

Sepher Romyim (Romans)

Chapter 11

אָבְכֵן אֹמֵר אֲנִי הַזֶּנַח הָאֱלֹהִים אֶת-עַמּוֹ חֲלִילָה
כִּי גַם-אַנְכִי יִשְׂרָאֵלִי מִזֶּרַע אַבְרָהָם לְמִטָּה בְּנֵימִין:
Rom11:1

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

Rom11:1 I say then, Has the Elohim abandoned His people? Let it not be!
For I too am an Yisra'El, of the seed of Abraham, of the tribe of Benjamin.

<11:1> Λέγω οὖν, μὴ ἀπόσωτο 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 an Israelite am, from the seed of Abraham, of the tribe of Benjamin.

בְּלֹא-זֶנַח הָאֱלֹהִים אֶת-עַמּוֹ אֲשֶׁר יָדָעוּ מִקְדָּם הֵלֵא
תִּדְעוּ אֶת-אֲשֶׁר הִכְתִּיב אֹמֵר בְּאֵלֵיהֶוּ וְהוּא צִעַק
אֶל-הָאֱלֹהִים עַל-יִשְׂרָאֵל לֵאמֹר:
2

**2. lo'-zanach ha'Elohim 'eth-'amo 'asher y'da'o miqedem halo' thed'u
'eth-'asher hakathub 'omer b'EliYahu w'hu' tso`eq 'el-ha'Elohim `al-Yis'ra'El le'mor.**

Rom11:2 The Elohim has not rejected His people whom He knew beforehand.
Or do you not know what the Scripture says of EliYahu,
how he pleads with the Elohim against Yisra'El, saying,

<2> οὐκ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.
ἢ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;

2 ouk apōsato ho theos ton laon autou hon proegnō.

did not put away the Elohim His people whom he foreknew.

ē ouk oidate 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?

יִפְרָא יִשְׂרָאֵל אֲשֶׁר יָדָעוּ מִקְדָּם הֵלֵא
תִּדְעוּ אֶת-אֲשֶׁר הִכְתִּיב אֹמֵר בְּאֵלֵיהֶוּ וְהוּא צִעַק
אֶל-הָאֱלֹהִים עַל-יִשְׂרָאֵל לֵאמֹר:
3

וְאִם עַל־יְדֵי הַחֶסֶד לֹא הִיָּתְהָ מִתּוֹךְ הַמַּעֲשִׂים
 כִּי אִם־כֵּן הַחֶסֶד אֵינְנוֹ-עוֹד חֶסֶד
 (וְאִם־הִיָּתְהָ מִתּוֹךְ הַמַּעֲשִׂים אֵינְנוֹ-עוֹד חֶסֶד
 כִּי אִם־כֵּן הַמַּעֲשֵׂה יִחַדֵּל לְהִיּוֹת מַעֲשֵׂה):

6. w'im`al-y'dey hachessed lo' hay'thah mito'k hama`asim
ki 'im-ken hachessed 'eynenu-`od chased (w'im-hay'thah mito'k hama`asim
'eynenu-`od chesed ki 'im-ken hama`aseh yech'dal lih'yoth ma`aseh).

Rom11:6 And if it is by the grace, it is not from within the works,
 otherwise the grace is no longer grace. And if it is from within the works,
 then it is no more grace, otherwise the works cease to be a work.

<6> εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

6 ei de chariti, ouketi ex ergōn, epei hē charis ouketi ginetai charis.

But if by grace, no more of works, since grace no more becomes grace.

זְוַעֲתָהּ מִה־הוּא אֵת אֲשֶׁר־בִּקֵּשׁ יִשְׂרָאֵל לֹא הִשִּׁיג רַק
 הַנִּבְחָרִים הֵם הַשִּׁיגוּ וְהַאֲחֵרִים הַשְּׂמִינּוּ 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 ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν·
 οἱ δὲ λοιποὶ ἐπωρώθησαν,

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,

חַכְּתוּב נָתַן לָהֶם הָאֱלֹהִים רוּחַ תְּרִדָּמָה עֵינַיִם לֹא לְרְאוֹת
 וְאָזְנַיִם לֹא לְשָׁמֹעַ 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, Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

8 **kathōs gegraptai, Edōken autois ho theos pneuma katanyxeōs,**
as it has been written, gave to them the Elohim a spirit of deep sleep,
ophthalmous tou mē blepein kai ōta tou mē akouein, heōs tēs sēmeron hēmeras.
eyes not to see and ears not to hear, until this very day.

טוּדוּד אָמַר יְהוִי שְׁלֶחָנָם לְפַח וּלְרֶשֶׁת וּלְמוֹקֵשׁ וּלְשִׁלּוּמִים לָהֶם׃
9. w'**Dawid 'omer y'hi shul'chanam l'phach ul'resheth ul'moqesh ul'shilumim lahem.**

Rom11:9 And **Dawid says, Let their table become for a snare and for a trap,**
and for a stumbling block and for a recompense to them.

<9> καὶ Δαυὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν
καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

9 kai **Dauid 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,

יִתְחַשְׁכְּנָה עֵינֵיהֶם מִרְאוֹת וּמִתְנִיָּהֶם תָּמִיד הַמְעַד׃
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 ὀφθαλμοὶ 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.

כִּי בִפְשָׁעָם בָּאָה הַיְשׁוּעָה לְגוֹיִם לְמַעַן הַקְנִיאֵם׃
11. w'**atah 'ani 'omer hanik'sh'lu l'ma'an yipolu chalilah**
ki b'phish'am ba'ah hay'shu'ah lagoyim l'ma'an haq'ni'am.

Rom11:11 I say now, Have they stumbled in order to fall? Let it not be!
But by their transgression salvation has come to the gentiles, for the sake of their jealousy.

<11> Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο·
ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς.

11 **Legō oun, mē eptaisan hina pesōsin? mē genoito;**
I say then, surely they did not stumble that they might fall? May it never be.
B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 4

alla tō autōn paraptōmati hē sōtēria tois ethnesin

But by their trespass the salvation came to the gentiles,
eis to parazelōsai autous.
so as to provoke to jealousy them.

יבואם-פְּשָׁעַם הָיָה לְעִנְשָׁר הָעוֹלָם 12
וְנִזְקָם לְעִנְשָׁר הַגּוֹיִם מִלְּאָם עַל-אַחַת כְּמָה וְכְמָה:
מְלִצְוֹתָם וְשִׁלְוֹתָם מִלְּעוֹלָם וְעַד עַד 12

12. w'im-pish'am hayah l'sher ha'olam
w'niz'qam l'sher hagoyim m'lo'am `al-'achath kamah w'kamah.

Rom11:12 Now if their transgression is to riches of the world
and their failure is to riches of the gentiles, the fulfillment is one by one more and more!

<12> εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος
καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνῶν, πόσω 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.

יגואליכם הגוים אני מדבר 13
וכפי היותי שלים לגוים את-שרותי אכבד:
אֲנִי מְדַבֵּר אֵלֵיכֶם הַגּוֹיִם אֲנִי מְדַבֵּר 13

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> Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν·
ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,

13 Hymin de legō tois ethnesin; eph' hoson men oun eimi egō 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.

יד אולי אוכל להקניא את בני-עמי ולהושיע מקצתם: 14
אֲנִי מְדַבֵּר אֵלֵיכֶם הַגּוֹיִם אֲנִי מְדַבֵּר 14

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.

15
 מִן־בָּשָׂרִי אֲרֹאֵם הַתְּתִיבֵם רְצוֹנִי לְעוֹלָם
 וְאִם־תִּקְבְּלוּ אֹתִי בְּרִצְוֹן אֲסַפְּתֶם מִן־הַמֵּתִים
 וְאִם־תִּקְבְּלוּ אֹתִי בְּרִצְוֹן אֲסַפְּתֶם מִן־הַמֵּתִים

15. ki 'im-d'chiatham ritsuy la`olam
 mah-'epho' tih'yeh 'asephatham halo' chayim min-hamethim.

Rom11:15 For if their rejection is the reconciliation of the world,
 therefore, what shall their acceptance be if not, life from the dead ones?

<15> εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου,
 τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

15 ei gar hē apobolē autōn katallagē kosmou,
 For if the casting away of them brings the reconciliation of the world,
 tis hē proslēmpsīs ei mē zōē ek nekrōn?
 what shall mean their acceptance if not life from dead ones?

16
 וְאִם־הַתְּרוּמָה קֹדֶשׁ הָעֵצָה קֹדֶשׁ כְּמוֹהָ
 וְאִם־הַשָּׁרֵשׁ קֹדֶשׁ הָעֵנָפוֹת קֹדֶשׁ כְּמוֹהוּ

16. w'im-hat'rumah qodesh ha`isah qodesh kamoah
 w'im-hashoresh qodesh ha`anaphim qodesh kamohu.

Rom11:16 For, if the firstfruit be holy, the lump is holy like Him;
 and if the root is holy, the branches are holy like Him.

<16> εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

16 ei de hē aparchē hagia, kai to phyrama;
 Now if the firstfruit is holy, also the lump;
 kai ei hē hriza hagia, kai hoi kladoi.
 and if the root is holy, also the branches.

17
 וְאִם־חֲפָצֵי הַתְּרוּמָה יִשָּׁדְדוּ וְאַתָּה זֵית הַיַּעַר הַרְבֵּבֶת תַּחֲתֵיהֶם
 וְנִתְחַבְּרֶתָ לְשָׁרֵשׁ הַיַּזְבֵּת וְלִדְשָׁנוּ

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.

Rom11:17 But if some of the branches were broken off, and you,

being a wild olive, were grafted in among them
and connected to the root of the olive tree and to its soil,

<17> Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης
ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ρίζης τῆς πλιότητος τῆς ἐλαίας ἐγένου,

17 **Ei de tines tōn kladōn exeklasthēsan,**

But if some of the branches were broken off,

sy de agrielaios ōn enekentristhēs en autois

and you being a wild olive tree were grafted in among them

kai sygkoinōnos tēs hrizēs tēs piotētos tēs elaias egenou,

and a partaker of the root of the fatness of the olive tree became,

כָּל אֲחַדָּם מִן הַבְּרוּשִׁים הִסְתַּלְּחָה 17 כָּל אֲחַדָּם מִן הַבְּרוּשִׁים הִסְתַּלְּחָה 18
:יְחַדְּשׁוּ אֶת הַבְּרוּשִׁים וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי
יְחַדְּשׁוּ אֶת הַבְּרוּשִׁים וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי
תִּשְׁתַּלְּחוּ אֶת הַבְּרוּשִׁים כִּי אִם הַבְּרוּשִׁים נִשְׁתַּלְּחוּ אֵלַי

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.**

<18> μὴ κατακαυχῶ τῶν κλάδων·

εἰ δὲ κατακαυχᾶσαι οὐ σὺ τὴν ρίζαν βαστάζεις ἀλλὰ ἡ ρίζα σέ.

18 **mē katakauchō tōn kladōn; ei de katakauchasai**

do not boast of the branches; but if you boast,

ou sy tēn hrizan bastazeis alla hē hriza se.

not you the root bear but the root you.

כִּי אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים 19 כִּי אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים 19
:יִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי
יִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי וְיִשְׁתַּלְּחוּ אֵלַי

19. **w'ki tho'mar halo' niq'phu ha`anaphim l'ma'an 'ur'kab 'ani.**

Rom11:19 If you shall say, The branches shall not break so that I might be grafted in.

<19> ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.

19 **ereis oun, Exeklasthēsan kladoi hina egō egkentristhō.**

You shall say then, were broken off branches that I might be grafted in.

כִּי אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים 20 כִּי אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים 20
:אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים
כִּי אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים
וְאִתָּה הַבְּרוּשִׁים עַל-יְדֵי הַבְּרוּשִׁים אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים אִם אֶתְּחַדְּשׁוּ אֶת הַבְּרוּשִׁים

20. **ken hadabar hemah niq'phu `al-'asher lo' he'eminu**

w'atah hin'ak qayam `al-y'dey ha'emunah 'al-tith'ga'eh ki 'im-y'ra'.

Rom11:20 Yes, the thing that they were broken off in which they did not believe,

and you stand by the faith. Do not be proud, but fear.

<20> καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας.
μὴ ὑψηλὰ φρόνει ἀλλὰ φοβοῦ·

20 kalōs; tē apistiā exeklasthēsan, sy de tē pistei hestēkas.

You say well; for unbelief they were broken off, but you by faith have stood.

mē huyēla phronei alla phobou;

Not high things mind but fear;

כא כִּי הִנֵּה הָאֱלֹהִים לֹא-חָס עַל-הַעֲנָפִים הַנּוֹלָדִים מִן-הָעֵץ
וְאוּלַי לֹא-יַחֲיוּם גַּם-עֲלֶיךָ:

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 ἐφείσατο, [μή πως] οὐδὲ σοῦ φείσεται.

21 ei gar ho theos tōn kata physin 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.

כב כִּי כֵּן הָאֱהָ-נָא טוֹבַת אֱלֹהִים וְזַעְמוֹ וְזַעְמוֹ עַל-הַנּוֹפְלִים
וְעַלְיָךְ טוֹבַתוֹ אִם-תַּעֲמֹד בְּטוֹבַתוֹ וְאִם-אֵין גַּם-אֵתָהּ תִּכְרַת:

22. laken r'eh-na' tobath 'Elohim w'za'mo za'mo `al-hanoph'lim
w'`aleyak tobatho 'im-ta`amod b'tobatho w'im-'ayin gam-'atah thikareth.

Rom11:22 See then the goodness and sharpness of Elohim: on those who fell sharpness,
but to you, His goodness, if you continue in His goodness,
and if not, you also shall be cut off.

<22> ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία,
ἐπὶ δὲ σὲ χρηστότης θεοῦ, εἴαν ἐπιμένῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

22 ide oun chrēstotēta kai apotomia 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.

כג כִּי כֵּן הָאֱהָ-נָא טוֹבַת אֱלֹהִים וְזַעְמוֹ וְזַעְמוֹ עַל-הַנּוֹפְלִים
וְעַלְיָךְ טוֹבַתוֹ אִם-תַּעֲמֹד בְּטוֹבַתוֹ וְאִם-אֵין גַּם-אֵתָהּ תִּכְרַת:

כג וְגַם-הַמָּה אִם-לֹא יַעֲמְדוּ בְּמַרְיָם יִרְכָּבוּ
כִּי-יִכְלֵה אֱלֹהִים לָשׁוּב לְהַרְכִּיבָם:

23. w'gam-hemah 'im-lo' ya'am'du b'mir'yam yur'kabu
ki-yakol ha'Elohim lashub l'har'kibam.

Rom11:23 And they also, if they do not continue in their unbelief, shall be grafted in, for the Elohim is able to graft them in again.

<23> κακεῖνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται·
δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

23 kakeinoi de, ean mē epimenōsin tē apistiā,

And those ones also, if they do not continue in unbelief,
egkentrīsthēsontai; dynatos gar estin ho theos palin egkentrīσαι autous.
shall be grafted in; able for is the Elohim again to engraft them.

24
כד הן אֶתֶּה נִגְזַרְתָּ מֵעֵץ אֲשֶׁר בְּטִבְעוֹ זֵית יָעַר
וְהִרְכַּבְתָּ שְׂלֵא כְּטִבְעַ בְּזֵית טוֹב עַל-אַחַת כַּמָּה
וְכַמָּה שִׁירְכָּבוּ אֵלֶּה כְּטִבְעָם בְּזֵית אֲשֶׁר יִצְאוּ מִמֶּנּוּ:

24. hen 'atah nig'zar'at me'ets 'asher b'tib'o zeyth ya'ar
w'hur'kab'at shel' k'teba' b'zayith tob `al-'achath kamah
w'kamah sheyur'k'bu 'eleh k'tib'am bazayith 'asher yats'u mimenu.

Rom11:24 For if you were cut off from the tree that is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, one by one more and more that these shall be grafted like their nature in the olive tree which they came out of it?

<24> εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαιίου
καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

24 ei gar sy ek tēs kata physin exekopēs agrielaiiou

For if you from the according to nature were cut olive tree
kai para physin enekentrīsthēs eis kallielaiion,
and against nature were engrafted into a cultivated olive tree,
posō mallon houtoi hoi kata physin
by how much more these ones according to nature
egkentrīsthēsontai tē idiā elaiā.
shall be grafted into their own olive tree.

25
כה כִּי לֹא-אֶכְחַד מִכֶּם אַחִי אֶת-הַסֹּוד הַזֶּה פֶּן-תִּהְיוּ חֲכָמִים

בְּעֵינֵיכֶם שְׁשִׁירְאֵל בָּא לְיַדֵי טְמֵטוֹם הַלֵּב לְמִקְצָתוֹ עַד
כִּי-יִכָּנֵס מְלֵא הַגּוֹיִם:

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

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

<25> Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε [παρ'] ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρισ οὐ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθη

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 eiselhē, has happened until the fullness of the gentiles comes in.**

לְכַלּוֹת יְצַדִּיק לְכַלּוֹת יְצַדִּיק לְכַלּוֹת יְצַדִּיק לְכַלּוֹת יְצַדִּיק לְכַלּוֹת יְצַדִּיק 26
:שְׁשִׁירְאֵל בָּא לְיַדֵי טְמֵטוֹם הַלֵּב לְמִקְצָתוֹ עַד

כּוּ וְכֵן כָּל-יִשְׂרָאֵל יִנְשַׁע כִּכְתוּב וּבָא לְצִיּוֹן גּוֹאֵל
וְיָשִׁיב פְּשַׁע מִיַּעֲקֹב:

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 Yaaqob (Jacob),

<26> καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἦξει ἐκ Σιών ὁ ῥύόμενος, 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.**

כִּי זֶה הַבְּרִיתִי אֲשֶׁר אֶכְרַת אִתָּם כִּי אֶסְלַח לְעֹנָם: 27
לְכַלּוֹת יְצַדִּיק לְכַלּוֹת יְצַדִּיק לְכַלּוֹת יְצַדִּיק לְכַלּוֹת יְצַדִּיק לְכַלּוֹת יְצַדִּיק

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 ἁμαρτίας 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.**

28 מֵעַלְמֵי עוֹלָם אֲנִי מְשַׁלֵּחַ אֶתְכֶם אֲנִי מְשַׁלֵּחַ אֶתְכֶם
:אֲנִי מְשַׁלֵּחַ אֶתְכֶם אֲנִי מְשַׁלֵּחַ אֶתְכֶם
כַּח הֵן בְּדַבַּר הַבְּשׂוּרָה אֵיבִים הֵם בְּגִלְלָכֶם
וּבְדַבַּר הַבְּחִירָה חֲבִיבִים הֵם בְּגִלְלַת הָאָבוֹת:

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

Rom11:28 Now, according to the good news and they are the enemies because of you, but concerning according to the election, they are beloved for the sake of the fathers.

<28> κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς,
κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας·

28 **kata men to euangelion 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;

29 כִּי לֹא-יִנְחֵם הָאֱלֹהִים עַל-מַתְנוּתָיו וְלֹא עַל-קְרִיאָתוֹ:
29 מֵעַלְמֵי עוֹלָם אֲנִי מְשַׁלֵּחַ אֶתְכֶם אֲנִי מְשַׁלֵּחַ אֶתְכֶם

29. **ki lo'-yinchem 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 κλήσις τοῦ θεοῦ.

29 **ametamelēta gar ta charismata kai hē klēsis tou theou.**
for are irrevocable the free gifts and the calling of the Elohim.

30 לֹא כִּי כִּאֲשֶׁר גַּם-אַתֶּם מִלְּפָנַיִם מִמְּרִים הֵייתֶם אֶת-פִּי
אֱלֹהִים וְעַתָּה הוֹחֲנַתֶּם בְּמִרְיָם נְשִׁלְ-אֵלֶּה:
30 מֵעַלְמֵי עוֹלָם אֲנִי מְשַׁלֵּחַ אֶתְכֶם אֲנִי מְשַׁלֵּחַ אֶתְכֶם

30. **ki ka'asher gam-'atem mil'phanim mam'rim heyithem 'eth-pi 'Elohim
w'`atah huchan'tem b'mir'yam shel-'eleh.**

Rom11:30 For when, even you were formerly disobedient to the mouth of Elohim, but now you have received mercy through the disobedience of them.

<30> ὡσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,
30 **hōsper gar hymeis pote ēpeithēsate tō theō,**

For just as you once disobeyed the Elohim,
nyn de ēleēthēte tē toutōn apeitheia,
but now you received mercy by the of these ones disobedience,

31 לֹא כִּן גַּם-אֵלֶּה עַתָּה מִמְּרִים לְמַעַן יִחַנּוּ גַם-הֵם
31 מֵעַלְמֵי עוֹלָם אֲנִי מְשַׁלֵּחַ אֶתְכֶם אֲנִי מְשַׁלֵּחַ אֶתְכֶם

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

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

<31> οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει,
ἵνα 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.

לִבְכִי-הָאֱלֹהִים הַסִּגִּיר אֶת-כָּלָם לְמַרִי לְמַעַן יַחַן אֶת-כָּלָם:
לִבְכִי-הָאֱלֹהִים הַסִּגִּיר אֶת-כָּלָם לְמַרִי לְמַעַן יַחַן 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 ἀπειθειαν, 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,

לְגַמְהָ-עַמְמִיק עֲשָׂר חֲכָמַת אֱלֹהִים
וְעֲשָׂר דַּעְתּוֹ מִנְשַׁפְטֵיּוֹ מִי יַחְקֹר וּדְרָכָיו מִי יִמְצָא: 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> ὧς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

33 Ὡ **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.

לְדַכִּי מִי-תִכֵּן אֶת-רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנּוּ:
לְדַכִּי מִי-תִכֵּן אֶת-רוּחַ יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנּוּ: 34

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

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

<34> Τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

34 Tis gar egnō noun kyriou? ē tis symboulos autou egeneto?

For who knew the mind of YHWH? Or who his counselor became?

יְלֹמַד אֶת־מַחְשְׁבֹתָיִךְ יְהוָה וְיִשְׁלַם לְךָ
לְהָאֵל מִי הַקְּדָדִים אֹתוֹ בְּדַבָּר וַיִּשְׁלַם לּוֹ:

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?

לֹא הָיָה מִי שֶׁנָּתַן לְיְהוָה מִלְּפָנָיו וְיִשְׁלַם לּוֹ
לְהָאֵל מִי הָיָה מִלְּפָנָיו וְיִשְׁלַם לּוֹ
לֹא הָיָה מִי שֶׁנָּתַן לְיְהוָה מִלְּפָנָיו וְיִשְׁלַם לּוֹ
לְהָאֵל מִי הָיָה מִלְּפָנָיו וְיִשְׁלַם לּוֹ
לֹא הָיָה מִי שֶׁנָּתַן לְיְהוָה מִלְּפָנָיו וְיִשְׁלַם לּוֹ
לְהָאֵל מִי הָיָה מִלְּפָנָיו וְיִשְׁלַם לּוֹ

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.