

Sepher Romyim (Romans)

Chapter 10

לְבָרְכֶיךָ אֱלֹהִים וְתַפְיִלָּתִי לְאֱלֹהִים בְּעֵד יִשְׂרָאֵל
:יְשׁוּעָה וְחַיִּים רְפוּאָה Rom10:1

אֲשֶׁר יְהִישְׁעוּ:

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 מֵעִיד אָנִי עַל־יְהוָה שֶׁמְקַנְאִים לְאֱלֹהִים אֲבָל לֹא-בְדַעַת:
:יְשׁוּעָה וְחַיִּים רְפוּאָה Rom10:2

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;

וְלֹא-בְדַעַת אֲתֵּי צְדָקָתָם וְלֹא-בְדַעַת אֲתֵּי צְדָקָתָם
:יְשׁוּעָה וְחַיִּים רְפוּאָה Rom10:3

3. ki 'eth-tsid'qath 'Elohim lo' yada`u way'baq'shu l'haqim 'eth-tsid'qatham ul'tsid'qath 'Elohim lo' nik'na`u.

Rom10:3 For not knowing the righteousness of Elohim and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim.

<3> ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην]
ζητοῦντες στηῆσαι, 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;

4 כִּי הַמַּשִּׁיחַ סוֹף הַתּוֹרָה לְצַדִּיקָה לְכָל-הַמֵּאֲמִין בּוֹ:
4 יֵשׁוּעַ מְשִׁיחַ סוֹף-הַתּוֹרָה לְצַדִּיקָה לְכָל-הַמֵּאֲמִין בּוֹ:

4. ki haMashiyach soph haTorah lits'daqah l'kal-hama'amin bo.

Rom10:4 For the Mashiyach is the end of the Law unto righteousness
to everyone who believes in Him.

<4> τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

4 telos gar nomou Christos eis dikaiosynēn panti tō pisteuonti.

end for of law the Messiah is resulting in righteousness to everyone believing.

5 הַכִּי-מֹשֶׁה כָּתַב עַל-הַבַּר הַצְּדִיקָה מִתּוֹךְ הַתּוֹרָה
5 אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַי בָּהֶם:
5 מֹשֶׁה כָּתַב עַל-הַבַּר הַצְּדִיקָה מִתּוֹךְ הַתּוֹרָה
5 אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחַי בָּהֶם:

5. ki-Mosheh kathab `al-d'bar hats'daqah mito'k haTorah
'asher ya'aseh 'otham ha'adam wachay bahem.

Rom10:5 For Mosheh writes on the words of the righteousness
which is from within of the Law, that the man which does them shall live in them.

<5> Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου
ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

5 Mōusēs gar graphei tēn dikaiosynēn tēn ek [tou] nomou

For Moses writes of the righteousness of the law

hoti ho poiēsas auta anthrōpos zēsetai en autois.

that the having done these things man shall live in them.

6 וְהַצְּדִיקָה אֲשֶׁר מִתּוֹךְ הָאֵמוּנָה אֹמֶרֶת אֶל-תְּאֵמַר בְּלִבְבְּךָ
6 מִי-יַעֲלֶה הַשָּׁמַיְמָה לְהוֹרִיד אֶת-הַמַּשִּׁיחַ:
6 הַצְּדִיקָה אֲשֶׁר מִתּוֹךְ הָאֵמוּנָה אֹמֶרֶת אֶל-תְּאֵמַר בְּלִבְבְּךָ
6 מִי-יַעֲלֶה הַשָּׁמַיְמָה לְהוֹרִיד אֶת-הַמַּשִּׁיחַ:

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 kardiaῖ 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 Messiah to bring down;

זאו מי ירד לתהום להעלות את-הַמְּשִׁיחַ מן-הַמֵּתִים:
זאו מי ירד לתהום להעלות את-הַמְּשִׁיחַ מן-הַמֵּתִים:

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

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

<7> ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

7 ē, Tis katabēsetai eis tēn abysson?

Or, who shall descend into the abyss?

tout' estin Christon ek nekrōn anagagein.

This is the Messiah from dead ones to bring up,

חאָבֿל מֵהַתְּאֵמֵר קָרוֹב אֵלַיְךָ הַקָּבֵר בְּפִיךָ
וּבְלִבְּךָ הוּא הַדָּבָר הָאֲמוּנָה אֲשֶׁר אֲנִיחֵנוּ מִבְּשָׂרִים:
חאָבֿל מֵהַתְּאֵמֵר קָרוֹב אֵלַיְךָ הַקָּבֵר בְּפִיךָ
וּבְלִבְּךָ הוּא הַדָּבָר הָאֲמוּנָה אֲשֶׁר אֲנִיחֵנוּ מִבְּשָׂרִים:

8. 'abal mah-to'mar qarob 'eleyak hadabar b'phiyak
ubil'babeak hu' d'bar ha'emunah 'asher 'anach'nu m'bas'rim.

Rom10:8 But what does it say? The Word is near you, in your mouth
and in your heart that is, the Word of faith which we are preaching,

<8> ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου
καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

8 alla ti legei? Eggys sou to hrēma estin en tō stomati sou

but what does it say? Near you the word is in your mouth

kai en tē kardiā sou, tout' estin to hrēma tēs pisteōs ho kēryssomen.

and in your heart, this is the word of faith which we preach.

טְכִי אִם-בְּפִיךָ תוֹדָה שְׂיִהְיֶשׁע הוּא הָאֲדוֹן
וּתְאֵמִין בְּלִבְּךָ שֶׁהָאֱלֹהִים הֶעִירוּ מִן-הַמֵּתִים תְּנִשְׁע:
טְכִי אִם-בְּפִיךָ תוֹדָה שְׂיִהְיֶשׁע הוּא הָאֲדוֹן
וּתְאֵמִין בְּלִבְּךָ שֶׁהָאֱלֹהִים הֶעִירוּ מִן-הַמֵּתִים תְּנִשְׁע:

9. ki 'im-b'phiyak thodeh sheYahushua hu' ha'Adon
w'tha'amin bil'bab'ak sheha'Elohim he'iro min-hamethim tiuashe`a.

Rom10:9 that if you confess with your mouth that He is Oυαγαγα the Adon (Master),
and believe in your heart that the Elohim raised Him from the dead, you shall be saved;

<9> ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν
καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.

9 hoti ean homologēsēs en tō stomati sou kyrion Iēsoun kai pisteusēs

Because if you confess with your mouth the Master Yahushua and you believe

en tē kardia sou hoti ho theos auton ēgeiren ek nekrōn, sōthēsē;
in your heart that the Elohim raised Him from dead ones, you shall be saved.

אִם בְּלִבְךָ יִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
:אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
יְכִי בְלִבְךָ יִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים

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

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

<10> καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

10 kardia gar pisteuetai eis dikaiosynēn,

For with the heart one believes resulting in righteousness,
stomati de homologeitai eis sōtērian.
and with the mouth one confesses resulting in salvation.

וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
:וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
יִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים

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

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

<11> λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται.

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.

וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
:וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
יִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים

יְבֹשׁוּ אֵין הַפֶּרֶשׁ בֵּין הַיְהוּדִי לְיִנְיָ כִּי אֶדְוֶן אֶחָד לְכֻלָּם
וְהוּא עֲשִׂיר לְכֻלָּם קֹרְאָיו:

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

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

<12> οὐ γὰρ ἐστὶν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος,

ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν·

12 ou gar estin diastolē Ioudaiou te kai Hellēnos,

No for there is difference between Jew and Greek,
ho gar autos kyrios pantōn, ploutōn eis pantas tous epikaloumenous auton;
for the same Master of all is being rich to all the ones calling on Him;

וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
:וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים
יִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים וְיִשְׁמַעְךָ אֱלֹהִים

יג כִּי-כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט:

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

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

<13> Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

13 **Pas gar** hos an epikalesētai to onoma kyriou sōthēsetai.

For everyone whoever calls on the name of the Master shall be saved.

יְהוָה יִמָּלֵט כִּי-כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט 14
:אֲשֶׁר יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט כִּי-כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט

יְהוָה יִמָּלֵט כִּי-כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט
בְּמִי שֶׁלֹּא שָׁמְעוּ אֶת-שְׁמֵעוֹ יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט

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

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

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

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

And how shall they hear without a preacher?

<14> Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν;

πῶς δὲ πιστεύσωσιν οὗ 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?

יְהוָה יִמָּלֵט כִּי-כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט 15
:אֲשֶׁר יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט כִּי-כֹל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט

טו וְאֵיךְ יִגִּידוּ כִּי אִם-שְׁלוֹחִים

כִּפְתוּב מִה-נֶאֱמַר רַגְלֵי מְבַשֵּׂר שְׁלוֹם מְבַשֵּׂר טוֹב:

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

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

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

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

<15> πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται,

Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθὰ.

15 **pōs de** kēryxōsin ean mē apostalōsin? **kathōs** gegraptai,

And how may they preach if they are not sent? As it has been written,

Hōs hōraioi hoi podes tōn euaggelizomenōn [ta] agatha.

how beautiful the feet of the ones proclaiming good news of good things.

16 16 לַגַּל-מִלְכֵי-יְשׁוּעָה לְעָרֹךְ 16 לְשׁוֹמְרֵי טוֹרָה
 עַל-מְעַלְמֵי הַטּוֹרָה לְעָרֹךְ טוֹרָה לְשׁוֹמְרֵי טוֹרָה
 טוֹרָה לְשׁוֹמְרֵי טוֹרָה לְשׁוֹמְרֵי טוֹרָה
 כִּי יִשְׁמְעוּהוּ אָמַר יְהוָה מִי הַאֲמִין לְשִׁמְעָתֵנוּ:

16. 'abal lo'-kulam sham`u l'qol hab'sorah
 ki Y'sha`Yahu 'amar Yahúwah mi he'emín lish'mu`athenu.

Rom10:16 But all of them did not hear the sound of the Good News.
 For YeshaYahu says, אָמַר יְהוָה, who has believed our report?

<16> Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.
 Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

16 All' ou pantes hypēkousan tō euaggeliō.
 But not all obeyed the good news.

Ēsaias gar legei, Kyrie, tis episteusen tē akoē hēmōn?
 For Isaiah says, YHWH, who believed our report?

17 17 מִתּוֹךְ הַשְׁמוֹעָה 17 מִתּוֹךְ הַשְׁמוֹעָה
 מִתּוֹךְ הַשְׁמוֹעָה מִתּוֹךְ הַשְׁמוֹעָה
 וְהַשְׁמוֹעָה עַל-יְדֵי דְבַר-הַמְּשִׁיחַ:
 וְהַשְׁמוֹעָה עַל-יְדֵי דְבַר-הַמְּשִׁיחַ:

17. 'im-ken ha'emunah ba'ah mito'h hash'mu`ah
 w'hash'mu`ah `al-y'dey d'bar-haMashiyach.

Rom10:17 If so, the faith comes from within the hearing,
 and hearing through the Word of the Mashiyach.

<17> ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοῆ διαὶ ῥήματος Χριστοῦ.

17 ara hē pistis ex akoēs, hē de akoē dia hrēmatos Christou.
 Then faith comes from hearing, and hearing through the word of the Messiah.

18 18 וְהַשְׁמֵתוּהוּ אֶת-קוֹלָם 18 וְהַשְׁמֵתוּהוּ אֶת-קוֹלָם
 וְהַשְׁמֵתוּהוּ אֶת-קוֹלָם וְהַשְׁמֵתוּהוּ אֶת-קוֹלָם
 יְחִי וְאָמַר הֲכִי לֹא שִׁמְעוּ אֲמָנָם בְּכָל-הָאָרֶץ יִצְאָ קוֹם
 וּבְקֻצֵה תֵבֵל מִלֵּיהֶם:

18. w'omar haki lo' shame`u 'am'nam b'kal-ha'arets yatsa' qauam
 ubiq'tseh thebel mileyhem.

Rom10:18 But I say, The most 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; μενουῦνγε, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν
 ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

18 alla legō, mē ouk ēkousan? menounge,
 But I say, Did they not hear? Indeed they did,

Eis pasan tēn gēn exēlthen ho phtoggos 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,

כָּל־אֶרֶץ אֲדָמָה יָצְאוּ מִפִּי וּמִלִּבָּם
וְיִשְׂרָאֵל לֹא יָדָע הִנֵּה-כִּבֵּר מֹשֶׁה אָמַר אֲנִי
אֶקְנִיאֲכֶם בְּלֹא-עֵם בְּגוֹי נָבֵל אֲכַעִיֶסְכֶם:

19. w'omar haki Yis'ra'El lo' yada' hinneh-k'bar Mosheh 'amar 'ani 'aq'ni'akem b'lo'-`am b'goy nabal 'ak'is'kem.

Rom10:19 But I say, Did Yisra'El not know the most? Behold, Mosheh already says, I shall provoke you to jealousy by those who are not a people, by a foolish nation I shall anger you.

<19> ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτω παροργισῶ ὑμᾶς.

19 alla legō, mē Israēl ouk egnō? prōtos Mōusēs legei, Egō parazelōsō hymas But I say, Did Israel not know? First Moses says, I shall provoke to jealousy you ep' ouk ethnei, ep' ethnei asynetō parorgiō hymas. by one not a nation by a nation without understanding I shall anger you.

כִּי־שָׁעָרְתִּי מִלֵּאזֵי לִבִּי לֵאמֹר נִמְצְאֵתִי לְלֹא בִקְשָׁנִי
נִדְרַשְׁתִּי לְלֹא שֹׁאֲלִי:

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

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

<20> Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

20 Ēsaias de apotolmā kai legei, Heurethēn [en] tois eme mē zētousin, But Isaiah is very bold and says, I was found by the ones Me not seeking, emphanēs egenomēn tois eme mē eperōtōsin. became manifest to the ones Me not asking for.

כֹּל־הַיּוֹם אֲגַל־עַם
סוֹרֵר וּמְרֵה:

21. w'al-Yis'ra'El hu' 'omer peras'ti yaday kal-hayom 'el-`am sorer umoreh.

Rom10:21 And to Yisra'El He says, All the day I have stretched out My hands to a disobedient and obstinate people.

<21> πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

21 pros de ton Israēl legei,

But to Israel He says,

Holēn tēn hēmeran exepetasa tas cheiras mou pros laon apeithounta kai antilegonta.

All the day I reached out My hands toward a people disobeying and opposing.