

Sepher Romyim (Romans)

Chapter 10

רֹאשׁוֹת כָּל־עַמִּים וְעַמִּים כָּל־רֹאשׁוֹת Rom10:1
אֲחֵי חֶפְץ לְבָבִי וְתִפְלֵתִי לְאֱלֹהִים בְּעֵד יִשְׂרָאֵל
אֲשֶׁר רָשָׁעָיו:

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, ή μὲν εὐδοκία τῆς ἐμῆς καρδίας
καὶ ή δέσησι 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 מַعַיד אָנָי עַלְيָהֶם שְׁמַקְנָאים לְאֱלֹהִים אָבֶל לְאַדְבָּדָעַת:
2 ki me'id 'ani `alehem 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;

גְּכִי אֶת־צְדָקָת אֱלֹהִים לֹא יְדֻעַ וַיְרַקְשֵׁי לְהַקִּים
אֶת־צְדָקָתֶם וְלִצְדָּקָת אֱלֹהִים לֹא נִכְנָעֶן:
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 στήσαι, 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 כִּי הַמֶּשְׁיחַ סֹף הַתּוֹרָה לְצִדְקָה לְכָל-הַמְּאֻמִּין בָּו:

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

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

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

4 telos gar nomou Christos
end for of Law the Anointed One is resulting
eis dikaiosynē panti tō pisteuonti.
in righteousness to everyone believing.

ה כִּי־מֹשֶׁה קָתַב עַל־דָּבָר תְּצִדְקָה מִתּוֹךְ הַתּוֹרָה
אֲשֶׁר יַעֲשֵׂה אֶתְّם הָאָדָם וְחִי 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 ἀνθρώπος ζήσεται ἐν αὐτοῖς.

5 Mōusēs gar graphei tēn dikaiosynēn tēn ek [tou] nomou
For Moses writes of the righteousness of the Law
hoti ho poiētas auta anthrōpos zēsetai en autois.
that the having done these things man shall live in them.

וְהַצִּדְקָה אֲשֶׁר מִתּוֹךְ הָאֱמֹנָה אַמְּרָת אֶל־תֹּאמֶר בְּלִבְבָּךְ
מִי־ינָעֶלְהָ הַשְׁמִימָה לְהֹרִיד אֶת־הַמֶּשְׁיחַ:

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 οὗτως 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;

אָוֹ מִי יָרַד לְתָהוֹם לְהַעֲלָוֹת אֶת־הַמָּשִׁיחַ מִן־הַמֶּתִים:
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,

חָבֵל מִהְדָּתָמָר קָרוֹב אֶלְיךָ הַכְּבָר בְּפִיכָּךְ
וּבְלַבְבָּךְ הוּא הַכְּבָר הָאֱמֻנָה אֲשֶׁר אָנָחָנוּ מַבְשָׂרִים:
8. 'abal mah-to'mar qarob 'eleyah 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.

טְכִי אֶמְ-בְּפִיכָּךְ תֹּדַה שְׁזִיהִישׁ עַהֲדָן הָאָדוֹן
וְתָאַמֵּן בְּלַבְבָּךְ שְׁהָאָלָהִים הָעִירֹן מִן־הַמֶּתִים תֹּוֹשֵׁעָה:
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 Οωֹתְּשָׁע the Adon (Master),
and believe in your heart that the Elohim raised Him from the dead, you shall be saved;

9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν
καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.

9 hoti ean homologēsēs en tō stomati sou kyrion Iēsoun kai pisteusēs
Because if you confess with your mouth the Master Yahushua and you believe
en tē 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.

בְּכִי בְּלֶבֶבְךָ יַאֲמִין הָאָדָם וְהִתְהַלֵּל לֹא לִצְדָּקָה
וּבְפִיהוּ יוֹدֵה וְהִתְהַלֵּל לִרְשֹׁעָה:
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 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.

רָא כִּי הַקְتּוֹב אָמַר כִּל-הַמְּאָמִן בֹּו לֹא יְבֹשָׁה:
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.

וְבָנָיו כִּי אָדָם אֶחָד לְכָלָם
וְהַיּוֹא עָשֵׂר לְכָל-קָרְאִים:
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 γάρ ἔστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλληνος,
ὁ 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;

וְעַל־יְהֹוָה קָדוֹשׁ־קָדָשׁ כִּי־בְּכָל־אָשֶׁר־יָקְרָא בְּשֵׁם יְהֹוָה יִמְלֹט: 13

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

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

<13> Πᾶς γὰρ ὅς 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.

בְּמַי שֶׁלֶא שָׁמְעוּ אֶת־שָׁמְעוּ וְאֵיךְ יְשַׁמְּעוּ וְאֵיךְ מָגִיד: 14
יָד וְעַתָּה אֵיךְ יָקְרָאוּ אֶל־אָשֶׁר לְאַדְחָאמִינָה בָּו וְאֵיךְ בְּאָמִינָה
בְּמַי שֶׁלֶא שָׁמְעוּ אֶת־שָׁמְעוּ וְאֵיךְ יְשַׁמְּעוּ וְאֵיךְ מָגִיד:

14. w'atah 'ey'k yiq'r'u 'el-'asher lo'-he'emunu bo
w'ey'k ya'amini 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 יָגִידוּ כִּי אַמְּשֻׁלּוּחִים: 15
עַל־עֲצָמוֹת עַל־עֲצָמוֹת עַל־עֲצָמוֹת עַל־עֲצָמוֹת עַל־עֲצָמוֹת:
בְּקִרְבָּם מִהְדְּנָאוּ רְגָלִי מִבְשָׂר שְׁלוֹם מִבְשָׂר טֹוב:

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 ἔαν μὴ ἀποσταλῶσιν; καθὼς γέγραπται,
'Ως ὥραῖσι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθά.

15 pōs de kēryxōsin ean mē apostalōsin? kathōs gepraptai,

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.

שְׁמַעְתָּנוּ: וְעַזְבָּנָה כִּי לֹא בְּשָׂרֶךָ אֲבָל לֹא־כָּלֵם שְׁמַעְתִּי לְקוֹל הַבְּשָׂרָה
כִּי רְשָׁעֵינוּ אָמַר יְהוָה מִן הָאָמִין לְשָׁמַעְתָּנוּ:

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

Rom10:16 But all of them did not hear the sound of the good news.
For YeshaYahu says, קָרְבָּנָה, who has believed our report?

<16> Άλλος οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.
Ὕσαιας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

16 All' ou pantes hypēkousan tō euaggeliō.
But not all obeyed the good news.
Esaias gar legei, Kyrie, tis episteusen tē akoē hēmōn?
For Isaiah says, YHWH, who believed our report?

קָרְבָּנָה בְּאָה מִתְּחַדֵּשׁ הַשְׁמִיעָה
וְהַשְׁמִיעָה עַל־רֹדי דְּבָרַה מָשִׁיחָה:

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.

וְאָמַר הָכִי לֹא שְׁמַעְתִּי אֶמְמָם בְּכָל־הָאָרֶץ רֹצֶא כְּבוֹד
וְבָקָצָה תִּבְלַל מָלִיכָה:

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,

בְּלֹא־עַם בָּגּוּי נֶבֶל אֲכֻסְכָּם:
רִתְוְאָמֵר חֲכִי יִשְׂרָאֵל לֹא יִדְעַ הַפָּה־כָּבֵר מִשְׁהָ אָמַר אָנִי
בְּלֹא־עַם בָּגּוּי נֶבֶל אֲכֻסְכָּם:

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.

בְּלֹא־עַם בָּגּוּי נֶבֶל אֲכֻסְכָּם:
כַּרְשֵׁתִי לְלוֹא שָׁאָלוּ:

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

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> Ἡσαῖας δὲ ἀποτολμᾷ καὶ λέγει, Εὑρέθην [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.

בְּלֹא־עַם בָּגּוּי נֶבֶל אֲכֻסְכָּם:
כַּרְשֵׁתִי לְלוֹא שָׁאָלוּ:

סֹרֶר וּמְרַדָּה:

21. w' `al-Yis'ra'El hu' 'omer peras'ti yaday b'al-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, 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 exepetasas tas cheiras mou pros laon apeithounta kai antilegonta.

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