

# Sepher Romyim (Romans)

## Chapter 1

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

הַעֲלֵנוּ אֶתְכֶם לְעַבְדֵי מָשִׁיחַ הַיְשׁוּעָה אֲשֶׁר אֵלֹהִים  
Rom1:1  
:מָשִׁיחַ אֲשֶׁר אֵלֹהִים אֵלֵינוּ אֵלֵינוּ

אֲפֹלֹס עֶבֶד יְהוֹשֻׁעַ הַמָּשִׁיחַ מִקֶּרֶב לְהִיּוֹת שְׂלִיחַ  
וְנִבְדָּל לְבִשׁוּרַת אֱלֹהִים:

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

**Rom1:1** Polos (Shaul), a servant of **Yahushua** the **Mashiyach**, called to be an apostle and set apart to the **Good News** of **Elohim**,

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

**1 Paulos** doulos **Christou** **Iēsou**,

**Paul**, a servant of the **Messiah Yahushua**,

**klētos** apostolos aphōrismenos eis euaggelion theou,

a called apostle having been set apart for the gospel of **Elohim**,

וְאֲשֶׁר הַבְּטִיחַ אֶתְהוּ מִרְאֵשׁ עַל-יְדֵי נְבִיאָיו בְּכַתְבֵי הַקְּדוּשָׁה:  
2  
:וְאֲשֶׁר הַבְּטִיחַ אֶתְהוּ מִרְאֵשׁ עַל-יְדֵי נְבִיאָיו בְּכַתְבֵי הַקְּדוּשָׁה:

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

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

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

**2 ho** proepēgeilato dia tōn prophētōn autou en graphais hagiais

which He promised before through his prophets in Scriptures holy

גַּעַל-דְּבַר בְּנוֹ אֲשֶׁר מִזְרַע דָּוִד לְפִי הַבְּשָׂר:  
3  
:גַּעַל-דְּבַר בְּנוֹ אֲשֶׁר מִזְרַע דָּוִד לְפִי הַבְּשָׂר:

**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 **David** kata sarka,

concerning His Son having come from the seed of **David** according to **flesh**,

דְּאֲשֶׁר הָיָה לְבֶן-הָאֱלֹהִים בְּגִבּוּרָה לְפִי רוּחַ הַקְּדוּשָׁה  
4  
:דְּאֲשֶׁר הָיָה לְבֶן-הָאֱלֹהִים בְּגִבּוּרָה לְפִי רוּחַ הַקְּדוּשָׁה

בְּתַחֲבִיתוֹ מִבֵּין הַמַּתִּים הוּא יְהוֹשִׁעַ הַמְּשִׁיחַ אֲדֹנָיֵנוּ:

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

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

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

4 tou horisthentos huiou theou en dynamei kata pneuma hagiōsynēs ex anastaseōs nekrōn, Iēsou Christou tou kyriou hēmōn, of holiness by a resurrection of dead ones, Yahushua the Messiah our Master,

5  
אֲשֶׁר עָלָיו יָשַׁב רֹחַ הַקֹּדֶשׁ לְמַעַן שְׁמוֹ  
וְיִשְׁלַח בְּיָדוֹ גִּבּוֹר וְיָבִיט בְּכָל-הַגּוֹיִם לְמַעַן שְׁמוֹ  
הַאֲשֶׁר-עָלָיו יָדוֹ גִּבּוֹר לְמַעַן שְׁמוֹ  
וְיִשְׁלַח בְּיָדוֹ גִּבּוֹר וְיָבִיט בְּכָל-הַגּוֹיִם לְמַעַן שְׁמוֹ

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

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

<5> δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοήν πίστεως ἐν πάσιν 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,

6  
וּבְתוֹכְכֶם הַנְּכֹסִים אַתֶּם קְרוּאֵי יְהוֹשִׁעַ הַמְּשִׁיחַ  
וּבְתוֹכְכֶם הַנְּכֹסִים אַתֶּם קְרוּאֵי יְהוֹשִׁעַ הַמְּשִׁיחַ

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

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

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

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

7  
אֲשֶׁר עָלָיו יָשַׁב רֹחַ הַקֹּדֶשׁ לְמַעַן שְׁמוֹ  
וְיִשְׁלַח בְּיָדוֹ גִּבּוֹר וְיָבִיט בְּכָל-הַגּוֹיִם לְמַעַן שְׁמוֹ  
וְיִשְׁלַח בְּיָדוֹ גִּבּוֹר וְיָבִיט בְּכָל-הַגּוֹיִם לְמַעַן שְׁמוֹ

זָכַר יְהוָה לְיָדָיו הַאֲלֹהִים וּמְקוֹרְאֵיהֶם לְהִיּוֹת קְדוֹשִׁים  
אֲשֶׁר בְּרוּמֵי חֶסֶד וְשָׁלוֹם לָכֶם מֵאֵת הַאֲלֹהִים אָבִינוּ

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) **וְאֵדְבִירָנוּ** the Mashiyach.

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

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

וְאֵדְבִירָנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מִיְהוָה אֱלֹהֵינוּ וְאֵדְבִירָנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מִיְהוָה אֱלֹהֵינוּ וְאֵדְבִירָנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מִיְהוָה אֱלֹהֵינוּ וְאֵדְבִירָנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מִיְהוָה אֱלֹהֵינוּ

חַבְרָא שׁוֹנָה מוֹדָה אֲנִי לְאֵלֵהִי בְיְהוֹשֻׁעַ הַמָּשִׁיחַ עַל-כִּלְכֵּם אֲשֶׁר אֲמוֹנְתְכֶם מוֹדַעַת בְּכָל-הָעוֹלָם:

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

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

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

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

וְאֵדְבִירָנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מִיְהוָה אֱלֹהֵינוּ וְאֵדְבִירָנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מִיְהוָה אֱלֹהֵינוּ וְאֵדְבִירָנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מִיְהוָה אֱלֹהֵינוּ וְאֵדְבִירָנוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מִיְהוָה אֱלֹהֵינוּ

ט כִּי עַד הָאֵלֵהִים אֲשֶׁר אֲנִי עֹבֵד אֶתּוֹ בְּרוּחִי בְּבִשׁוֹרַת בְּנוֹ כִּי תָמִיד אֲנִי מְזַכֵּיר אֶתְכֶם:

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

Rom1:9 For the Elohim, whom I serve Him with my spirit in the Good News of His Son, because I always mention of you.

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

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 tō euaggeliō tou huiou autou, hōs adialeiptōs mneian hymōn poioumai  
in the gospel of His Son, how unceasingly mention of you I make

כַּחֲדָשׁוֹת אֲנִי מְזַכֵּר אֶתְכֶם בְּכָל־עֵת בְּתַפִּילוֹתַי  
יְוִמְתַּחֲנֵן אֲנִי בְּכָל־עֵת בְּתַפִּילוֹתַי

אֲשֶׁר אֲצַלִּיחַ לְבוֹא אֵלֵיכֶם רַק־הַפְּעַם בְּחַפְזֵי הָאֱלֹהִים:

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

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

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

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

יֵאָדָּוּ אֲנִי לְרַאֲוֹתְכֶם  
וְלְהַאֲצִיל אֵלֵיכֶם מִתַּת רוּחַ לְמַעַן חֲזִיק לְבָבְכֶם:

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

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

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

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

יְבָרְכֵנוּ יַחְדָּם אֲנִי בְּאֵמוּנַתְכֶם וְאַתֶּם בְּאֵמוּנַתִּי:  
יְבָרְכֵנוּ יַחְדָּם אֲנִי בְּאֵמוּנַתְכֶם וְאַתֶּם בְּאֵמוּנַתִּי

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

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

<12> τοῦτο δὲ ἐστὶν 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.

כַּחֲמַדְּכֶם יַחְדָּם יִשְׂמְחוּ אִתְּכֶם אֶתְּכֶם וְאֶתְּכֶם 13  
 יַחְדָּם יִשְׂמְחוּ אִתְּכֶם אֶתְּכֶם וְאֶתְּכֶם  
 אֶתְּכֶם וְאֶתְּכֶם אֶתְּכֶם וְאֶתְּכֶם  
 יג וְלֹא-אֶכְחַד מִכֶּם אֲחִי כִי-פָעַמִּים רַבּוֹת שָׁמַתִּי  
 עַל-לִבִּי לָבוֹא אֵלֵיכֶם לְהִיּוֹת לִי פְרִי גַם-בְּכֶם כְּמוֹ  
 בְּיַתֵּר הַגּוֹיִם וְלֹא-עָלְתָה בְּיָדֵי עַד-הַנְּהַח:

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

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

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

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

יֵד מְחַיָּב אֲנִי לַיּוֹנִים וְלַעֲזִיִּים גַּם לְחַכְמִים וְלַפְתָּאִים: 14  
 יֵד מְחַיָּב אֲנִי לַיּוֹנִים וְלַעֲזִיִּים גַּם לְחַכְמִים וְלַפְתָּאִים:

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

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

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

14 Hellēsin te kai barbarois, sophois te kai anoētois opheiletēs eimi,

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

טו לָכֵן נִדְבַנִּי לְבִי לְהַשְׁמִיעַ אֶת-הַבְּשׂוּרָה גַּם-אֶתְכֶם בְּנֵי רוֹמִי: 15  
 טו לָכֵן נִדְבַנִּי לְבִי לְהַשְׁמִיעַ אֶת-הַבְּשׂוּרָה גַּם-אֶתְכֶם בְּנֵי רוֹמִי:

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

**Rom1:15** Therefore I am grateful to my heart to proclaim the Good News also to you,  
 the sons of Romi.

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

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

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

16 עֵי אֲנִי מְבַשְׂרֵת אֶתְכֶם וְגַם לַיְוָנִי  
אֲשֶׁר בְּרוּרָת אֱלֹהִים  
הִיא לְתַשׁוּעָה לְכָל־הַמְּאֲמִינִין לַיהוּדֵי רְאִישׁוֹנָה וְגַם לַיְוָנִי:

16. ki 'eyneni bosh mib'sorath haMashiyach  
'asher g'burath 'Elohim hi' lith'shu'ah l'kal-hama'amin laYahudi ri'shonah  
w'gam-laY'wani.

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

<16> Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις  
γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

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.

17 יִזְכֶּיֶר בָּהּ נִגְלָתָה צְדִקַּת אֱלֹהִים מֵאֱמוּנָה אֶל־אֱמוּנָה כִּפְתוּב  
וְצַדִּיק בְּאֱמוּנָתוֹ יִחְיֶה:

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

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

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

17 dikaiosynē gar theou en autō apokalyptetai ek pisteōs eis pistin,  
For the righteousness of 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.

18 יַחַד כִּי נִגְלָה חֲרוֹן אֱלֹהִים מִן־הַשָּׁמַיִם עַל כָּל־רִשְׁעַת בְּנֵי אָדָם  
וְעוֹלָתָם אֲשֶׁר יַעֲצְרוּ אֶת־הָאֱמֶת בְּעוֹלָה:

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

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



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

18 Apokalyptetai gar orgē theou ap’ ouranou epi pasan asebeian  
is revealed For wrath 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,

יט יען אשר העת האלהים גלויה בקרבם  
כי האלהים גלה להם:

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

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

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

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

כ כי מהותו הנעלמה היא כחו ותודע במעשיו  
ותראה בהם גבורתו הנצחית ואלהותו מעת 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 αἰδῖος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

20 ta gar aorata autou apo ktiseōs kosmou tois poiēmasin  
For the invisible things of Him from creation the world's by the things made  
nououmena kathoratai, hē te aidios autou dynamis  
being understood are clearly seen, both His everlasting power  
kai theiotēs, eis to einai autous anapologētous,  
and divinity, for them to be without excuse,

21 מִכִּי יָדְעוּ אֶת־הָאֱלֹהִים וְלֹא־כִבְדָּהּוּ כִּאֲלֹהִים  
וְגַם־לֹא הוֹדוּ לוֹ כִּי אִם־הִלְכוּ אַחֲרֵי הַהֶבֶל  
בְּמוֹעֲצוֹתֵיהֶם וַיִּחְשְׁדוּ לִבָּם הַנְּבִעֵר׃

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'  
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά.

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

22 כִּבְּיָבֹאֲמָרָם חֲכָמִים אֲנַחְנוּ הָיוּ לְכֹסְלִים׃  
22 כִּי־כִבְדוּ אֶת־כְּבוֹד הָאֱלֹהִים אֲשֶׁר הוּא חַי  
וַיִּקְיֵם בְּדַמּוֹת צֶלֶם אָדָם אֲשֶׁר הוּא כְּלֵה וַהֲוִלָּה צֶלֶם כָּל־עוֹף  
וַהֲוִלָּה עַל־אֲרְבַּע וְרַמָּשׁ הָאֲדָמָה׃

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 כִּי־כִבְדוּ אֶת־כְּבוֹד הָאֱלֹהִים אֲשֶׁר הוּא חַי  
וַיִּקְיֵם בְּדַמּוֹת צֶלֶם אָדָם אֲשֶׁר הוּא כְּלֵה וַהֲוִלָּה צֶלֶם כָּל־עוֹף  
וַהֲוִלָּה עַל־אֲרְבַּע וְרַמָּשׁ הָאֲדָמָה׃

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

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





כּוּ בְעֵבוּר זֹאת נָתַתֶּם הָאֱלֹהִים לְתַאֲוֹת בּוֹשָׁה כִּי־נִשְׁיֵהֶם  
הֶחֱלִיפוּ אֶת־דֶּרֶךְ אֶרֶץ בְּשֵׁלָא כְּדֶרֶךְ אֶרֶץ:

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

**Rom1:26** For this reason the Elohim gave them over to passions of shame.  
For their women exchanged the way of the nature  
into that was not as the way of the nature,

<26> διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας,  
αἷ 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 physin,**  
**into that contrary to nature,**

אָבֹר זֹאת נָתַתֶּם הָאֱלֹהִים לְתַאֲוֹת בּוֹשָׁה כִּי־נִשְׁיֵהֶם  
הֶחֱלִיפוּ אֶת־דֶּרֶךְ אֶרֶץ בְּשֵׁלָא כְּדֶרֶךְ אֶרֶץ:  
אֶבֶר זֹאת נָתַתֶּם הָאֱלֹהִים לְתַאֲוֹת בּוֹשָׁה כִּי־נִשְׁיֵהֶם  
הֶחֱלִיפוּ אֶת־דֶּרֶךְ אֶרֶץ בְּשֵׁלָא כְּדֶרֶךְ אֶרֶץ:

כְּזֹכֵן גַּם־הִזְכָּרִים עָזְבוּ דֶּרֶךְ גִּבּוֹר בְּאִשָּׁה  
וַיַּחֲמוּ זֶה בְּזֶה בְּתַאֲוֹתָם וַיַּעֲשׂוּ תוֹעֵבָה זָכָר עִם־זָכָר  
וַיִּקְחוּ שְׂכָר מִשׁוֹבְתָם הָרְאוּי לָהֶם בְּעֵצָם גּוֹפָם:

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

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

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

27 **homoios te kai hoi arsenes apentes 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.**

אָבֹר זֹאת נָתַתֶּם הָאֱלֹהִים לְתַאֲוֹת בּוֹשָׁה כִּי־נִשְׁיֵהֶם  
הֶחֱלִיפוּ אֶת־דֶּרֶךְ אֶרֶץ בְּשֵׁלָא כְּדֶרֶךְ אֶרֶץ:

וַיִּזְעַזְעוּ אֶת-עֵינֵיהֶם מִדַּעַת אֱלֹהִים  
 וְנָתַן אֱלֹהִים בְּיַדֵּי דַעַת נִמְאָסָה לַעֲשׂוֹת אֵת אֲשֶׁר-לֹא יַעֲשֶׂה׃

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

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

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

**28 kai kathōs ouk edokimasan ton theon echein en epignōsei,**  
 And as they did not approve to hold 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,

וַיִּמְלְאוּ קַנְיָה וְרִצְחַ וּמְרִיבָה וּמְרָמָה וְתַהֲפֻכוֹת׃  
 כִּטְוִיָּה בְּקִרְבָּם כָּל-חַמְסֵי זָנוּת וְרָשָׁע בְּצַע וְאָוֶן׃

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

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

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

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

וַיִּזְעַזְעוּ אֶת-עֵינֵיהֶם מִדַּעַת אֱלֹהִים וְנָתַן אֱלֹהִים בְּיַדֵּי דַעַת נִמְאָסָה לַעֲשׂוֹת אֵת אֲשֶׁר-לֹא יַעֲשֶׂה׃

**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,

ἐφρευρετὰς κακῶν, γονεύσιν 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,

31 לֹא נִבְעָרִים מִדַּעַת וּבְגָדִים אֲכֹזְרִים נֹטְרֵי שְׁנֵאָה וְלֹא רַחֲמָנִים:  
לֹא נִבְעָרִים מִדַּעַת וּבְגָדִים אֲכֹזְרִים נֹטְרֵי שְׁנֵאָה וְלֹא רַחֲמָנִים:

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

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

<31> ἀσυνέτους ἀσυνθέτους ἀστόργους ἀνελεήμονας·

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

32 לֹא יוֹדְעִים הֵמָּה אֶת־מִשְׁפַּט אֱלֹהִים כִּי־עֲשִׂי אֱלֹהִים בְּנִי־מֹות הֵם  
לֹא יוֹדְעִים הֵמָּה אֶת־מִשְׁפַּט אֱלֹהִים כִּי־עֲשִׂי אֱלֹהִים בְּנִי־מֹות הֵם

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

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

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

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