11

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

Rom11:1 I say then, Has the Elohim abandoned His people? Let it not be! For I too am an Yisra'eli, of the seed of Abraham, of the tribe of Benyamin.

«11:1» Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

1 Legō oun, mē apōsato ho theos ton laon autou? mē genoito;

I say then, surely did not put away the Elohim His people? May it never be;

kai gar egō Israēlitēs eimi, ek spermatos Abraam, phylēs Beniamin.

for also I am an Israelite am, from the seed of Abraham, of the tribe of Benjamin.

בְּלֹא־זָנָח הָאֱלֹהִים אֶת־עַמּוֹ אֲשֶׁר יִדְעַו מִקְדָּם הַלֵּא
תִּדְעֵי אֶת־אֲשֶׁר הַכְּתֻוב אָמָר בְּאֶלְיָהוּ וְהִיא צָעַק
אֶל־הָאֱלֹהִים עַל־יִשְׂרָאֵל לִאמְרָה:

2. **Io'-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,

2 οὐκ ἀπώσατο δὲ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.
ἢ οὐκ οἴδατε ἐν Ἡλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ;
2 ouk apōsato ho theos ton laon autou hon proegnō.

did not put away the Elohim His people whom he foreknew.

ē ouk oideate en Ēliā ti legei hē graphē,
Or do you not know in Elijah what says The Scripture,
hōs entygchanei tō theō kata tou Israēl?
how he pleads with the Elohim against Israel?

בְּלֹא־זָנָח הָאֱלֹהִים אֶת־עַמּוֹ אֲשֶׁר יִדְעַו מִקְדָּם הַלֵּא
תִּדְעֵי אֶת־אֲשֶׁר הַכְּתֻוב אָמָר בְּאֶלְיָהוּ וְהִיא צָעַק
וְאַתָּה אֲגִיד לְבָדֵי וְיִבְקַשׁ אֶת־נֶפֶשׁ:

3. **Yahūwah 'eth-n'b'i'eyak har'gu w'eth-miz'b'chotheyak harasu**
wa'iuather 'ani l'badi way'baq'shu 'eth-naph'shi.

Rom11:3 3 אֲתָּה, they have killed your prophets, they have torn down your altars,
and I alone am left, and they are seeking my soul.

3 Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήρια σου κατέσκαψαν,
κάγῳ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχήν μου.

3 Kyrie, tous prophētas sou apekteinan, ta thysiastēria sou kateskapsan,
Master, your prophets they killed, your altars they dug down,
kagō hypeleiphthēn monos kai zētousin tēn psychēn mou.
and I was left behind alone and they seek my life.

דְּוַמְּדָעָה אֲתָּה דָּבָר אֱלֹהִים הַשְׁאָרָתִי לֵי שְׁבָעַת אַלְפִים
אִישׁ אֲשֶׁר לְאַכְרֹעַ לְבַעַל:

4. **u'meh-`anah 'otho d'bar 'Elohim hish'ar'ti li shib`ath 'alaphim 'ish**
'asher Io'-kar'u laBa`al.

Rom11:4 And what does the Word of Elohim say to him?

I have kept for Myself seven thousand men who did not kneel to Baal.

«4» ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;

Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

4 alla ti legei autῷ ho chrēmatismos?

But what says to him the divine answer?

Katelipon emautῷ heptakischilius andras, hoitines ouk ekampsan gony tē Baal.

I reserved for Myself seven thousand men, who did not bow a knee to Baal.

5 כְּעַל לִיל-טָרֵלֶלֶל עֲלֵי עַמְּקָה עַמְּקָה עַמְּקָה :

וְכֹן גָּם־בִּימִינֵנוּ נִשְׁאָרָה שְׁאָרִית בְּבָחִירַת הַחֶסֶד:

5. w'ken gam-b'yameynu nish'arah sh'erith kib'chirath hechased.

Rom11:5 So also in our days a remnant remains according to the gracious choice.

«5» οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν.

5 houtōs oun kai en tō nyn kairō leimma

So then also in the present time a remnant stays

kat' eklogēn charitos gegonen;

according to a selection of grace has come into being.

6 עַל-וּלְלָא עַזְבָּא עַזְבָּא עַזְבָּא :

עַזְבָּא עַזְבָּא עַזְבָּא עַזְבָּא :

עַזְבָּא עַזְבָּא עַזְבָּא :

עַזְבָּא :

רְוָאֵם עַל־יְהִי הַחֶסֶד לֹא חִתָּה מִתּוֹךְ הַמְּעֻשִׂים

כִּי אִם־כֹּן הַחֶסֶד אִינְגָנוּ־עוֹד חֶסֶד

(וְאִם־הִתְהַנֵּן מִתּוֹךְ הַמְּעֻשִׂים אִינְגָנוּ־עוֹד חֶסֶד

כִּי אִם־כֹּן הַמְּעָשָׂה יְחִדֵּל לְהִיוֹת מְעָשָׂה):

6. w'im `al-y'dey hacheded lo' hay'thah mito'k hama`asim

ki 'im-ken hacheded 'eynenu-`od chased (w'im-hay'thah mito'k hama`asim

'eynenu-`od chesed ki 'im-ken hama`aseh yech'dal lih'oth ma`aseh).

Rom11:6 And if it is by the grace, it is not from within the works, otherwise the grace is no longer grace. And if it is from within the works, then it is no more grace, otherwise the works cease to be a work.

«6» εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

6 ei de chariti, ouketi ex ergōn, epeι hē charis ouketi ginetai charis.

But if by grace, no more of works, since grace no more becomes grace.

7 עַזְבָּא :

עַזְבָּא :

עַזְבָּא :

וְעַפְתָּה מִה־הָיוֹא אֵת אֲשֶׁר־בְּקָשׁ יִשְׂרָאֵל לֹא חִשְׁגַּג בְּקָ

הַפְּתָרִים הֵם חִשְׁגָּנוּ וְהַאֲחֶרִים הַשְׁמִינִי לְבָבָם:

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.

<7> τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἔπέτυχεν, ἡ δὲ ἐκλογὴ ἔπέτυχεν· οἱ δὲ λοιποὶ ἔπωράθησαν,

7 ti oun? ho epizētei Israēl, touto ouk epetychen,
What then? What Israel is seeking this it did not obtain,
hē de eklogē epetychen; hoi de loipoi epōrōthēsan,
but the elect obtained it. And the rest were hardened,

עֲזַבְתִּי כִּי לֹא תַּגְנִימֶנְתִּי אֶלְעָזֶר כִּי לֹא תַּגְנִימֶנְתִּי
לֹא תַּגְנִימֶנְתִּי כִּי לֹא תַּגְנִימֶנְתִּי אֶלְעָזֶר כִּי לֹא תַּגְנִימֶנְתִּי
חֲכָתֵיב נָתַן לָהּם הָאֱלֹהִים רִיחֵן פָּרָהָמָה עִירִים לֹא לְרָאָתָה
וְאַזְנִים לֹא לְשָׁמֵעַ עַד־הַיּוֹם הַזֶּה:

8. kakathub nathan lahem ha'Elohim ruach tar'demah
'eynayim lo' lir'oth w'az'nayim lo' lish'mo'a `ad-hayom hazeh.

Rom11:8 As it is written, the Elohim has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day.

<8> καθὼς γέγραπται, "Εδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὥτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

8 kathōs gepraptai, Edōken autois ho theos pneuma katanyeōs,
as it has been written, gave to them the Elohim a spirit of deep sleep,
ophthalmous tou mē blepein kai ota tou mē akouein, heōs tēs sēmeron hēmeras.
eyes not to see and ears not to hear, until this very day.

אַל תַּגְנִימֶנְתִּי כִּי לֹא תַּגְנִימֶנְתִּי כִּי לֹא תַּגְנִימֶנְתִּי
ט וְדֹוד אָמַר יְהִי שְׁלֹחָנָם לְפָח וְלַרְשָׁת וְלִמְזָקֵשׁ וְלִשְׁלוּמִים לְהַמָּם:

9. w'Dawid 'omer y'hi shul'chanam l'phach ul'resheth ul'moqesh ul'shilumim lahem.

Rom11:9 And Dawid says, Let their table become for a snare and for a trap, and for a stumbling block and for a recompense to them.

<9> καὶ Δαυὶδ λέγει, Γενῆθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

9 kai Dawid legei, Genēthētō hē trapeza autōn eis pagida kai eis thēran
And David says, Let become their table for a snare and for a net
kai eis skandalon kai eis antapodoma autois,
and for a trap and for a retribution to them,

בְּזִיהָר אַל תַּגְנִימֶנְתִּי כִּי לֹא תַּגְנִימֶנְתִּי כִּי לֹא תַּגְנִימֶנְתִּי
יְחִשְׁכָּנָה עִינֵיכֶם מְרָאוֹת וּמְתִגְנִימֶנְתִּים תָּמִיד הַמְּעֵד:

10. tech'shak'nah `eyneyhem mer'oth umath'neyhem tamid ham`ad.

Rom11:10 Let their eyes be darkened not to see, and let bend their backs always.

<10> σκοτισθήτωσαν οἱ ὄφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν
καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

10 skotisthētōsan hoi ophthalmoi autōn tou mē blepein

let be darkened their eyes **not to see**

kai ton nōton autōn dia pantos sygkampson.
and their back continually let bend.

בְּעֵתָה אֲנִי אָמַר הַנְּכֹשֶׁלׁ לְמַעַן יַפְלֵלׁ חֲלִילָה
כִּי בְּפְשֻׁעָם בָּאָה הַשִּׁיעָה לְגּוּים לְמַעַן הַקְּנִיאָם:

11. w' atah 'ani 'omer hanik'shu'l I'ma'an yipolu chalilah
ki b'phish'am ba'ah hay'shu'ah lagoyim I'ma'an haq'ni'am.

Rom11:11 I say now, Have they stumbled in order to fall? Let it not be!

But by their transgression salvation has come to the gentiles, for the sake of their jealousy.

<11> Λέγω οὖν, μὴ ἐπταισαν ἵνα πέσωσιν; μὴ γένοιτο·

ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς.

11 Legō oun, mē eptaisan hina pesōsin? mē genito;

I say then, surely they did not stumble that they might fall? May it never be.

alla tō autōn paraptōmati hē sōtēria tois ethnesin

But by their trespass the salvation came to the gentiles,

eis to parazēlōsai autous.

so as to provoke to jealousy them.

בְּוֹאָמֵד-פְּשֻׁעָם הָיָה לְעֵשֶׂר הָעוֹלָם
וְנִזְקָם לְעֵשֶׂר הָגּוּים מִלְּאָם עַל-אַחַת כַּפָּה וּכְפָה:

12. w'im-pish'am hayah I'sher ha'olam

w'niz'qam I'sher hagoyim m'lo'am `al-'achath kamah w'kamah.

Rom11:12 Now if their transgression is to riches of the world

and their failure is to riches of the gentiles, the fulfillment is one by one more and more!

<12> εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου

καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.

12 ei de to paraptōma autōn ploutos kosmou

Now if their trespass means riches of the world

kai to hēttēma autōn ploutos ethnōn, posō mallon to plērōma autōn.

and their failure means riches of the gentiles, by how much more their fullness.

בְּעֵשֶׂר עַל-עֲשָׂר עַל-עֲשָׂר עַל-עֲשָׂר עַל-עֲשָׂר
לְגּוּים אֲנִי מְדָבֵר

וְכִפֵּי הַיּוֹתִי נְשָׁלֵיחַ לְגָויִם אֶת־שְׁרוּתִי אֶכְבֶּד:

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

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

<13> ὜μῶν δὲ λέγω τοῖς ἔθνεσιν·
ἐφ' ὅσον μὲν οὖν εἴμι ἐγώ ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάω,

13 Hymin de legō tois ethnesin; eph' hoson men oun eimi ego ethnōn
Now to you I speak, the gentiles; inasmuch as therefore am I of the gentiles
apostolos, tēn diakonian mou doxazō,
an apostle, my ministry I glorify.

יעַנְתָּאַתְּ וְעַמְּךָ בְּעַמְּךָ כְּבָרְךָ בְּעַמְּךָ 14
רְדוּ אֲוֹלֵל אַוְכֵל לְהַקְרִיר אֶת בְּגִינִּים עַמִּים וְלְהַזְּרִיעַ 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.

<14> εἰ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.

14 ei pōs parazēlōsō mou tēn sarka
If somehow I may provoke to jealousy those of my flesh
kai sōsō tinas ex autōn.
and may save some of them.

עַבְרִים כְּבָרְךָ בְּעַמְּךָ 15
טֹבַי אַמְּדִחִיתָם רְצֹוי לְעוֹלָם
מִהָּאָפֹא תְּהִיה אַסְפָּתָם הַלְּא חַיִם מִן־הַמְּתִים:

15. ki 'im-d'chiatham ritsuy la`olam
mah-'epho' tih'yeh 'asephatham halo' chayim min-hamethim.

Rom11:15 For if their rejection is the reconciliation of the world,
therefore, what shall their acceptance be if not, life from the dead ones?

<15> εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου,
τίς ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

15 ei gar hē apobelē autōn katallagē kosmou,
For if the casting away of them brings the reconciliation of the world,
tis hē proslēmpsis ei mē zōē ek nekrōn?
what shall mean their acceptance if not life from dead ones?

עַמְּךָ וְעַמְּךָ וְעַמְּךָ וְעַמְּךָ 16
טֹזֵן אַמְּדִחִותָה קְדֻשָּׁה קְדֻשָּׁה קְמוֹדָה

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 וְכִי נִקְפָּה מִקְצַת חָעֲנָפִים וְאַתָּה זֹית הַיּוֹרֵד הַרְפֶּבֶת תְּחִתֵּיכֶם
וְנִתְחַבְּרָת לְשָׁרֶשׁ הַזִּית וְלִדְשָׁנוֹ:

**17. w'ki niq'phu miq'tsath ha`anaphim w'atah zeyth haya`ar hur'kab'at thach'teyhem
w'nith'chabar'at l'shoresh hazayith ul'dish'no.**

Rom 11:17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and connected to the root of the olive tree and to its soil,

¶17 Εἰ δέ τινες τῶν κλάδων ἔξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὃν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ρύζης τῆς πιότητος τῆς ἐλαίας ἐγένου,

**ר' אל-תְּהִפָּאָר עַל-הַעֲנָפִים וְאֶמְ-תְּהִפָּאָר הַע שָׁאָה לֹא
תְשִׁיא אֶת-הַשְּׂרֵשׁ כִּי אֶמְ-הַשְּׂרֵשׁ נְשִׁיא אָוֹתָךְ:**

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

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'.

〈20〉 καλῶς· τῇ ἀπιστίᾳ ἔξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας.

μὴ ύψηλὰ φρόνει ἀλλὰ φοβοῦ·

ős: tē apistia exeklasthēsan, sy de tē pistei hestēkas.

You say well; for unbelief

yēla phronei alla phobou;

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.

«**21** εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἔφείσατο. [μή πως] οὐδὲ σοῦ φείσεται.

21 ei gar ho theos tōn kata phisin kladōn ouk epheisato,

For if the Elohim the according to natural branches did not spare,

[mē pōs] **oude** sou **pheisetai**.

perhaps neither you shall He spare.

וְעַלְקָרְבָּהּ תֹּכַחֲתָה אֶמְדָּחָמֵד בְּטוּבָתָהּ וְאֶמְדָּחָה תִּפְרַתָּה:

22. **Iaken 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.

<22> ἐδει οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

22 ide oun chrēstotēta kai apotomian theou;

See then the kindness and severity of Elohim;

epi men tous pesontas apotomia, epi de se chrēstotēs theou,

on the ones having fallen severity, but on you the kindness of Elohim,

ean epimenēs tē chrēstotēti, epei kai sy ekkopēsē.

if you continue in His kindness. Grace otherwise also you shall be cut off.

23
עַלְקָרְבָּהּ תֹּכַחֲתָה אֶמְדָּחָמֵד בְּטוּבָתָהּ וְאֶמְדָּחָה תִּפְרַתָּה
כִּי-יִכְלֶל הָאֱלֹהִים לְשׁוֹב לְהַרְכִּיבָם:

23. **w'gam-hemah 'im-lo' ya`am'du b'mir'yan 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.

<23> κάκεινοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἔστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

23 kakeinoi de, ean mē epimenōsin tē apistiā,

And those ones also, if they do not continue in unbelief,

egkentrishēsontai; dynatos gar estin ho theos palin egkentrisai autous.

shall be grafted in; able for is the Elohim again to engraft them.

24
כִּי-זָהָן נְגַרְתָּ מֵעַז אָשָׁר בְּטַבּוֹן זִית רַעַר
וְהַרְכִּיבָת שְׁלָלָא בְּטַבּוֹן בְּזִית טֻב עַל-אַחַת כְּפַתָּה
וְכְפַתָּה שִׁירְכָּבוֹ אַלְהָ בְּטַבּוֹן בְּזִית אָשָׁר יְצָאוּ מִמְּנָה:

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?

〈24〉 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἔξεκόπης ἀγριελαίου
καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἴδιᾳ ἐλαίᾳ.

24 ei gar sy ek tēs kata phisin exekopēs agrielaiou

For if you from the according to nature were cut olive tree

kai para phisin enekentrishēs eis kallielaiion,

and against nature were engrafted into a cultivated olive tree,

posō mallon houtoi hoi kata phisin

by how much more these ones according to nature

egkentrishēsontai tē idiā elaiā.

shall be grafted into their own olive tree.

עַתָּה כִּי לֹא־אָכֵחַ מִכֶּם אֲחֵי אֶת־הַפּוֹד הַזֶּה פָּנֵּתְהִי חִכּוּמִים
בְּעִינֵיכֶם שִׁישְׁרָאֵל בָּא לִידֵי טְמֻטוּם הַלֵּב לְמִקְצָתוֹ עַד
כִּי־יָקַנְס מֶלֶא הַגּוּיִם:

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

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

〈25〉 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο,
ἴνα μὴ ἡτε [παρ'] ἔαυτοῖς φρόνιμοι, ὅτι πώρωσις
ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἦχρις οὐ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ

25 Ou gar thelō hymas agnoein, adelphoi, to mystērion touto,

For I do not want you to be ignorant brothers, of this ministry,

hina mē ēte [parh] heautois phronimoi, hoti pōrōsis apo merous tō Israēl

lest you be in yourselves wise, that hardness in part to Israel

gegonen achris hou to plērōma tōn ethnōn eiselthē,

has happened until the fullness of the gentiles comes in.

כֹּוּכָן כָּל־יִשְׂרָאֵל וַיֵּשֶׁע כְּפָתּוֹב וּבָא לְצִיּוֹן גּוֹאֵל
וַיֵּשֶׁב פְּשָׁע מִיעָקָב:

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

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

〈26〉 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,

"Hei εκ Σιων ο ρυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

26 kai houtōs pas Israēl sōthēsetai; kathōs gegraptai, Hēxei ek Siōn

And so all Israel shall be saved; as it has been written, shall come out of Zion

ho hruomenos, apostrepsei asebeias apo Iakōb;

the One delivering, He shall turn away unrighteousness from Jacob.

כִּזְוֹאת בְּרִיתִי אֲשֶׁר אָכַרְתָּ אֶתְכֶם כִּי אָסַלְחָה לְעָזְנֵיכֶם:²⁷

27. w'zo'th b'rithi 'asher 'ek'roth 'itam ki 'es'lach la'aonam.

Rom11:27 and this is My covenant which I have cut off with them,
when I take away their sins.

<27> καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.

27 kai hautē autois hē par' emou diathēkē, hotan aphelōmai tas hamartias autōn.

And this to them is the from me covenant, when I take away their sins.

כֵּן בְּדָבָר הַפְּשׁוֹרָה אִיבִּים هֵם בְּגַלְלֵיכֶם
וּבְדָבָר הַבְּחִירָה חָבִיבִים هֵם בְּגַלְלֵה אָבוֹת:²⁸

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

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.

<28> κατὰ μὲν τὸ εὐαγγέλιον ἔχθροὶ δὲ ὑμᾶς,
κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας.

28 kata men to euaggelion echthroi di' hymas,
According to the good news they are enemies because of you,
kata de tēn eklogēn agapētoi dia tous pateras;
but according to the election they are beloved because of the fathers;

כְּטַבְּנֵה לְאַיִּינָהֶם הָאֱלֹהִים עַל-מִתְנוֹתָיו וְלֹא עַל-קְרִיאָתוֹ:²⁹

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.

<29> ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.

29 ametamelēta gar ta charismata kai hē klēsis tou theou.

for are irrevocable the free gifts and the calling of the Elohim.

לְכִי כַּאֲשֶׁר גַּם-אַתֶּם מִלְּפָנֵיכֶם מִמְּרִים הַיִּתְּמֻמְּנִים אֶת-פִּי³⁰

אֱלֹהִים וְעַתָּה הַחֲנִתָם בְמִרְיִים שֶׁל-אֱלֹהִים:

30. ki ka'asher gam-'atēm mil'phanim mam'rim heyithem 'eth-pi 'Elohim
w`atāh huchan'tem b'mir'yam shel-'eleh.

Rom11:30 For when, even you were formerly disobedient to the mouth of Elohim,
but now you have received mercy through the disobedience of them.

<30> ὥσπερ γάρ οὐμεῖς ποτε ἡπειθήσατε τῷ θεῷ, νῦν δὲ ἡλεήθητε τῇ τούτων ἀπειθείᾳ,
30 hōsper gar hymēis pote ēpeithēsate tō theō,
For just as you once disobeyed the Elohim,
nyn de ēleēthēte tē toutōn apeitheia,br/>but now you received mercy by the of these ones disobedience,

עַל-יְהִי חִנְנָתְכֶם:
לא כֵן גַּם-אֱלֹהִים עַתָּה מִרְיִים לְמַעַן רַחֲנָה גַּם-הַם
31

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

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

<31> οὕτως καὶ οὗτοι νῦν ἡπείθησαν τῷ οὐμετέρῳ ἐλέειν,
ἴνα καὶ αὐτοὶ [νῦν] ἐλεηθῶσιν.

31 houtōs kai houtoi nyn ēpeithēsan tō hymeterō eleei,
so also these ones now were disobedient to what was for you mercy,
hina kai autoi [nyn] eleēthōsin;
that also they now may receive mercy.

לְבָב כִּירְדָּה אֱלֹהִים הַסְגִּיר אֶת-כָּלָם לְמַרְיִים לְמַעַן רַחֲן אֶת-כָּלָם:
32

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.

<32> συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.
32 synekleisen gar ho theos tous pantas eis apeitheian, hina tous pantas eleēsē.
consigned for the Elohim all in disobedience, that to all He may show mercy,

לְגַמְהַעַמְקָן עַשֶּׂר חִכְמָת אֱלֹהִים
וְעַשֶּׂר דְּעָתוֹ מִשְׁפְּטָיו מִיְחָקָר וְדַרְכָיו מִיְמַצָּא:
33

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

Rom11:33 Oh, the depth of the wealth of the wisdom of Elohim and the wealth of His knowledge! How unsearchable are His judgments and how untraceable are His ways!

33 Ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ·
ὅς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὄδοι αὐτοῦ.

33 O bathos ploutou kai sophias kai gnōseōs theou;
O the depth of the riches and of the wisdom and knowledge of Elohim;
hōs anexeraunēta ta krimata autou kai anexichniastoi hai hodoi autou.
how unsearchable His judgments and untraceable His ways.

לְדֹבֶר מִתְהַכֵּן אֶת־רוּחַ יְהוָה וְאֲרֵשׁ עַצְתָּו יוֹדִיעֲפָה: 34
לְדֹבֶר מִתְהַכֵּן אֶת־רוּחַ יְהוָה וְאֲרֵשׁ עַצְתָּו יוֹדִיעֲפָה:

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

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

34 Tis γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

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

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

לְהָאָזֶן מִי הַקָּדוֹם אָתָה בְּדָבֶר וַיְשַׁלֵּם לוֹ: 35
לְהָאָזֶן מִי הַקָּדוֹם אָתָה בְּדָבֶר וַיְשַׁלֵּם לוֹ:

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

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

35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

35 ē tis proedōken autō, kai antapodothēsetai autō?

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

לְהָלָא מִמֶּנּוּ הַכָּל וְעַל־יָדוֹ הַכָּל וְאַלְיוֹ הַכָּל
וְלֹא הַכָּבֵד לְעַזְלָמִים אָמֵן: 36
לְהָלָא מִמֶּנּוּ הַכָּל וְעַל־יָדוֹ הַכָּל וְאַלְיוֹ הַכָּל
וְלֹא הַכָּבֵד לְעַזְלָמִים 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.

36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα·
αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

36 hoti ex autou kai di' autou kai eis auton ta panta;
because from Him and through Him and to Him are all things;
autō hē doxa eis tous aiōnas, amēn.
to Him be the glory into the ages, Amen.

Chapter 12

וְעַתָּה הָנִי מַעֲורֵר אֶתְכֶם אֲחֵי בְּבָחוּמֵי אֱלֹהִים
אֲשֶׁר תָגִישׂ אֶת־גּוֹיִתְיכֶם קָרְבָּן חֵי וָקְדוּשָׁ
וּנְצָחָה לְאֱלֹהִים וְהִתְהַגֵּד זֹאת עֲבוֹדַתְכֶם הַשְׁכְּלִיתָ:

**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.

¶12:1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἀγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν.

1 Parakalō oun hymas, adelphoi, dia tōn oiktirmōn tou theou

Therefore I urge you, brothers, through the compassions of Elohim parastēsai ta sōmata hymōn thysian zōsan hagian euareston tō theō,
to present your bodies a sacrifice living holy, well-pleasing to Elohim, tēn logikēn latreian hymōn;
which is the spiritual service of you;

בְּזַלְעַמּוֹ לְעוֹלָם הַזֶּה כִּי אִם־הַתְּחִלָּפּוֹ לְהִזְמִית לֵכֶם לְבָבְךָ שׁלְבָחֵן מֵהַהִיא רְצִוָּת הָאֱלֹהִים הַטוֹּב וְהַגְּחִידָה וְהַשְּׁלִימָם:

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.

<2> καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ,
ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς εἰς τὸ δοκιμάζειν ὑμᾶς
τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

2 kai mē syschēmatizesthe tō aiōni toutō,
and do not be conformed to this age,
alla metamorphousthe tē anakainōsei tou noos eis to dokimazein hymas
but be transformed by the renewing of your mind for you to prove
ti to thelēma tou theou, to agathon kai euareston kai teleion.
what is the will of the Elohim, the good and well-pleasing and perfect will.

פְּעִזָּה-אַמְוֹנָה כְּלֵבֶשׂ עַל-אַמְוֹנָה כְּלֵבֶשׂ ۲۷
ג כִּי עַל-פִּי הַחֶסֶד הַפְּתָן לֵי אָמֵר אָנִי לְכָל-אֲרִישׁ בְּכֶם
 לְבָלְתִּי רֹם-לְבָבוֹ לְמַעַלָּה מִן-הָרָאוּי כִּי אָסְדִּיחַי צְנוּעַ
 בְּמַחְשֻׁבּוֹתִיו כְּמַתְּה חָאָמוֹנָה אֲשֶׁר-חָלַק לוֹ חָאָלְהִים:

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-yhi 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.

«3» Λέγω γάρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὅντι
 ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῦ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν,
 ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

3 Legō gar dia tēs charitos tēs dotheisēs moi panti tō onti

For I say through the grace having been given to me to everyone being
 en hymen mē hyperphronein par' ho dei phronein
 among you, not to think more highly beyond what is necessary to think
 alla phronein eis to sōphronein, hekastō
 but to think so as to be sober-minded, to each
 hōs ho theos emerisen metron pisteōs.
 as the Elohim apportioned a measure of faith.

۳۹۹۳-۷۴۱۹ ۹۷۹۴-۷۴۲۰ ۴۷۹۴-۷۴۲۱ ۹۷۹۴-۷۴۲۲ ۴۷۹۴-۷۴۲۳ ۹۷۹۴-۷۴۲۴ ۴۷۹۴-۷۴۲۵
ד כִּי כִּאֲשֶׁר בְּגִוִּיף אַחֲרֵי יִשְׁלַׁנְנוּ אֲבָרִים חַרְבָּה
 וְלֹא כְּלָל-הָאֲבָרִים יִשְׁמַשׁ שְׁמֹשׁ אַחֲרֵי:

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

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

«4» καθάπερ γάρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν,
 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,

4 kathaper gar en henri sōmati polla melē echomen,
 For as in one body many members we have,
 ta de melē panta ou tēn autēn echei praxin,
 the and members all not the same have action,

۵ ۷۴۲۳-۹۷۹۴ ۷۴۱۹-۹۷۹۴ ۷۴۲۰-۹۷۹۴ ۷۴۲۱-۹۷۹۴ ۷۴۲۲-۹۷۹۴ ۷۴۲۳-۹۷۹۴ ۷۴۲۴-۹۷۹۴ ۷۴۲۵-۹۷۹۴
ה כִּן אֲנַחֲנוּ חַרְבִּים גּוֹפִים אַחֲרֵי חַרְבָּה בְּמַשְׁרִח

וְכָל־אַחֵד וְאַחֵד מִפְנָנוּ אָבָר לְחוֹבְרוֹ:

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

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

<5> οὗτοι οἱ πολλοὶ ἔν σώμα ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη.

5 **houtōs hoi polloi hen sōma esmen en Christō,**
so we the many one body are in the Anointed One,
to de kath' heis allēlōn melē.
and each one members of one another.

וְיִשְׁלַׂנְנוּ מִתְנוֹת שְׁנוֹת בְּחֶסֶד הַפְּתָן לְנוּ
אִם־גִּבְוָאָה הִיא תְּהִיר כְּמַדָּת הַאֲמוֹנָה:
6

6. **w'yesh-lanu matanot shonoth kachesed hanitan lanu**
'im-n'bu'ah hi' t'hi k'midath ha'emunah.

Rom12:6 And we have different gifts according to the grace given to us,
whether it is the prophecy according to the proportion of the faith;

<6> ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα,
εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,

6 **echontes de charismata kata tēn charin tēn dotheisan hēmin diaphora,**
And having gifts according to the grace having been given to us offering,
eite prophēteian kata tēn analogian tēs pisteōs,
whether prophecy according to the proportion of the faith,

וְאִם־שְׁמוֹשׁ לְאִישׁ יְעַסְק בְּשָׁמוֹשׁ וְאִם־מִזְרָחָה בְּחֹרֶאָתָה:
7

7. **w'im-shimush l'ish ya`asoq b'shimusho w'im-moreh b'hora'atho.**

Rom12:7 if the man serves, he deals in his serving; or if he teaches in his teaching;

<7> εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,

7 eite diakonian en tē diakonię, eite ho didaskōn en tē didaskalię,
or ministry in the ministry, or the one teaching in the teaching,

וְאִם־מֻכִיח בְּתוֹכָתָהוּ הַנוֹתֵן יְעַשָּׂה בְּתִמְלָבָב
וְהַמְּנַהֵג בְּשִׁקְידָה וְהַגְּמֵל חַסְד בְּסֶבֶר פְנִים יְפֹתָה:
8

8. **w'im-mokiach b'thokach'to hanotheren ya`aseh b'tham-lebab**
w'haman'hig bish'qidah w'hagomel chesed b'seber panim yaphoth.

Rom12:8 and if he who encourages, in his encouragement; he who gives,
let their heart be done in sincerity; he who leads in diligence;

he who shows mercy in expectation of facial joyousness.

<8> εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδοὺς ἐν ἀπλότητι,
ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἱλαρότητι.

8 eite ho parakalōn en tē paraklēsei;
or the one encouraging in the encouragement;
ho metadidous en haplotēti, ho proistamenos en spoudē,
the one contributing with generosity, the one governing in diligence,
ho eleōn en hilarotēti.
the one showing mercy in cheerfulness.

ט אַהֲבָתְכֶם תְּהִיר בְּלִי חֲנֹפָה שָׁנָאו אֶת־הָרָע וְדַבְּקֵו בְּטוּבָה:
9. 'ahabath'kem t'hi b'li chanupah sin'u 'eth-hara` w'dib'qu batob.

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

<9> Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ,

9 Hē agapē anypokritos. apostygountes to ponēron, kollōmenoi tō agathō,
Let love be unhypocritical abhorring the evil, clinging to the good,

ר אַהֲבו אֶת־אֶחָיךְ מִחְבָּבִים זה אֶת־זֶה חִקְדִּימָו אַרְשָׁ
אֶת־רְעָהוּ לְנַהּוֹג בּוּ כְּבָודָה:
10. 'ehebu 'eth-'acheykem m'chab'bim zeh 'eth-zeh haq'dimu 'ish
'eth-re`ehu lin'hog bo kabod.

Rom12:10 Love your brother, tenderly loving towards one other,
each one preceded each other to respect him in honor;

<10> τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι,

10 tē philadelphiā eis allēlous philostorgoi, tē timē allēlous proēgoumenoi,
with brotherly love to one another loving dearly, in honor one another preferring,

לֹא שְׁקָדוּ וְאֶל־תַּעֲצָלוּ הַתְּלִבּוּ בְּרוּמָה וְהִיו עֲבָדִים לְאָדוֹן:
11. shiq'du w'al-te`atselu hith'lahabu baruach wiḥ'yu `abadim la'Adon.

Rom12:11 Be diligent and be not slothful, enthusiastic in the Spirit
and be the servant to the Adon (Master);

<11> τῇ σπουδῇ μὴ ὀκνηρού, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες,

11 tē spoudē mē oknēroi, tō pneumati zeontes, tō kyriō douleontes,
in zeal not lazy, in Spirit burning, the Master serving,

יב שְׁמָחוּ בַּתְּקוֹנָה הַוחִילָה שְׁקָדוּ עַל־הַפְּלָלה:
12. sim'chu batiq'wah hochilu batsarah shiq'du `al-hat'philah.

Rom12:12 rejoicing in hope, enduring in tribulation, diligently in prayer;

<12> τῇ ἐλπίδι χαίροντες, τῇ θλίψει ύπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες,
12 tē elpidi chairontes, tē thlipsei hypomenontes, tē proseuchē proskarterountes,
in hope rejoicing, in tribulation enduring, in prayer persevering,

13 צוֹעֲדֵךְ כִּי תַּחֲנֹן אֶל־בָּנִים אֶרְחִים:
רִג הַתְּהִנֵּן אֶל־בָּנִים אֶרְחִים:

13. hith'nad'bu tsar'key haq'doshim rid'phu l'hak'nis 'or'chim.

Rom12:13 contributing to the needs of the sanctified ones; pursuing to bring in guests.

<13> ταῖς χρείαις τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

13 tais chreiais tōn hagiōn koinōnountes, tēn philoxenian diōkontes.

to the needs of the sanctified ones contributing, hospitality seeking.

14 בָּרוּךְ אַת־רֹדְפֵיכֶם בָּרָכוּ וְאֶל־תִּקְלְלֻוּ:
יד בָּרוּךְ אַת־רֹדְפֵיכֶם בָּרָכוּ וְאֶל־תִּקְלְלֻוּ:

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

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

<14> εὐλογεῖτε τοὺς διώκοντας [ύμᾶς], εὐλογεῖτε καὶ μὴ καταράσθε.

14 eulogete tous diōkontas [hymas], eulogete kai mē katarasthe.

Bless the ones persecuting you, bless and do not curse.

15 וְאֶל־בָּרוּךְ אַת־עַמְּדָהָשְׁמָחִים וּבָכְוּ עַמְּדָהָבְכִים:
טו שְׂמָחוּ עַמְּדָהָשְׁמָחִים וּבָכְוּ עַמְּדָהָבְכִים:

15. sim'chu `im-has'mechim ub'ku `im-habokim.

Rom12:15 Rejoice with those who rejoice, and weep with those who weep.

<15> χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων.

15 chairein meta chairontōn, klaiein meta klaiontōn.

Rejoice with rejoicing ones, weep with weeping ones.

16 עַבְדֵּיכְנָא כִּי־בְּעַד־עַבְדֵּיכְנָא כִּי־בְּעַד־עַבְדֵּיכְנָא
טַב אֶחָד יְהִי לְכָלְכָם אֶל־תְּהִלָּכָם בְּגָדְלָות
כִּי אַמְּדָהָתְהִנְגֵּנוּ עַמְּדָהָשְׁפָלִים אֶל־תְּהִרְיוֹ חֲכָמִים בְּעִינֵיכְם:

**16. leb 'echad y'hi l'kul'kem 'al-t'hal'ku big'doloth
ki 'im-hith'nahagu `im-hash'phalim 'al-tih'yu chakamim b'eyneykem.**

Rom12:16 The same heart shall be for all of you. Do not walk in greatness, but associate with the lowly. Do not be wise in your eyes.

<16> τὸ αὐτὸν εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἔαυτοῖς.

16 to auto eis allēlous phronountes, mē ta huyēla phronountes

The same thing toward one another thinking, not the high things thinking

alla tois tapeinois synapagomenoi. mē ginesthe phronimoi par' heautois.

but to the humble things being willing to go. Do not become wise with yourselves.

רֹאשׁוֹ הַטּוֹב בְּעִינֵי כָּל־אָדָם:
דָּלֶת־תְּשִׁלְמָה לְאִישׁ רָעָה תְּחַת רָעָה
בְּעִינֵי כָּל־עֲמָדָה 17

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

Rom12:17 Do not repay evil for evil to anyone.

Seek what is right in the eyes of all men.

<17> μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες,
προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

17 mēdeni kakon anti kakou apodidontes,
To no one evil for evil returning,
pronouomenoi kala enōpion pantōn anthrōpōn;
taking forethought for good things before all men;

רְאֵם־תּוֹכְלָה בְּכָל־אָשֶׁר תִּמְצָא יְדֶיכֶם
יְהִי לְכֶם שְׁלוֹם עַמְּכָל־אָדָם:
בְּעִינֵי כָּל־עֲמָדָה 18

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

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

<18> εἰ δυνατὸν τὸ ἔξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

18 ei dynaton to ex hymōn, meta pantōn anthrōpōn eirēneuontes;
if possible as far as it depends on you, with all men living in peace;

רְאֵם־תְּנַקְּמוּ נְקָם יְדִיכֶי כִּי אָמְתָנוּ מָקוֹם לְחֶרְזָן־אָף
כִּי כְּתוּב לִי נְקָם וְשָׁלֵם אָמַר יְהִי:
בְּעִינֵי כָּל־עֲמָדָה 19

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 יהָיָה.

<19> μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ,
Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.

19 mē heautous ekdkountes, agapētoi, alla dote topón tē orgē,
not avenging yourselves, beloved, but give place to the wrath,
gegraptai gar, Emoi ekdkēsis, egō antapodōsō, legei kyrios.

for it has been written, vengeance is mine, I shall repay, says YHWH.

כִּי גְּחַלִּים אַתָּה חֹתֶה עַל־רָאשׁוֹ:
כַּלֵּן אַמְּדָרְעַב שְׁנָאָךְ הָאֲכִילָהוּ לְחַם וְאַמְּדָצְמָא הַשְׁקָהוּ מִימָיו
עַב לְאַתְּלִיל נְקַבְּמָא אַמְּדָצְמָא בְּזַעַפְתָּא ٢٠-בְּזַעַפְתָּא ٢١

20. Iaken '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.

•**20** ἀλλὰ ἐὰν πεινᾷ ὁ ἔχθρος σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

20 *alla ean peina ho echthros sou, psōmize auton; ean dipsa, potize auton;*

But if hungers your enemy, feed him: if he thirsts give him a drink:

touto gar poiōn anthrakas pyros sōreuseis epi tēn kephalēn autou.

for this doing coals of fire you shall heap upon his head.

כִּי-אָלַמְנוּ אֶת-הַרְעָם כִּי-בָשָׂר אָתָּה כִּי-בָשָׂר הַרְעָם 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.

〈21〉 μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

21 mē nīkō hypo tou kakou alla nīka en tō agathō to kakon.

Be not conquered by the evil but conquer with the good the evil.

Chapter 13

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

א כל-נפש תכנע לגדלת הרציות כי אין רשות כי אמד-מאית האללים והרציות הפתצות על-יד אללים נתמנים:

1. kal-nephesh tikana` lig'dulath harashuyoth ki-'eyn rashuth

ki 'im-me'eth ha'Elohim w'harashuyoth hanim'tsa'oth al-yad 'Elohim nith'manu.

Rom13:1 Let every soul be subject to the higher authorities. For there is no authority but of the Elohim, and the powers that exist are appointed by the hand of Elohim.

〈13:1〉 Πᾶσα ψυχὴ ἔξουσίαις ὑπερεχούσαις ὑποτασσέσθω.

οὐ γὰρ ἔστιν ἔξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσὶν.

1 Pasa psychē exousiai hyperechousai hypotassesthō. ou gar estin exousia

Every person authorities to superior let be subject. Not for there is authority

ei mē hypo theou, hai de ousai hypo theou tetagmenaj eisin:

except by Elohim, and the existing ones by Elohim have been appointed:

בְּלֹכַן כָּל-הַמִּתְקֻמָּם לְרַשּׁוֹת מִמְּרָחָא אֶת-פִּי הָאֱלֹהִים
וְהַמִּמְרִים יִשְׂאוּ אֶת-עֲוֹנָם:

2. Iaken 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.

↔ ὅστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
οἱ δὲ ἀνθεστηκότες ἔαυτοῖς κρίμα λήμψονται.

2 hōste ho antitassomenos tē exousią tē tou theou diatagē anhestēken,
Therefore the one opposing the authority of the Elohim ordinance has opposed,
hoi de anhestēkotes heautois krima lēmpsontai.
and the ones having opposed to themselves judgment shall receive.

גַּכֵּי אֵין פְּחַד הַשְׁלִיטִים עַל עַשְׂרֵי הַטּוֹב כִּי אִם־עַל עַשְׂרֵי חַרְבָּ
וְעַל־כֵּן אִם־רְצֹנָךְ שֶׁלֶא תִּרְאָ מִן־הַרְשָׁוֹת עַשְׂרֵה הַטּוֹב
וְהַיְה־לְךָ שְׁבָח מְאַתָּה:

**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,

↔ οἵ γάρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.
θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς.
3 hoi gar archontes ouk eisin phobos tō agathō ergō alla tō kakō.

For the rulers are not a terror to the good work but to the evil.

theleis de mē phobeisthai tēn exousian;
And do you want not to fear the authority;
to agathon poiei, kai hexeis epainon ex autēs;
the good do, and you shall have praise from it;

דַּכֵּי מִשְׁרָתָת אֱלֹהִים הִיא לְטוֹב לְךָ אֶבֶל אִם־חַרְבָּ עַשְׂרֵה יְרָא
כִּי לֹא לְחַנְּם חַגְבָּת־חַרְבָּ הִיא כִּי־מִשְׁרָתָת אֱלֹהִים הִיא

לְשָׁלֵם גִּמְוֹל וְלַשְׁפָךְ חֶמֶת עַל עֲשֵׂי הַרְעָז:

4. ki m'sharetheth 'Elohim hi' l'tob l'ak 'im-hara` ta`aseh y'ra'
ki lo' l'chinam chagurath-chereb hi' ki-m'sharetheth 'Elohim hi' l'shalem g'mul
w'lish'po'k chemah `al `osey hara`.

Rom13:4 for it is a servant of Elohim to you for good.

But if you do what is evil, be afraid, for it does not bear the sword in vain.

For it is a servant of Elohim to pay a reward to execute wrath on the one who practices evil.

<4> θεοῦ γὰρ διάκονος ἔστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆσις, φοβοῦ·
οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονος ἔστιν ἔκδικος
εἰς ὄργὴν τῷ τὸ κακὸν πράσσοντι.

4 theou gar diakonos estin soi eis to agathon.

of Elohim for a servant he is to you for the good.

ean de to kakon poiēs, phobou; ou gar eikē tēn machairan phorei;

But if evil you do, fear; for not in vain the sword he bears;

theou gar diakonos estin ekdikos eis orgēn tō to kakon prassonti.

of Elohim for a servant he is, an avenger for wrath to the one practicing evil.

עַל־כֵּן עָלֵינוּ לְהַקְנֵעַ לֹא בְּעַבְורָה קָצֵף בְּלֹבֶד
כִּי־גַם מִדְעַת חֹבֶתֵנוּ: 5

5. `al-ken `aleynu l'hikane`a lo' ba`abur haqetseph bil'bad
ki-gam mida`ath chobathenu.

Rom13:5 Therefore, it is for us to surrender,

not only because of the wrath, but also from the knowledge of our conscience.

<5> διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὄργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν.

5 dio anagkē hypotassesthai, ou monon

Therefore it is necessary to be subject, not only

dia tēn orgēn alla kai dia tēn syneidēsin.

because of wrath but also because of conscience.

עַל־כֵּן נִתְגִּיר אֶת־הַפְּסָמֵד כִּי מִשְׁבְּתֵינוּ אֱלֹהִים הֵם עַמְּדִים לְזֹאת עַל מִשְׁמְרָתֵם: 6

6. `al-ken noth'nim 'atēm 'eth-hamas
ki m'sharathey 'Elohim hem `om'dim lazo'th `al mish'mar'tam.

Rom13:6 Therefore, you also pay taxes,
for they are the servants of Elohim standing for this on their watch.

<6> διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε·

λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

6 dia touto gar kai phorous teleite;

Because of this for also taxes you pay;
leitourgoi gar theou eisin eis auto touto proskarterountes.
for public servants of Elohim they are for this very thing attending continually.

לֹכֶן תְּנוּ לְכָל־אֲרִישׁ מִהַ-שְׁאָתָם חִזְבִּים לֹו הַמָּס
לְאַשְׁר־לֹו הַמָּס וְהַמְּכָס לְאַשְׁר־לֹו הַמְּכָס וְהַמָּרָא
לְאַשְׁר־לֹו הַמָּרָא וְהַקְּבּוֹד לְאַשְׁר־לֹו הַקְּבּוֹד:

7. laken t'nu l'kal-'ish mah-she'atēm chayabim lo hamas la'asher-lo hamas
w'hamekes la'asher-lo hamekes w'hamora' la'asher-lo hamora'
w'hakabod la'asher-lo hakabod.

Rom13:7 Give therefore to all men what you have due to them:
tax to whom tax to them, customs to whom customs to them;
fear to whom fear to them, honor to whom honor to them.

<7> ἀπόδοτε πᾶσιν τὰς ὄφειλάς, τῷ τὸν φόρον τὸν φόρον,
τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμήν.

7 apodote pasin tas opheilas, tō ton phoron ton phoron,
Give to all men their dues, to the one requiring tax give the tax,
tō to telos to telos, tō ton phobon ton phobon,
to the one the revenue the revenue, to the one the fear the fear,
tō tēn timēn tēn timēn.
to the one the honor the honor.

וְאֵלָתִיחַי חִזְבִּים לְאִישׁ דָּבָר זִילָתִי אַחֲתָתְרַעַחַי
כִּי הָאָהָב אַתְ-חַבְרוֹ קִים אַתְ-הַתֹּרָה:

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

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

<8> Μηδενὶ μηδὲν ὄφελετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν·
οὐ γὰρ ἀγαπῶν τὸν ἔτερον νόμον πεπλήρωκεν.

8 Mēdeni mēden opheilete ei mē to allēlous agapan;
To no one anything owe, except one another to love;
ho gar agapōn ton heteron nomon peplērōken.
for the one loving the other the Law has fulfilled.

וְאֵלָתִיחַי כָּל-זְלִגְלָה כָּל-מִתְנָשָׁה כָּל-לִזְמָה כָּל-חַזְבָּה כָּל-
עַל-זְלִגְלָה כָּל-זְלִגְלָה כָּל-זְלִגְלָה כָּל-זְלִגְלָה כָּל-זְלִגְלָה כָּל-
זְלִגְלָה כָּל-זְלִגְלָה כָּל-זְלִגְלָה כָּל-זְלִגְלָה כָּל-זְלִגְלָה כָּל-

ט כי מצotta לא תגנַב לא תרצח לא תענֵה עד
שׁקר לא תהמוד עם קל-מצotta אחרות כלן חנה בכלל
המִאָמֵר הַזֶּה וְאַהֲבָת לְרַעָךְ 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.

ט⁹ τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις,
καὶ εἴ τις ἔτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται
[ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

9 to gar Ou moicheuseis, Ou phoneuseis, Ou klepseis,
For you shall not commit adultery, you shall not murder, you shall not steal,
Ouk epithymēseis, kai ei tis hetera entolē, en tō logō toutō
you shall not covet, and if there is any other commandment, in this word
anakephalaioutai [en tō] Agapēseis ton plēsion sou hōs seauton.
it is summed up, in this, you shall love your neighbor as yourself.

יְהִיא אַהֲבָה לֹא תַּרְעַל-כֵּן הַאֲהָבָה קְיֻם הַתּוֹרָה בְּלָה:
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.

ט⁹ ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
10 hē agapē tō plēsion kakon ouk ergazetai;
The Love to the neighbor evil does not work;
plērōma oun nomou hē agapē.
is a fulfillment therefore of the Law the Love.

יְהִיא כָּבֵר עַת לְהִקִּיז מִן-הַשְׁנָה כִּי יְשׁוּעָתֵנוּ
קָרוּבָה עַתָּה מִהִיּוּם אֲשֶׁר בָּאָנוּ לְהִאמְרֵן:
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.

רַד כִּי אָמַד לְבָשׂו אֶת־הָאָדוֹן יְהוָשֻׁעַ הַמְּשִׁיחַ
וְדֹנוּ לְבָשָׂרְכֶם אֶל־לֹא לְגָבֵיר הַתְּאֽוֹת:

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

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

<14> ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν
καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

**14 alla endysasthe ton kyrion Iēsoun Christon
but put on the Master Yahushua the Anointed One
kai tēs sarkos pronoian mē poieisthe eis epithymias.
and concerning the flesh forethought do not give for fulfilling its lusts.**

Chapter 14

בְּשָׁתְּךָ תְּחִזְקֵנָה וְעַמְּדֵנָה אֲמָנוֹתֶךָ
רְמִזְרָחֶךָ תְּחִזְקֵנָה וְעַמְּדֵנָה אֲמָנוֹתֶךָ Rom14:1
אֲוֹתָהֶךָ בְּאַמְוֹנָה אָוֹתָהֶךָ קְבָלָה
וְלֹא לְדִין אֲוֹתָהֶךָ מִחְשָׁבוֹת:

1. w'eth-hechalush ba'emunah 'otho qabelu w'lo' iadin 'eth-hamachashaboth.

Rom14:1 And the weak in faith they receive you, but not to judge the thoughts.

<14:1> Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε,
μὴ εἰς διακρίσεις διαλογισμῶν.

1 Ton de asthenounta tē pistei proslambanesthe, mē eis diakriseis dialogismōn.

Now the one being weak in the faith receive, not with a view to passing judgment.

בְּרִישׁ מְאַמִּין שְׁמַטֵּר לְאַכְלָל קָל־הָבָר וְהַחְלוֹשׁ לֹא יַאֲכֵל
כִּי אָמַד־יְרָקָן:

2. yesh ma'amin shemutar le'ekol kal-dabar w'hechalush lo' yo'kal ki 'im-yaraq.

**Rom14:2 There is a believer that it is permissible to eat all things
that the weak shall not eat, but vegetables.**

<2> ὃς μὲν πιστεύει φαγεῖν πάντα, ὃ δὲ ἀσθενῶν λάχανα ἔσθιει.

2 hos men pistuei phagein panta, ho de asthenon lachana esthiei.

One man indeed believes to eat all things, but the one being weak vegetables eats.

בְּרִישׁ מְאַמִּין שְׁמַטֵּר לְאַכְלָל קָל־הָבָר וְהַחְלוֹשׁ לֹא יַאֲכֵל
גַּהְאַכְלָל אֶל־יְבָץ אֲוֹתָהֶךָ לֹא יַאֲכֵל

וְאַשֵּׁר לֹא יָאכֶל אֶל-יִדָּיו אֶת-הָאָכֶל כִּי-קָבֵל אֶת֥וּ הָאָלָהִים:

**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.

3 ho esthiōn ton mē esthionta mē exoutheneitō,
The one eating the one not eating not let despise,
ho de mē esthiōn ton esthionta mē krinetō,
and the one not eating the one eating let him not judge,
ho theos gar auton proselabeto.
for the Elohim received him.

ד מרי אתה כי תדין עבד שאין שאלך הון לאדרני הוא אם יקיים
ו ואם יפל אבל יוקם כי-יכל האלים להקימו:

**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.

«4» σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην;
τῷ ἴδιῳ κυρίῳ στήκει ἡ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στῆσαι αὐτόν.

4 sytis ei ho krinōn allotrion oiketēn?

You who are the one judging belonging to another a household servant?

tō idīq̄ kyriō stēkei ē piptei; stathēsetai de,
To his own master he stands or falls; but he shall be upheld,
dynatei gar ho kyrios stēsai auton.

is able for the Master to make him stand.

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הרִשׁ מְבָדֵיל בּוֹנוֹ-רוּם לַיּוֹם וּרְשֶׁ

אֲשֶׁר כָּל-הַיְמִים דָּמִים בְּעִינֵינוּ יְהִי כָּל-אִישׁ נָכוֹן בְּדַעַתּוֹ:

**5. yesh mab'dil beyn-yom layom w'yesh
‘asher kal-hayamim domim b’eynayu y’hi kal-‘ish nakon b’dā`to.**

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

<5> ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἔκαστος ἐν τῷ ἴδιῳ νοῦ πληροφορεῖσθω.

5 hos men [gar] krinei hēmeran par' hēmeran, hos de krinei pasan hēmeran;
One man for esteems a day above a day, but another esteems every day;
hekastos en tō idiō noi plērophoreisthō.
each man in his own mind let him be convinced.

וְהַשְׁמֵר אֶת-הַיּוֹם לִקְדָּשׁו שִׁמְרָתָו לְאָדוֹן
וְאֲשֶׁר אִינְנוּ שִׁמְרָתָו לְאָדוֹן אִינְנוּ שִׁמְרָתָה אֲכֵל
לְשֵׁם הָאָדוֹן כִּי מוֹדָה הוּא לְאֱלֹהִים וְאֲשֶׁר אִינְנוּ אֲכֵל
לְשֵׁם הָאָדוֹן אִינְנוּ אֲכֵל וּמוֹדָה 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.

«6> ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει,
εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ Θεῷ.

6 ho phronōn tēn hēmeran kyriō phronei;

The one regarding the day to the Master regards it.

kai ho esthiōn kyriō esthiei, eucharistei gar tō theō;

And the one eating to the Master he eats, and he gives thanks to Elohim;

kai ho mē esthiōn kyriō ouk esthiei

and the one not eating to the Master he does not eat

kai eucharistei tō theō.

and gives thanks to the Elohim.

7 עֲבָדָתְךָ יְהוָה עַל-עַלְיוֹן כִּי אַתָּה עַל-עַלְיוֹן
כִּי אֵין-אִישׁ מִפְנֵךְ חַדְרָתְךָ וְאֵין אִישׁ מִתְּלַבְּדָךְ:

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

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

«7> οὐδεὶς γάρ ἡμῶν ἔαυτῷ ζῇ καὶ οὐδεὶς ἔαυτῷ ἀποθνήσκει·

7 oudeis gar hēmōn heautō zē kai oudeis heautō apothnēskei;

For no one of us to himself lives and no one to himself dies;

8 עֲבָדָתְךָ יְהוָה עַל-עַלְיוֹן כִּי אַתָּה עַל-עַלְיוֹן
כִּי אֵין-אִישׁ נְמוֹת נְמוֹת לְאָדוֹן לְכָן

בֵּין חַיִם וּבֵין מַתִּים לְאָדוֹן הַגָּנוֹ:

8. ki 'im-nich'yeh nich'yeh la'Adon w'im namuth namuth la'Adon
laken beyn chayim ubeyn methim la'Adon hinenu.

Rom14:8 for if we live, we shall live to the Adon (Master), or if we die,
we shall die to the Adon. Therefore, whether we live or we die, we are to the Adon.

<8> ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ
ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν.

8 ean te gar zōmen, tō kyriō zōmen, ean te apothnēskōmen, tō kyriō apothnēskomen.

For whether we live, to the Master we live, or if we die, to the Master we die.
ean te oun zōmen ean te apothnēskōmen, tou kyriou esmen.

Whether therefore we live or if we die, the Master's we are.

ט בְּעַבְרִית זֹאת מֵת הַמְּשִׁיחַ (וַיְהִי) וְכֵן
לְמַעַן יְהִי אָדוֹן גַּם עַל־הַמְּתִים גַּם עַל־הַחַיִם:

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

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

<9> εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἐζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.
9 eis touto gar Christos apethanen kai ezesen,

For this for the Anointed One died and lived,
hina kai nekrōn kai zōntōn kyrieusē.
that both of dead ones and of living ones he might be Master.

וְאַפָּה מַה־לֹּךְ בַּיְתֵה אֶת־אֲחִיךְ וּמַה־לֹּךְ בַּיְתֵז
לְאֲחִיךְ בְּלֹא בְּלֹנוּ עֲתִידִים לְעַמְדָה לְפָנֵי כֹּפֶא הָיִן 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.

<10> σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἔξουθενεῖς τὸν ἀδελφόν σου;
πάντες γὰρ παραστησόμεθα τῷ βῆματι τοῦ θεοῦ,

10 sy de ti krineis ton adelphon sou? ē kai sy ti exoutheneis ton adelphon sou?

You and why do judge your brother? Or indeed you why despise your brother?

pantes gar parastēsometha tō bēmati tou theou,

For all we shall stand before the judgment seat of Elohim,

11 עַבְעֲדָת אֱלֹהִים יְהוָה-צְבָאֹות עַבְעֲדָת כְּבָשָׂר וְעַבְעֲדָת
יְהוָה-צְבָאֹות כְּבָשָׂר וְעַבְעֲדָת כְּבָשָׂר:
יא כי כתיב ח'ר-אני נאומ-יזה כי לי תברע כל-פרק
וככל-לשון תודח לאלהים:

11. ki bathub 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 יהוה, Every knee shall bow to Me, and every tongue shall thank to the Elohim.

¶**11** γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ
καὶ πᾶσα γλῶσσα ἔξομολογήσεται τῷ θεῷ.

11 gegraptai gar, Zō egō, legei kyrios, hoti emoi kampsei pan gony

For it has been written, I live, says YHWH, that to me shall bend every knee

kai pasa glōssa exomologēsetai tō theō.

and every tongue shall confess to Elohim.

יב הינה כל-אחד ממנה על-נפשו רהן חשבון לאלהים:

12. hinneh kal-‘echad mimenu `al-naph’sho yiten chesh’bon l’Elohim.

Rom14:12 Behold, every one of us shall give an account of his soul to Elohim.

〈12〉 ἄρα [οὖν] ἔκαστος ἡμῶν περὶ ἑαυτοῦ λόγου δώσει [τῷ θεῷ].

12 **ara** [oun] **hekastos** **hēmōn** **peri** **heautou** **logon** **dōsei** [tō theō].

So then each one of us concerning himself account shall give to Elohim.

**רִגְלָכֶן אַל-נְדִין עֲזֹר אֵישׁ אַתְ-רְצָחוֹ כִּי אִם-זֶה יְהִי
דִּינְכֶם שֶׁל-אַ-יְתָן אֵישׁ לְפָנֵי אֲחִיו מְכֻשָּׂל אוֹ מְוַקֵּשׁ:**

13. **Iaken 'al-nadin `od 'ish 'eth-re`ehu**

ki 'im-zeh y'hi din'kem shel'-yiten 'ish liph'ney 'achiu mik'shol 'o moqesh.

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

〈13〉 Μηκέτι οὖν ἀλλήλους κρίνωμεν.

ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομια τῷ ἀδελφῷ ή σκάνδαλον.

13 Mēketi oun allēlous kriñōmen:

No longer therefore one another let us judge:

alla touto krinate mallon, to mē fithenai proskomma tō adelphō ē skandalon.

but judge this rather, not to put a stumbling block to one's brother or a trap.

**יד אג' יְדַעַתִּי וָבֹרוּ לֵי הַכָּבָר בְּאֶדְוֹן יְהוָשָׁע כִּידָאַרְן
טֶמָא בְּפָנֵי עַצְמוֹ וּבְקַדְטֶמָא הוּא לְמִי שִׁיחַשְׁבַּנְוּ לוֹ לְטֶמָא:**

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

Rom14:14 I know and I am persuaded in the Word of the Adon (Master) OW^{אָדָן} 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.

¶14 οὗτα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ
ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

14 oida kai pepeismai en kyriō Iēsou

I know and have been persuaded in the Master Yahushua

hoti ouden koinon di' heautou, ei mē tō logizomenō

that nothing is common through itself, except to the one counting

ti koinon einai, ekeinō koinon.

anything common to be, to that man it is common.

15. **w'im-ye`atseb 'achiak `al-d'bar ma'akal 'eyn'ak hole'k dere'k 'achawah 'gl-nq' th'qbed 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 Mashiach died for him.

«15» εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς· μὴ τῷ βοώματί σου ἐκεῖνον ἀπόλλυε ύπερο οὖν Χριστὸς ἀπέθανεν.

15 εἰ γὰρ διὰ βρῶμα ὁ ἀδελφὸς σου λύπειται,

For if because of food your brother is grieved,

ouketi kata agapēn peripateis:

no longer according to Love you walk;

mē tō brōmati sou ekeinon apollue hyper hou Christos apethanen.

not by your food that man ruin on behalf of whom the Anointed One died.

טז **לכן** הַזְהָרוּ פָנֵידִיהָ טוֹבָכֶם לְגָדוֹפִים:

16. Iaken hizaheru pen-yih'yeh tub'kem I'giduphim.

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

«16» μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

16 mē blasphemēisthō oun hymōn to agathon.

Let not be spoken against therefore your good.

የኢትዮጵያ የፌዴራል ማኅበር ተስፋኑ እና በግብር የሚከተሉትን በታች ተመክሱ ይችላል 17

עַל־עֲמָקָם אֵין־אֶתְּנָא כִּי־צְדָקָה הִיא וְשְׁלֹום
רַב־מִלְכָה דָּלָה אַרְגָּנָה אֲכִילָה וְשְׁתִּיה
כִּי־צְדָקָה הִיא וְשְׁלֹום וְשְׁמָחָה בְּרוּחַ הַקָּדָשׁ:

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

<17> οὐ γάρ ἔστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις
ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἀγίῳ.

17 ou gar estin hē basileia tou theou brōsis kai posis

For not is the kingdom of the Elohim eating and drinking

alla dikaiosynē kai eirēnē kai chara en pneumati hagiō;

but righteous and peace and joy in the Spirit Holy;

וְעַד־עֲמָקָם אֵין־אֶתְּנָא כִּי־צְדָקָה הִיא וְשְׁלֹום
רַב־מִלְכָה דָּלָה אַרְגָּנָה אֲכִילָה וְשְׁתִּיה
וְשְׁמָחָה בְּרוּחַ הַקָּדָשׁ:

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-plesaing to Elohim
and approved by men.

<18> ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ Θεῷ
καὶ δόκιμος τοῖς ἀνθρώποις.

18 ho gar en toutō douleuōn tō Christō euarestos tō theō

for the one in this serving the Anointed One is well pleasing to Elohim

kai dokimos tois anthrōpois.

and approved by men.

וְעַד־עֲמָקָם אֵין־אֶתְּנָא כִּי־צְדָקָה הִיא וְשְׁלֹום
רַב־מִלְכָה דָּלָה אַרְגָּנָה אֲכִילָה וְשְׁתִּיה
וְשְׁמָחָה בְּרוּחַ הַקָּדָשׁ:

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.

<19> ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

19 araoun ta tēs eirēnēs diōkōmen

So then the things of peace let us pursue

kai ta tēs oikodomēs tēs eis allēlous.

and the things of building up for one another.

כִּי־לְעֵדָה ۹۹۸-۶۰ עֲדָמָה קַבְעָה קַבְעָה ۲۰
:בְּאַתְּ מַעֲשָׂה הָאֱלֹהִים עַל־דָּבָר מְאַכֵּל חַזְקָה
כִּי־תְּהִרּוּס אֶת־מַעֲשָׂה הָאֱלֹהִים עַל־דָּבָר מְאַכֵּל חַזְקָה
הַכָּל טָהוֹר וְרָע הוּא לְאָדָם אֲשֶׁר יַאֲכַל נָמְכָשָׁל:

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.

<20> μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ.
πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

20 mē heneken brōmatos katalue to ergon tou theou.

Not for the sake of food destroy the work of the Elohim.

panta men kathara, alla kakon tō anthrōpō tō dia proskommatois esthionti.

All things indeed are clean, but evil to the man who by causes stumbling eating.

כִּי־טָב שֶׁלְאָתָא־כָל בָּשָׂר וְלֹא־תָשַׂתְּחָה דָּבָר
אֲשֶׁר יַתְּגַּפֵּבְךָ אֲחִיךָ וְהַנִּיה לֹז לְמַכְשָׁל וְלִפְיקָה:
21. tob shel'-tho'kal basar w'lo'-thish'teh yayin w'lo'-tha`aseh dabar
'asher yith'nageph-bo 'achiak w'hayah lo l'mik'shol ul'phuqah.

Rom14:21 It is good not to eat meat nor to drink wine, nor to do anything by which your brother stumbles. And he had a stumbling block and a poke.

<21> καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον
μηδὲ ἐν ϕὸ δ ἀδελφός σου προσκόπτει.

21 kalon to mē phagein krea mēde piein oinon

It is good not to eat flesh nor to drink wine

mēde en hō ho adelphos sou proskoptei.

nor anything by which your brother stumbles.

כִּי־אָמֵנָה תְּהִירָה לְבָדָק לְפָנֵי הָאֱלֹהִים אֲשֶׁר־
הַעֲשָׂה הַכְּשָׁר בְּעִינֵינוּ וְאֵין לְבָוֹ נְקָפוֹ:
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.

<22> σὺ πύστιν [ἡν] ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.
μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ϕὸ δοκιμάζει.

22 sy pistin [hēn] echeis kata seauton eche enōpion tou theou.

You the faith which have by yourself have before the Elohim.

makarios ho mē krinōn heauton en hō dokimazei;

Blessed the one not judging himself in what he approves;

כִּי וְאַשֵּׁר סָפָק לוּ בְּאֶכְלֹו נֹאֲשָׁם כִּי לֹא עָשָׂה מְאֹמָנוֹת
וְכָל-הַפְּעָשָׂה שֶׁלּא מְאֹמָנָה חַטָּא 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.

<23> ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέριται, ὅτι οὐκ ἐκ πίστεως·
πᾶν δὲ ὁ οὐκ ἐκ πίστεως ἀμαρτία ἔστιν.

23 ho de diakrinomenos ean phagē katakekritai

But the one being doubtful if he eats has been condemned

hoti ouk ek pisteōs; pan de ho ouk ek pisteōs hamartia estin.

because it is not out of faith; and all which is not out of faith is sin.

Chapter 15

וְאַנְחָנוּ הַצּוּקִים עַלְيָנוּ לְשַׁאת חַלְשָׁות הַרְפִּים
וְאֶל-גְּבֻקָּשׁ הַנָּאָת עַצְמָנוּ: Rom15:1

1. wa'anach'nu hachazaqim `aleynu lase'th chul'shot haraphim
w'al-n'baqesh hana'ath `ats'menu.

Rom15:1 And we are the strong ones ought to bear the infirmities of the weak
and do not seek pleasure in ourselves.

<15:1> Ὁφεύλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν
καὶ μὴ ἑαυτοῖς ἀρέσκειν.

1 Opheilomen de hēmeis hoi dynatoi ta asthenēmata tōn adynatōn bastazein
ought Now we the strong the weaknesses of the ones not strong to bear,
kai mē heautois areskein.
and not ourselves to please.

בְּכִי כָּל-אַחֲד מִמֶּנִּי יְבַקֵּשׁ הַנָּאָת חֶבְרוֹ לְטוֹב לוּ לְמַעַן יַחֲנוֹן:
2. ki kal-'echad mimenu y'baqesh hana'ath chabero l'tob lo l'ma'an yith'konan.

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

2 ἔκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.

2 **hekastos hēmōn tō plēsion aresketō eis to agathon pros oikodomēn;**

Each one of us the neighbor let him please for good with a view to building up;

בְּכִי גָּמַדְהַפְּשִׁיחַ לֹא בְּקַשׁ הַנְּאָתָה עַצְמָוֹ
אֲלֹא בְּכִתְבוֹב חֶרְפּוֹת חֹרְפֵּיהַ נִפְלֵוּ עַלְיוֹ:

3. **ki gam-haMashiyach lo' biqesh hana'ath `ats'mo**
'ela' kakathub cher'poth chor'pheyak naph'lu `alay.

**Rom15:3 For even the Mashiyach did not ask the pleasure for Himself,
but as it is written, The reproaches of those who reproached you fell on Me.**

3 καὶ γὰρ ὁ Χριστὸς οὐχ ἔαυτῳ ἤρεσεν·

ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ’ ἐμέ.

3 **gar ho Christos ouch heautō ēresen;**

For even the Anointed One not Himself pleased;

alla kathōs gegraptai, Hoi oneidismoi tōn oneidizontōn se epepesan ep' eme.

but as it has been written, the reproaches of the ones reproaching you fell on Me.

דְּכִי כָּל־אֲשֶׁר נִכְתָּב מִלְפָנִים נִכְתָּב לְלִמְדָנוּ
לְמַעַן תְּהִיחָה־לָנוּ תְּקוּה בְּסֻבְּלָנוּת וּבְתְּנִחְיָמוֹת הַקְּטוּבִים:

4. **ki kal-'asher nik'tab mil'phanim nik'tab l'am'denu**

I'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.**

4 ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη,
ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

4 **hosa gar proegraphē, eis tēn hēmeteran didaskalian egraphē,**

For whatever things were written before, for our teaching were written,

hina dia tēs hypomonēs kai dia tēs paraklēseōs

that through endurance and through the encouragement

tōn graphōn tēn elpida echōmen.

of the Scriptures hope we may have.

הַזְּכָרָה הַסְּבָלָנוּת וְהַחֲמָה הוּא יִתְּן וְהִיִּתְּם בְּלִכְמָה לְבָא אֶחָד
כְּרַצּוֹן הַפְּשִׁיחַ יְהוָשָׁעַ:

5. **w'Elohey hasab'lanuth w'hanechamah hu' yiten wihiyithem kul'kem leb 'echad**
kir'tson haMashiyach Yahushua.

Rom15:5 And the El of patience and consolation shall give,
and all of you shall be one heart, according to the will of the Mashiach **Owָתְּחַ**,

«5» ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῷη ὑμῖν τὸ αὐτὸ φρονεῖν
ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,

5 ho de theos tēs hypomonēs kai tēs paraklēseōs dōē hymin to auto

Now the El of endurance and encouragement give to you the same thing

phronein en allēlois kata Christon Iēsoun,

think among one another according to the Anointed One Yahushua,

וְאֵשֶׁר תִּכְבֹּדו בְּנֶפֶשׁ אַחֲת וּבְפֶה אֶחָד אֶת־הָאֱלֹהִים
אָבִי אַדְגִּינוּ יְהוָשֻׁעַ הַמְּשִׁיחַ:

6. ‘asher t’kab’dū b’nephesh ‘achath ub’pheh ‘echad ‘eth-ha’Elohim
‘Abi ‘Adoneynu Yahushuā haMashiyach.

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

«6» ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν
καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

6 hina homothymadon en henī stomati doxazēte ton theon
that with one accord and with one mouth you may glorify the Elohim
kai patera tou kyriou hēmōn Iēsou Christou.
and Father of our Master Yahushua the Anointed One.

כְּאֵשֶׁר גַּם־הַמְּשִׁיחַ קִבֵּל אֶתְנִי לְכִבּוֹד הָאֱלֹהִים:
עַל־כֵּן קִבְּלוּ־נָא אִישׁ אֶת־אֶחָיו

**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 Mashiach also received us to the glory of the Elohim.

«7» Διὸ προσλαμβάνεσθε ἀλλήλους,
καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.

7 Dio proslambanesthe allēlous,
Wherefore receive one another,
kathōs kai ho Christos proselabeto hymas eis doxan tou theou.
as also the Anointed One received you to the glory of the Elohim.

וְאֵנִי אָמַר כִּי יְהוָשֻׁעַ הַמְּשִׁיחַ נוֹלֵד לְהִזְמִין מִשְׁרַת הַגּוֹלִים

לְמַעַן אָמֵתוֹ שֶׁל הָאֱלֹהִים לְקִים אֶת־הַהֲבַטְחוֹת אֲשֶׁר לְאָבוֹת:

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

Rom15:8 And I say that **Ow'** 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,

<8> λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ,
εἰς τὸ βεβαιώσαι τὰς ἐπαγγελίας τῶν πατέρων,

8 legō gar Christon diakonon gegenēsthai peritomēs

For I say the Anointed One to have become a servant of the circumcision hyper alētheias theou,
on behalf of the truthfulness of the Elohim,
eis to bebaiōsai tas epaggelias tōn paterōn,
so as to confirm the promises of the fathers,

טַבְעַנְצָעַ זְבָחַתְּבָאַנְצָעַ זְבָחַתְּבָאַנְצָעַ זְבָחַתְּבָאַנְצָעַ
טַבְעַנְצָעַ זְבָחַתְּבָאַנְצָעַ זְבָחַתְּבָאַנְצָעַ זְבָחַתְּבָאַנְצָעַ
ט וְהַגּוֹיִם הַמָּה יְכַבְּדֵי אֶת־הָאֱלֹהִים לְמַעַן בְּחִמּוֹ כְּכֹתֶב
עַל־כֵּן אָזְדָּקָה בְּגּוֹיִם וְלִשְׁמָךְ אֲזָמְרָה:

9. w'hagoyim hemah y'kab'du 'eth-ha'Elohim I'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.

<9> τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται,
Διὰ τοῦτο ἔξομοι λογήσομαι σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου φαλῶ.

9 ta de ethnē hyper doxasai ton theon, kathos gepraptai,

And the gentiles for His mercy to glorify the Elohim, as it has been written,

Dia touto exomologēsomai soi en ethnesin

Therefore I shall give praise to You among the gentiles

kai tō onomati sou psalō.

and to Your name I shall sing praise.

בְּזִבְחַתְּבָאַנְצָעַ זְבָחַתְּבָאַנְצָעַ זְבָחַתְּבָאַנְצָעַ
רְאוּמָר חֲרַנְנָנוּ גּוֹיִם עַמּוֹ:

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

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

<10> καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

10 kai palin legei, Euphranthe, ethnē, meta tou laou autou.

And again he says, Rejoice, gentiles, with His people.

בְּזִבְחַתְּבָאַנְצָעַ זְבָחַתְּבָאַנְצָעַ זְבָחַתְּבָאַנְצָעַ
11

רְאָוֹםֶר הַלְלוּ אֶת־יְהֹוָה כָּל־גּוֹים שִׁבְחוּהוּ כָּל־הָעָמִים:

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

Rom15:11 And again, says, Praise גּוֹיִם all you gentiles, and praise Him, all you peoples.

<11> καὶ πάλιν, Αἶνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον
καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.

11 kai palin, Aineite, panta ta ethnē, ton kyrion,
And again, praise, all the gentiles YHWH,
kai epainesatōsan auton pantes hoi laoi.
and let praise Him all the peoples.

בְּ וַיֹּשְׁעֵיהוּ אָמֶר וְהִיא שָׁרֵשׁ יְשִׁיר
אֲשֶׁר עָמֵד לְנַשִּׁיא עָמִים אֶלְיוֹן גּוֹיִם יְקֻנוּ:

12. wiYsha`Yahu 'omer w'hayah shoresh Yishay
'asher `omed lin'si `amim 'elayu goyim y'qauu.

Rom15:12 And again YeshaYahu (Isaiah) says, There shall be a root of Yishay (Jesse),
and He who arises to reign over the people, on Him the gentiles shall hope.

<12> καὶ πάλιν Ἡσαΐας λέγει, "Εσται ἡ ρίζα τοῦ Ἰεσσαί
καὶ ὁ ἀνιστάμενος ἄρχειν ἔθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

12 kai palin Īsaias legei, Estai hē hriza tou Iessai
And again Isaiah says, There shall be the root of Jesse
kai ho anistamenos archein ethnōn, ep' autō ethnē elpiousin.
even the one rising up to rule gentiles on Him gentiles shall hope.

לְגַוְאֵלִי תִּתְקֹה הִיא יִמְלָא אֶתְכֶם כָּל־שְׁמָחָה וּשְׁלֹום בְּאַמִּינָה
לְמַעַן תַּעֲשֵׂף תִּקְוֹתָכֶם בְּגִבּוּרָת רֹיחַ הַקְדֵּשׁ:

13. w'Elohey hatiq'wah hu y'male' 'eth'kem bə-sim'chah w'shalom ba'emunah
I'ma'an te'daph tiq'wath'kem big'burath Ruach haQodesh.

Rom15:13 And He is the El of hope that fills you with all joy and peace in faith,
for you shall abound in hope by the power of the Holy Spirit.

<13> ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν,
εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἀγίου.

13 ho de theos tēs elpidos plērōsai hymas pasēs charas kai eirēnēs en tō pisteuein,
Now may the El of hope fill you with all joy and peace in believing,
eis to perisseuein hymas en tē elpidi en dynamei pneumatos hagiou.
for you to abound in hope by the power of the Spirit Holy.

וְיַעֲשֵׂה כָּל־עַמְּךָ כָּל־עַמְּךָ כָּל־עַמְּךָ אֱלֹהִים כָּל־עַמְּךָ קָדוֹשׁ 14
:בְּרוּךְ אֱלֹהִים כָּל־עַמְּךָ כָּל־עַמְּךָ כָּל־עַמְּךָ כָּל־עַמְּךָ כָּל־עַמְּךָ

רַד וְהִנֵּה אֶחָד מְבֻטָּח אֲנִי בְּכֶם כִּי מֶלֶאִי אֶחֱבָת חֶסֶד אֶתְּנָם
וּמֶלֶאִים כָּל-דָּעַת וִידָּעִים לְהֹכִיח אִישׁ אֶת-הָעֲזָה:

14. w'hinneh 'achay mub'tach 'ani bakem ki m'le'ey 'ahabath chesed 'atēm
um'mula'im kal-da`ath w'yod`im l'hokiach 'ish 'eth-re`ehu.

Rom15:14 And, behold, I am persuaded concerning you, my brothers, that you too
are filled of love of kindness, fulfill all knowledge and know how to admonish one another.

<14> Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι
καὶ αὐτοὶ μεστοί ἔστε ἀγαθωσύνης, πεπληρωμένοι πάσης [τῆς] γνώσεως,
δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

14 Pepeismai de, adelphoi mou, kai autos egō peri hymōn hoti
And I have been persuaded, my brothers, even I myself concerning you that
kai autoi mestoi este agathōsynēs, peplērōmenoi pasēs [tēs] gnōseōs,
also yourselves are full of goodness, having been filled with all knowledge,
dynamenoi kai allēlous nouthetein.
being able also one another to admonish.

טו אֶפְ-עַלְ-פִּי כֵּן הַעֲצָתִי מַעַט לְכַתֵּב אֲלֵיכֶם חֶנֶּה וְהִנָּה
כִּמְזִכִּיר אֲתֶכֶם עַלְ-פִּי הַחֶסֶד הַפְּתִין לֵי מִאת הָאֱלֹהִים:
15. 'aph-`al-pi ken he`az'ti m`at lik'tob 'aleykem henah
wahenah k'maz'kir 'eth'kem `al-pi hachedes 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,

<15> τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς
διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ

15 tolmeroteron de egrapsa hymin apo merous hōs epanamimnēskōn hymas
But boldly I wrote to you in part as reminding you
dia tēn charin tēn dotheisan moi hypo tou theou
on account of the grace having been given to me from the Elohim

טו לְהִיוֹת מְשֻׁרֶת יְהִישָׁע הַמְשִׁיחַ לְגּוּים וְלִכְהָן בְּבָשָׂרָה
הָאֱלֹהִים לְמַעַן יְהִי קָרְבָּן הָגּוּם רְצִי וּמְקֻדָּשׁ בְּרוּךְ הוּא:
16. lih'yoth m'shareth Yahushuā haMashiyach lagoyim u'kahen bib'sorath ha'Elohim
l'ma'an yih'yeh qar'ban hagoyim ratsuy um'qudash b'Ruach haQodesh.

Rom15:16 to be a servant of Oωְיַהְוֵה 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.

<16> εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,

ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται
ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἀγίῳ.

**16 eis to einai me leitourgon Christou Iēsou eis ta ethnē,
for me to be a servant of the Anointed One Yahushua to the gentiles,
hierourgounta to euaggelion tou theou,
administering in sacred service the good news of the Elohim,
hina genētai hē proshphora tōn ethnōn euprosdektos,
that may be the offering of the gentiles acceptable,
hēgiasmenē en pneumati hagiō.
having been sanctified by the Spirit Holy.**

17 ፳፻፲፭ ዓ.ም. ከዚህ ቀን ስራውን የሚከተሉት ደንብ የሚያስፈልግ ይችላል

רַי עַל־כֵן יָשְׁלִי לְהַתְּהַלֵּל בְּמִשְׁיחָ יְהוֹשֻׁעַ בְּעַנְרֵי הָאֱלֹהִים:

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

Rom15:17 Therefore I have to boast in the Mashiach **וְמִתְהַגֵּן** in the matters of the Elohim.

¶ 17 ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·

17 echō oun [tēn] kauchēsin en Christō Iēsou ta

I have therefore my boasting in the Anointed One Yahushua pros ton theon;

as to the things pertaining to the Elohim;

**18. ki lo'-‘a`ez panay l'daber dabar zulathi ‘asher `asah haMashiyach b'yadi
l'ma`an hatoth b'omer ub'ma`aseh ‘eth-leb hagoyim lasur l'mish'ma`to.**

Rom15:18 For my mouth shall not dare to speak anything except what the Mashiyach has done by my hand, for the sake of saying by word and by work, to turn the heart of the gentiles to His senses,

〈18〉 οὐ γὰρ τολμήσω τι λαλεῖν ὃν οὐ κατειργάσατο Χριστὸς δι’ ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,

18 ou gar tolmēsō ti lalein hōn ou kateirgasato

For not I shall dare anything to speak of the things which did not work out Christos di' emou eis hypakoēn ethnōn, logō kai ergō,
the Anointed One through me for obedience of gentiles, in word and work,

ירט בגבירות אתות ומודפתיים

ובגבורת רוח אלhim עד-כפי מירישלים וקבותיה

ועד לא לוריקון מלأتي את־בשורת המשיח:

19. big'burath 'othoth umoph'thim ubig'burath Ruach 'Elohim `ad-ki miY'rushalam us'bibotheyah w`ad Lillurigon 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 Lillurikon I have fully preached the good news of the Mashiyach.

·**19**· ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ]. ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,

19 en dynamei sēmeiōn kai teratōn, en dynamei pneumatos [theou];
by power of signs and wonders, by power of the Spirit of Elohim;
hōste me apo Ierousalēm kai kyklō mechri tou Illyrikou
so as for me, from Jerusalem and around unto Illyricum,
peplērōkenai to euaggelion tou Christou,
I have fully proclaimed the good news of the Anointed One.

20. b'hish'tad'li l'hagid 'eth-hab'sorah lo' bim'qomoth 'asher-sham k'bar niq'ra' shem haMashiyach shel' 'eb'neh `al-y'sod 'acherim.

Rom15:20 When I have strived to preach the good news, not in the places where the name of the Mashiyach was already called there, that I should not build on another man's foundation.

〈20〉 οὗτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὀνομάσθη Χριστός,
ἴνα μὴ ἐπ' ἄλλοτροι θεμέλιον οἰκοδομῶ.

20 houtōs de philoumenon euaggelizesthai ouch hopou ὄnomasthē Christos,
and so aspiring to preach the good news not where the Anointed One was named,
hina mē ep' allotrion themelion oikodomō,
that not on another's foundation might build.

כִּי אֵלֶּא כְּפָתֹב אֲשֶׁר לְאַ-סְּפָר לְהֶם רָאוּ וְאֲשֶׁר לְאַ-שְׁמָעוּ חֲתָבָנוּ:

21. 'ela' kabathub 'asher lo'-supar lahem ra'u wa'asher lo'-sham' u hith'bonanu.

Rom15:21 but as it is written, To whom it was not announced concerning Him, they shall see, and those that have not heard shall understand.

•**21** ἀλλὰ καθὼς γέγραπται, Οὗτοι οὐκ ἀνηγγέλη περὶ αὐτοῦ ὅψονται, καὶ οὗτοι οὐκ ἀκηκόασιν συνήσουσιν.

21 alla kathōs gegraptai. Hois ouk anēggelē

but as it has been written, The ones to whom it was not announced
peri autou opsonai, kai hoī ouk akēkoasin synēsousin.
concerning Him shall see; and the ones who have not heard shall understand.

כְּבָדָר אַשְׁר־בָּגְלָלוּ נִצְחָתִי פְּעֻם וְשַׁעֲרִים מִבּוֹא אֲלֵיכֶם:
22. w'hu' hadabar 'asher-big'lalo ne`etsar'ti pa'am ush'tayim mibo' 'aleykem.

Rom15:22 For the word that is from the scroll also I have been hindered two times
from coming to you;

<22> Διὸς καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·

22 Dio kai enekoptomēn ta polla tou elthein pros hymas;
Therefore also I was being hindered greatly to come to you;

כָּבָל עַתָּה שְׁאַיִן־לִי עוֹד מָקוֹם בָּגְלִילוֹת הָאָלֶה
וְאַנִּי נִכְסַף לְבָא אֲלֵיכֶם זֶה שְׁנִים רַבּוֹת:
23. 'abal `atah she'eyn-li `od maqom bag'liloth ha'eleh
wa'ani nik'saph labo' 'aleykem zeh shanim rabbot.

Rom15:23 but now that I have no more place in these regions,
and I longed to come to you for these many years,

<23> νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις,
ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν,

23 nyni de mēketi topón echōn en tois klimasi toutois,
but now no longer having a place in these regions,
epipothian de echōn tou elthein pros hymas apo pollón etōn,
a desire but having to come to you for several years,

כָּד אָבוֹא אֲלֵיכֶם בָּלְכָתִי לְאָסְפָמֵיא כִּי מִקְנֵה אַנְכִי לְרֹאֹתֶכֶם
בְּעַבְרִי וְאַתֶּם תְּשַׁלְּחוּנִי שְׂמָה וְאַשְׁבַּעַת מַעַט מִפְּנֵיכֶם בְּרָאָשָׁוֹנָה:
24. 'abo 'aleykem b'lek'ti l'Is'pam'ya' ki m'qaveh '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 Ispamya (Spain), for I hope to see you in my past,
and you shall send me there, and I may be filled with a few of you for the first time.

<24> ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς
καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

24 hōs an poreuōmai eis tēn Spanian; elpizō gar diaporeuomenos
whenever I take a journey to Spain; for I am hoping while traveling through
theasasthai hymas kai hyph' hymōn propemphthēnai ekei ean hymōn prōton
to see you and by you to be sent onward from there if with you first

apo merous emplēsthō.

in part I may be filled.

כְּה אָמַנָּם עַתָּה אֶלְכָה יְרִישֵׁלִימָה לְעֹזֶר לְקָדוֹשִׁים: 25

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

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

<25> νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ διακονῶν τοῖς ἀγίοις.

25 nyni de poreuomai eis Ierousalēm diakonōn tois hagiois.

But now I am going to Jerusalem ministering to the sanctified ones.

כֹּו כִּי מִקְדָּמָנִיא וְאַכְּיָא הָוְאִילָו לְתָרְם תְּרוּמָה
לְאַבְיוֹנִי הַקְדּוֹשִׁים אֲשֶׁר בִּירִישְׁלָם: 26

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

I'eb'yoney haq'doshim 'asher biYrushalam.

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

<26> εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς
πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλήμ.

26 eudokēsan gar Makedonia kai Achaia koinōnian tina poiēsasthai
were pleased for Macedonia and Achaia contribution some to make
eis tous ptōchous tōn hagiōn tōn en Ierousalēm.
for the poor of the sanctified ones in Jerusalem.

כֹּו כִּי הָוְאִילָו וְאַפְ-מִתְּחִיבִים הֵם לְהֵם חֲנָה
לְגּוּיִם הֵיה חָלֵק בְּדָבָרִי חֲרוֹת אֲשֶׁר לְהֵם
וְהַלּא עַלְיָהֶם לְתִמְכָם גַּם בְּדָבָרִי חֲנוֹף: 27

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

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

<27> εὐδόκησαν γὰρ καὶ ὄφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν
ἐκοινώνησαν τὰ ἔθνη, ὄφειλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

27 eudokēsan gar kai opheiletai eisin autōn;

For they were pleased and debtors they are of them;

ei gar **tois pneumatikois autōn** **ekoinōnēsan ta ethnē**, opheilousin
for if in the spiritual things of them shared the gentiles, they ought
kai en **tois sarkikois leitourgēsai autois.**
also in the material things to give service to them.

כִּי-לֹכֶן כְּשַׁגְמָרְתִּי אֶת-זֹאת 28

וחתמתי להם חפרי זהה או עברה הרק ארצכם לאספמיה:

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

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

〈28〉 τοῦτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,
ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν·

28 touto oun epitelesas kai sphragisamenos autois ton karpon touton,
This therefore having completed and having sealed to them this fruit,
apeleusomai di' hymōn eis Spanian;
I shall go through you to Spain.

**כט וירודע אנקרי כי בבא ר' אליכם אבוא
במלא ברכחתה של בשורת המפשיח:**

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 Mashiach.

〈29〉 οἱδα δὲ ὅτι ἔρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

29 oida de hoti erchomenos pros hymas

And I know that coming to you

en plérōmati eulogias Christou eleusomai.

in the fullness of the blessing of the Anointed One I shall come.

לְוָאַנֵּי מַעֲזֶר אָתָכָם אָחִי בְּאַדְנִינִי יְהִי שָׁעַת חַמְשִׁיחַ

וּבְאֶחָבָת הַרְיוֹם לְהַתִּזְקֵן עַמִּי בְּהַעֲתִירְכֶם בְּעַדִּי אֶל-חָלָדִים:
**30. wa'ani m'or'er '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) **Ωντελλ** the Mashiach and in the love of the Spirit, to strive together with me in your prayers

to the Elohim for me,

<30> Παρακαλῶ δὲ ὑμᾶς[, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι
ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,

30 Parakalō de hymas[, adelphoi,] dia tou kyriou hēmōn Iēsou Christou
Now I urge you, brothers through our Master Yahushua the Anointed One
kai dia tēs agapēs tou pneumatou synagōnisasthai moi
and through the love of the Spirit to strive together with me
en tais proseuchais hyper emou pros ton theon,
in your prayers on behalf of me before the Elohim,

לֹא מִן אֲשֶׁר אָנֹצֵל מִהְפֹּרְרִים בָּאָרֶץ יְהוּדָה וַיַּעֲבֹר
עַל־הַקְדּוֹשִׁים שְׁמַוְתִּי לְשָׁם יַרְיָשְׁלָם:
31

31. I'm a`an 'asher 'enatsel mehasorarim b'erets Yahudah
w'ye'erab `al-haq'doshim shimushi l'shem Yrushalayim.

Rom15:31 for the sake of that I may be rescued from those who are disobedient
in the land of Yahudah, and that my service for the name of Yerushalam
may be accepted by the sanctified ones.

<31> ἵνα ὅσθιῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ
καὶ ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται,
31 hina hrysthō apo tōn apeithountōn en tē Ioudaiā
that I may be rescued from the ones disobeying in Judea
kai hē diakonia mou hē eis Ierousalēm euprosdektos tois hagiois genētai,
and my service for Jerusalem acceptable to the sanctified ones may be.

לֹבָן אֲשֶׁר אָבֹא אֶלְيֶךְם בְּשֶׁמֶת בְּרַצְוֹן אֱלֹהִים וְאֶנְפְּשַׁת עַמְּכֶם:
32

32. wa'asher 'abo' 'aleykem b'sim'chah bir'tson 'Elohim w'enaphesh `imakem.

Rom15:32 that I may come to you with joy through the will of Elohim,
and may be refreshed with you.

<32> ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

32 hina en chara elthōn pros hymas dia thelēmatos theou synanapausōmai hymin.
that in joy having coming to you through the will of Elohim I may rest with you.

לֹגְוַאלְהִי הַשְׁלָום עִמְּכֶם אָמֵן:
33

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

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

<33> ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

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

Chapter 16

בְּעֵדֶנְךָ אַתָּה קִרְבָּן כְּבָשָׂמִים עַל־עֲמָקָם כְּבָשָׂמִים כְּבָשָׂמִים Rom16:1
 וְהַנְּגִנִּי מִזְבֵּחַ לְכָם לְטוֹב אֶת־פּוּבִּר אֶחָדָתֵינוּ
 שֶׁהִיא מִשְׁמֶשֶׁת הַקָּהָלָה אֲשֶׁר בְּקָנְכָרִי:

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

<16:1> Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὐσαν
 [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,

1 Synistēmi de hymen Phoibēn tēn adelphēn hēmōn,ousan

Now I commend to you Phoebe our sister, being

[kai] diakonon tēs ekklēsias tēs en Kegchreais,
 also a deacon of the assembly in Cenchrea,

בְּאֲשֶׁר תִּקְבְּלוּה בְּאֶדְנִינוּ קָרָאוּ לְקָדוֹשִׁים וְתַתְמִיכּוּ בָּה לְכָל
 אֲשֶׁר־תִּצְטַרְךָ לְכָם כִּירְגָּמְדְּהִיא חִיתָה עַזְרָת לְרַבִּים וְגַם לְנַפְשֵׁי:
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 'ozерет larabbim w'gam l'naph'shi.

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

<2> ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἀγίων
 καὶ παραστήτε αὐτῇ ἐν ὧ ἂν ὑμῶν χρήζῃ πράγματι·
 καὶ γὰρ αὐτὴ προστάτις πολλῶν ἔγενήθη καὶ ἐμοῦ αὐτοῦ.

2 hina autēn prosdexēsthe en kyriō axiōs tōn hagiōn
 that you may receive her in the Master as befits the holy ones
kai parastēte autē en hō an hymōn chrēzē pragmati;
 and may stand by her in whatever of you she may need matter;
kai gar autē prostatis pollōn egenēthē kai emou autou.
 for indeed she a helper of many became and of myself.

בְּאֲלֹהִים לְשָׁלֹום פְּרִיסְקָלָא
 וְעַקְלָס שָׁהָם חֶבְרִי בְּעַבּוֹדָת הַמְּשִׁיחַ יְהִישָׁעַ:

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

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

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

עֲלֵיכֶם בְּשָׁלוֹם וְלֹא־אָנִי לְבָהִר אָוֹדָה לָהֶם
ד אֲשֶׁר נָתַנוּ אֶת־צְוָאָרָם בְּعֵד נֶפֶשׁ וְלֹא־אָנִי לְבָהִר אָוֹדָה לָהֶם
כִּי גַם־כֵּל־קְהִלּוֹת הָגּוֹיִם וְגַם לְקָהְלָה בְּבִירֻתָּם תְּשַׁאֲלֵי לְשָׁלוֹם:
4. 'asher nath'nu 'eth-tsaua'ram b'ad naph'shi w'lo'-ani l'badi 'odeh lahem ki gam-kal-q'hilot hagoyim w'gam laq'hilah b'beytham tish'alu l'shalom.

Rom16:4 who have given their necks for my soul and not for me alone, I shall thank them, but also all the assemblies of the gentiles and also to the assemblies in their houses shall seek for peace,

<4> οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἔαυτῶν τράχηλον ὑπέθηκαν,
οἵς οὐκ ἔγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἔθνῶν,
4 hoitines hyper tēs psychēs mou ton heautōn trachēlon hypethēkan,
who on behalf of my life their own necks risked,
hois ouk egō monos eucharistō alla kai pasai hai ekklēsiai tōn ethnōn,
to whom not I only give thanks but also all the assemblies of the gentiles,

לְשָׁלוֹם אֲפִינְטוֹס חַבִּיבִי שְׁחוֹיָה רַאשְׁירַת אַסְיָה לְמִשְׁיחָה:
5. sha'alu lish'lom 'Apeyn'tos chabibi shehu' re'shith 'As'ya' laMashiyach.

Rom16:5 ask for peace of Apeyntos, my beloved, that he is the first-fruits of Asya to the Mashiyach.

<5> καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου,
ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.
5 kai tēn kat' oikon autōn ekklēsian. aspasasthe Epaineton ton agapēton mou,
and greet in their house assembly. Greet Epaenetus my beloved,
hos estin aparchē tēs Asias eis Christon.
who is firstfruit of Asia for the Anointed One.

לְשָׁלוֹם מְרִים שְׁעַמְלָה עַמְלָלָה בְּבָבָרְכָם:
6. sha'alu lish'lom Mir'ym she'am'lah `amal rab ba'abur'kem.

Rom16:6 Ask for peace of Miryam, who worked much labor for you.

<6> ἀσπάσασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.
6 aspasasthe Marian, hētis polla ekopiasen eis hymas.

Greet Mary, who greatly labored for you.

בָּרוּךְ רַב־קֹדֶשׁ כִּי־תְּהִלֵּל־עֲצָמָתִי בְּעַמְּדָתִי וְעַמְּדָתִי
בְּעַמְּדָתִי וְעַמְּדָתִי וְעַמְּדָתִי וְעַמְּדָתִי וְעַמְּדָתִי וְעַמְּדָתִי
כשָׁאַלְוִי לְשָׁלוֹם אֶנְדָּרְנוּיקָס וַיּוֹנִיס קְרוּבִּי וְאַשְׁר חִירִי
אַסּוּרִים אָתִי וְלָהֶם שֵׁם בְּשִׁלְיחִים וְלִפְנֵי חִירִי בְּמַשִּׁיחָה:

7. sha'alu lish'lom 'An'droniqos 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 Andronicos and Yunyas, my kinsmen
who are my ethical prisoners, and they were there among the apostles
and have been in the Mashiyach before me.

<7> ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μους καὶ συναιχμαλώτους
μους, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἵ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

7 aspasasthe Andronikon kai Iounian tous syggeneis mou kai synaichmalōtous mou,

Greet Andronicus and Junia my kinsmen and my fellow-prisoners,
hoitines eisin episēmoi en tois apostolois,
who are notably among the apostles,
hoi kai pro emou gegonan en Christō.
who also before me have been in the Mashiyach.

בָּרוּךְ רַב־קֹדֶשׁ כִּי־תְּהִלֵּל־עֲצָמָתִי וְעַמְּדָתִי וְעַמְּדָתִי
כשָׁאַלְוִי לְשָׁלוֹם אַמְּפֵלִיאָס חֲבִיבִי בְּאַדְנִינִי:

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

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

<8> ἀσπάσασθε Ἀμπλιάτον τὸν ἀγαπητόν μου ἐν κυρίῳ.

8 aspasasthe Ampliaton ton agapēton mou en kyriō.

Greet Ampliatus my beloved in the Master.

בָּרוּךְ רַב־קֹדֶשׁ כִּי־תְּהִלֵּל־עֲצָמָתִי וְעַמְּדָתִי וְעַמְּדָתִי
וְעַמְּדָתִי וְעַמְּדָתִי וְעַמְּדָתִי וְעַמְּדָתִי וְעַמְּדָתִי
טשָׁאַלְוִי לְשָׁלוֹם אַיְרָבָנוֹס חֲבִרָנוּ בְּעַבּוֹדָת הַמָּשִׁיחָה
וְלְשָׁלוֹם אַסְטָבִיס 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.

<9> ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν τῆμῶν ἐν Χριστῷ
καὶ Στάχυν τὸν ἀγαπητόν μου.

9 aspasasthe Ourbanon ton synergon hēmōn en Christō kai Stachyn ton agapēton mou.

Greet Urbanus our co-worker in the Anointed One and Stachys my beloved.

בָּרוּךְ רַב־קֹדֶשׁ כִּי־תְּהִלֵּל־עֲצָמָתִי וְעַמְּדָתִי וְעַמְּדָתִי
י

שְׁאָלֹו לְשִׁלּוֹם אֶפְלִים הַבָּחוֹן בְּמִשְׁיחָה
שְׁאָלֹו לְשִׁלּוֹם בְּגִינִּיבֵיתוּ שֶׁלְ-אֲרִיסְטוּבָלוֹס:

10. sha'alu lish'lom 'Apallis habachun baMashiyach
sha'alu lish'lom b'ney-beytho shel-'Aris'tob'los.

Rom16:10 Ask for peace of Apallis, the approved one in the Mashiyach.
Ask for peace of the sons of the house of Aristoblos.

<10> ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ.
ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

10 aspasasthe Apellēn ton dokimon en Christō.

Greet Apelles the approved one in the Anointed One.

aspasasthe tous ek tōn Aristoboulou.

Greet the ones of the household of Artistobulus.

רְאָלֹו לְשִׁלּוֹם הַרְוָדִיּוֹן קְרוּבִי
שְׁאָלֹו לְשִׁלּוֹם בְּגִינִּיבֵיתוּ שֶׁלְ-נָרְקִיסּוֹס אַשְׁר-הֵם בָּאָדְנִינָה:

11. sha'alu lish'lom Horodion q'robi

sha'alu lish'lom b'ney-beytho shel-Nar'qisos 'asher-hem ba'Adoneynu.

Rom16:11 Ask for peace of Horodion, my kinsman.

Ask for peace of the sons of the house of Narqisos, that they are in our Adon (Master).

<11> ἀσπάσασθε Ἡρῳδίωνα τὸν συγγενῆ μου.
ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσου τοὺς ὄντας ἐν κυρίῳ.

11 aspasasthe Hērōdiōna ton syggeneō mou.

Greet Herodion my kinsman.

aspasasthe tous ek tōn Narkissou tous ontas en kyriō.

Greet the ones of the household of Narcissus the ones being in the Master.

רְבָשְׁאָלֹו לְשִׁלּוֹם טְרוּפִינָה וְטְרוּפָסָה הַעֲמָלָות בָּאָדְנִינָה
שְׁאָלֹו לְשִׁלּוֹם פָּרְסִים הַחֲבִיבָה שְׁעַמְלָה עַמְלָ רְבָבָאָדְנִינָה:

12. sha'alu lish'lom T'rupheynah uT'ruphasah ha'ameloth ba'Adoneynu

sha'alu lish'lom Par'sis hachabibah she'am'lah `amal rab ba'Adoneynu.

Rom16:12 Ask for peace of Trupheynah and Truphasah, workers in our Adon (Master).

Ask for peace of Parsis the beloved, who has laboured much labor in our Adon.

<12> ἀσπάσασθε Τρύφαιναν καὶ Τρύφωσαν τὰς κοπιώσας ἐν κυρίῳ.
ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

12 aspasasthe Tryphainan kai Tryphōsan tas kopīosas en kyriō.

Greet Tryphaena and Tryphosa the ones laboring in the Master.

aspasasthe Persida tēn agapētēn, hētis polla ekopiasen en kyriō.

Greet Persis the beloved, who greatly labored in the Master.

בָּרוּךְ יְהוָה אֱלֹהֵינוּ מֶלֶךְ עָלָיו וְעַל־¹³
יְמִינֵינוּ וְעַל־¹³
רַגְשָׁאָלוּ לְשָׁלוֹם רַיּוֹתָן הַפְּנִיחָר בְּאַדְנִינִי
וְלְשָׁלוֹם אָמוֹשָׁהְרָא כָּאָם לִי:

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

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

<13> ἀσπάσασθε Ὁροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

13 aspasasthe Hrouphon ton eklekton en kyriō kai tēn mētera autou kai emou.

Greet Rufus the chosen one in the Master and the mother of him and of me.

בָּרוּךְ יְהוָה יְהִי רָצֶן יְהִי שָׁלֹום וְעַל־¹⁴
יְמִינֵינוּ וְעַל־¹⁴
רַגְשָׁאָלוּ לְשָׁלוֹם אָסֻנְקָרִיטּוֹס וּפְלִיגּוֹן וְהַרְמָס וּפְטָרוֹבָס
וְהַרְמִיס וְהַאֲחִים אֲשֶׁר אָתֶם:

14. sha'alu lish'lom 'Asun'q'ritos uPh'leygon w'Her'mas uPhat'robas
w'Her'mis w'ha'achim 'asher 'itam.

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

<14> ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἐρμῆν, Πατροβᾶν,
Ἐρμᾶν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

14 aspasasthe Asygkriton, Phlegonta, Hermēn, Patroban, Herman,

Greet Asyncritus, Phlegon, Hermes, Patrobsa, Hermas,

kai tous syn autois adelphous.

and the with them brothers.

בָּרוּךְ יְהוָה יְהִי רָצֶן יְהִי שָׁלֹום וְעַל־¹⁵
יְמִינֵינוּ וְעַל־¹⁵
רַגְשָׁאָלוּ לְשָׁלוֹם פִּילּוֹלּוֹגּוֹס וְיַוְלִיא נִירְוָס
וְאַחֲרָתוֹ וְאוֹלִימְפָס וּכְלַדְקָדוֹשִׁים אֲשֶׁר אָתֶם:

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

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

<15> ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφήν αὐτοῦ,
καὶ Ὁλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους.

15 aspasasthe Philogon kai Ioulian, Nērea kai tēn adelphēn autou,

Greet Philologus and Julia, Nereus and his sister,

kai **Olympan**, kai tous **syn autois pantas hagious**.

and **Olympas**, and the with them all sanctified ones.

שְׁאָלֹה אִישׁ לְרַעֲיוֹן לְשָׁלוֹם בְּנֵשִׁיקָה חִקְדּוֹשָׁה
קְהֻלוֹת הַמְשִׁיחָה שְׁאָלוֹת לְשָׁלוֹמָכֶם:

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

Rom16:16 Ask one another for peace with a holy kiss.

The assemblies of the Mashiyach ask for peace of you.

<16> Ασπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.
Ασπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

16 Aspasasthe allēlous en philēmati hagiō.

Greet one another with a holy kiss.

Aspazontai hymas hai ekklēsiai pasai tou Christou.

Greet you the assemblies all of the Anointed One.

וְאַנְגִּיר מִזְחִיר אֶתְכֶם אֶחָד לְשִׁים פְּנֵיכֶם בְּמִשְׁלָחֵי מְדִנִּים
וּמְכּוֹלִים נְשָׁלָא בְּלֶקֶח אָשָׁר לִמְדַתְּמֵיכֶם וּסְבוּרֵי מְהָם:

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 stumbling and obstacles that are not as the teaching which you learned, and walked away from them.

<17> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τὸν τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἔμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ’ αὐτῶν.

17 Parakalō de hymas, adelphoi, skopein tous tas dichostasias

Now I urge you, brothers to watch the ones the divisions

kai ta skandala para tēn didachēn hēn hymēis emathete poiountas, and the obstacles against the teaching which you learned making,

kai ekklinete ap' autōn;

and turn away from them;

רְחוּשָׁע הַמְשִׁיחָה כִּי אִם־אֶת־בְּרַשְׁתָּם וּבְאַמְרֵי נָעַם
רְחוּשָׁע אֲנָשִׁים כְּאֶלְהָה אִינָם עַבְדִּים אֶת־אֲדִינָנוּ
רְחוּשָׁע אֲנָשִׁים כְּאֶלְהָה אִינָם עַבְדִּים אֶת־אֲדִינָנוּ

וישפט חלוקות 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) OW^{אָדָן} the Mashiyach but their own belly, and by smooth words and flattery speech they deceive the hearts of the simple.

·**18**· οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐδὲν δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἔξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

18 hoī gar toιoutoi tō kyriō hēmōn Christō ou douleousin alla tē heautōn koiliā,
for such men our Master, the Anointed One do not serve but their own belly,
kai dia tēs chrēstologias kai eulogias exapatōsin tas kardias tōn akakōn.
and through smooth speech and praise deceive the hearts of the simple.

אָבֶל רצוני שתהיה חכמים להטיב ותמיימים לבלהתי הַרְעָה: יט כי משמעתכם נודעת לפול לך אני שמה עלייכם
19 **בְּנֵי צָדִיקָהּ כִּי תְּמִימָה בְּנֵי צָדִיקָהּ וְנִזְנְתָן כְּנֵסֶת בְּנֵי צָדִיקָהּ**

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

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

<19> ή γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω,
θέλω δὲ ὑμᾶς στοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

19 hē gar hymōn hypakoē eis pantas aphiketo; eph' hymin oun chairō,
For news of your obedience to all men reached; concerning you therefore I rejoice,
thelō de hymas sophous einai eis to agathon, akeraious de eis to kakon.
but I want you wise to be to the good, and pure to the evil.

כִּי-אֶלְהָי הַשְׁלֹם הַזֶּה יַדְכָּא אֶת-הַשְׂטָן בְּמַהְרָה תַּחֲת רְגֵלֵיכֶם חַסְד אֱדוֹנֵינוּ יְהוָשֻׁעַ הַמְשִׁיחַ עַמְּכֶם:

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

Rom16:20 The El of peace shall crush hasatan under your feet shortly. The grace of our Adon (Master) OW~~K3Y~~ the Mashiyach be with you.

«**20**» ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

20 ho de theos tēs eirēnēs syntripsei ton Satanan hypo tous podas hymōn en tachei.

Now the El of peace shall crush Satan under your feet soon.

hē charis tou kyriou hēmōn Iēsou meth' hymōn.

The grace of our Master Yahushua be with you.

**כִּי-מְוֹתִים חֶבְרִי וַלּוּקִים וַיָּסֹן
וּסְזָבֵטְרָם קְרוּבִי שְׁאָלִים לְשֻׁלּוֹמָכֶם:**

21. Timothios chaberri w'Luq'yos w'Yason w'Sos'pat'ros q'robay sho'alim lish'lom'kem.

Rom16:21 Timothios my fellow worker ask for your peace, and so do Luqyos and Yason and Sosipatros, my kinsmen.

·**21**· Ἄσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου
καὶ Λούκιος καὶ Ιάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

21 Aspazetai hymas Timotheos ho synergos mou

Greets you Timothy my co-worker,

kai Loukios kai Iasōn kai Sōsipatros hoi syggeneis mou.

and **Lucius** and **Jason** and **Sosipater** my kinsmen.

ככ אני טריטוֹס הַכּוֹתֵב אֶת־הָאֱגָרָת הַזֹּאת
שֶׁאָל לְשִׁלּוּמֵיכֶם בְּאֶדְנִינָה:

22. 'ani Tar'tios hakotheb 'eth-ha'igereth hazo'th sho'el lish'lom'kem ba'Adoneynu.

Rom16:22 I, Tertius, who write this letter, ask for your peace in our Adon.

〈22〉 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.

22 aspazomai hymas egō Tertios ho grapsas tēn epistolēn en kyriō.

Greet you I Tertius the one having written the epistle in the Master.

ארسطוס סִכְנוֹ הָעִיר וּקְוָרְטוֹס אַחֲינָנוּ שָׁאָלִים לְשֻׁלּוֹמָכֶם: כנֶג'יוס הַמְּאָרֶח אָוֹתֵי וְאַתָּה כָּל-הַקְהָלָה שְׁאֵל לְשֻׁלּוֹמָכֶם 23

23. Gayos ham'areach 'othi w'eth kal-haq'hilah sho'el lish'lom'kem 'Aras'tos soken ha`ir u'O'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.

〈23〉 ἀσπάζεται ύμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

ἀσπάζεται ύμᾶς "Εραστος ὁ οὐκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

23 aspazetaj hymas Gajos ho xenos mou kai holēs tēs ekklēsias.

Greets you Gaius my host and all the assembly.

aspazetaj hymas Erastos ho oikonomos tēs poleōs kai Kouartos ho adelphos.

Greets you Erastus the treasurer of the city and Quartus the brother.

כְּדַסֵּד אָדָנִינוּ יְהוֹשֻׁעַ הַמְשִׁיחַ עַמְּדָכֶם אָמֵן:

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

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

<24> Ἡ χάρις τοῦ κυρίου ὡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὡμῶν ἀμήν.

24 Ἔ charis tou kuriou ēmōn Iēson Christon meta pantēn umēn amēn.

The grace of our Master, Yahushua the Anointed One, with all you. Amen.

אֲלֵלָיְךָ אָוָזְקָה כְּבָשְׂרָתְךָ תְּזִבְּחָה כְּבָשְׂרָתְךָ 25
עַלְךָ כְּבָשְׂרָתְךָ כְּבָשְׂרָתְךָ כְּבָשְׂרָתְךָ כְּבָשְׂרָתְךָ
כְּהַוְאָשָׁר יָכַל לְחִזְקָה אֶתְכֶם כְּבָשְׂרָתְךָ וּכְקָרְיאָתְךָ יְהוֹשֻׁעַ הַמְשִׁיחַ
כְּפִיר גָּלוּי הַסּוֹד אַשְׁר-הָיָה מִכְפָּה מִרְמֹות עַזְלָם:

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 Oωχְזָקָה the Mashiyach, according to the revelation
of the secret which was covered from the ancient times,

[<25> Τῷ δὲ δύναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα
Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰώνιοις σεσιγημένου,

[25 Tō de dynamenō hymas stērixai kata to euaggelion mou

Now to the one being able to establish you according to my good news

kai to kērygma Iēsou Christou, kata apokaluuin

and the proclamation of Yahushua the Anointed One, according to the revelation
mystēriou chronois aiōniois sesigēmenou,

of the mystery in times eternal having been kept secret,

אֲלֹהֵי עַזְלָם לְכָל הָגּוּם לְהַבְּרִיאָם לְמִשְׁמָעָת הָאָמוֹנָה: 26
כוּונְעַתָּה נִתְפְּرָסָם וּנוֹדָע עַל-יְהִי כְּתָבֵי הַגְּבִיאִים כְּמִצּוֹת
אֱלֹהֵי עַזְלָם לְכָל הָגּוּם לְהַבְּרִיאָם לְמִשְׁמָעָת הָאָמוֹנָה:

26. w`atāh nith'par'sem w'noda` `al-y'dey kith'bey han'bi'im
k'mits'wath 'Elohey `olam l'kal hagoyim lahabi'am l'mish'ma`ath ha'emunah.

Rom16:26 but now was manifested, and known by means of the writings of the prophets,
according to the commandment of the El of eternity,
to all the nations, leading to obedience of faith;

<26> φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν κατ' ἐπιταγὴν
τοῦ αἰώνιου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

26 phanerōthentos de nyn dia te graphōn prophētikōn

manifested but now and through prophetic Scriptures

kat' epitagēn tou aiōniou theou eis hypakoēn pisteōs

according to a command of the eternal Elohim for obedience of faith

eis panta ta ethnē gnōristhentos,

to all the gentiles having been made known,

**כז הָאֱלֹהִים הַחֲכָם הַאֶחָד לֹא הַכְּבָוד
בְּיֵיחָשָׁע הַמְּשִׁיחַ לְעוֹלָמִים אָמֵן:**

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

Rom16:27 The Elohim the One wise One has the glory in OW^{תְּהִלָּה} the Mashiach forever. Amen.

〈27〉 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ Χριστοῦ, ὃς ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]

27 monō sophō theō, dia Iēsou Christou,

only wise to the Elohim, th

doxa eis tous aiōnas, amēn.]