

Sepher Romyim (Romans)

Chapter 13

Shavua Reading Schedule (33th sidrot) - Rom 13 - 16

אֵלֹהִים כָּל־נֶפֶשׁ תִּכְנָע לְגִדְלוֹת הַרְשָׁיוֹת כִּי־אֵין רְשׁוֹת כִּי אִם־מֵאֵת
הָאֱלֹהִים וְהַרְשָׁיוֹת הַנִּמְצָאוֹת עַל־יַד אֱלֹהִים נִתְּמַנּוּ:

1. **kal-nepshesh 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 ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν.

1 **Pasa psychē exousiais hyperechousais 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 tetagmenai eisin;
except by Elohim, and the existing ones by Elohim have been appointed;

בְּלִבְּן כָּל־הַמִּתְקוֹמִים לְרִשְׁוֹת מִמֶּנָּה אֶת־פִּי הָאֱלֹהִים
וְהַמְּרִים יִשְׂאוּ אֶת־עוֹנָם:

2. **laken 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.

<2> ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.

2 **hōste ho antitassomenos tē exousiā tē tou theou diatagē anthestēken,**
Therefore the one opposing the authority of the Elohim ordinance has opposed,
hoi de anthestēkotes heautois krima lēmpsontai.
and the ones having opposed to themselves judgment shall receive.

גְּכִי אֵין פְּחַד הַשְּׁלִיטִים עַל עֲשֵׂי הַטּוֹב כִּי אִם־עַל עֲשֵׂי הַרָע
וְעַל־כֵּן אִם־רְצוֹנָהּ שְׁלֵא תִירָא מִן־הַרְשָׁיוֹת עֲשֵׂה הַטּוֹב

וְהִיָּה-לָּךְ שִׁבְחַ מְאֹדָּה:

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,

<3> οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποιεῖ, 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;

כָּרַב אַמֶּתֶּת אֱלֹהִים הִיא לְטוֹב לָךְ אֲבָל אִם-הָרַע תַּעֲשֶׂה יָרָא
כָּרַב אֲבָל אִם-הָרַע תַּעֲשֶׂה יָרָא כָּרַב אֲבָל אִם-הָרַע תַּעֲשֶׂה יָרָא
:אִם-הָרַע תַּעֲשֶׂה יָרָא

דְּכִי מְשָׁרֶתֶת אֱלֹהִים הִיא לְטוֹב לָךְ אֲבָל אִם-הָרַע תַּעֲשֶׂה יָרָא
כִּי לֹא לְחַנָּם חֲגֵרֶת-חָרָב הִיא כִּי-מְשָׁרֶתֶת אֱלֹהִים הִיא
לְשִׁלֵּם גָּמוּל וְלְשַׁפֵּךְ חֶמָה עַל עֹשֵׂי הָרַע:

4. **ki m'sharetheth 'Elohim hi' l'tob l'ak 'abal 'im-hara` ta`aseh y'ra' ki lo' l'chinam chagurath-cherab 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 διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν ἕκδικος εἰς ὄργην 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.

אֲבָל אִם-הָרַע תַּעֲשֶׂה יָרָא כָּרַב אֲבָל אִם-הָרַע תַּעֲשֶׂה יָרָא
:אִם-הָרַע תַּעֲשֶׂה יָרָא

הָעֶל-כֵּן עָלִינוּ לְהַכְנִיעַ לֹא בְעֵבוֹר הַקְּצָף בְּלִבָּד
כִּי-גַם מִדַּעַת חוֹבְתָנוּ:

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 ὀργὴν 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.

6
לֹא-בְגַם מִדַּע הַבְּרִית וְעַל-כֵּן נִתְּנִים אֲתָם אֶת-הַמָּס
כִּי מִשְׁרָתִי אֵלֶיהֶם הֵם עֹמְדִים לְזֹאת עַל מִשְׁמֵרָתָם:

6. `al-ken noth'nim `atem `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.

7
זָלְכֵן תִּתְּנוּ לְכָל-אִישׁ מִהַ-נְּשֹׂאָתָם חֵיבִים לוֹ הַמָּס
לְאֲשֶׁר-לוֹ הַמָּס וְהַמָּכֶס לְאֲשֶׁר-לוֹ הַמָּכֶס וְהַמּוֹרָא
לְאֲשֶׁר-לוֹ הַמּוֹרָא וְהַכְּבוֹד לְאֲשֶׁר-לוֹ הַכְּבוֹד:

7. laken t'nu l'kal-'ish mah-she`atem 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 πάσιν τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον,
τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν.

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.

יָאֵלֶּיךָ וְלֹא־תִיָּחַד לְעַמְּךָ אֶת־הַדָּבָר הַזֶּה כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ וְלֹא־תִיָּחַד לְעַמְּךָ אֶת־הַדָּבָר הַזֶּה כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ
 חוֹלֵל־עַל־הַדְּבָר הַזֶּה לְעַמְּךָ אֶת־הַדָּבָר הַזֶּה כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ
 כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ

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» Μηδενι μηδεν οφειλετε ει μη το αλληλους αγαπαν·
 ο γαρ αγαπων τον ετερον νομον πεπληρωκεν.

8 Mēdeni mēden ophēilete 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.

אֵלֶּיךָ וְלֹא־תִיָּחַד לְעַמְּךָ אֶת־הַדָּבָר הַזֶּה כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ
 חוֹלֵל־עַל־הַדְּבָר הַזֶּה לְעַמְּךָ אֶת־הַדָּבָר הַזֶּה כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ
 כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ
 חוֹלֵל־עַל־הַדְּבָר הַזֶּה לְעַמְּךָ אֶת־הַדָּבָר הַזֶּה כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ
 כִּי־יָדָעְתָּ כִּי־אֵלֶּיךָ הוֹדִיָּהוּ

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.

«9» τὸ γὰρ Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις,
 καὶ εἴ τις ἕτερα 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.

10 יִהְיֶה לָּא תִרְע לְרַע עַל-כֵּן הָאֵהָבָה קִיּוּם הַתּוֹרָה כְּלָהּ:
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.

<10> 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.

11 יֵאָדָּוּ וְכִזְאוּת עֲשׂוּ מִפְּנֵי שְׂאֵתָם יְהוֹדְעִים אֶת-הַשָּׁעָה
כִּי-כִבֵּר עֵת לְהִקְיִץ מִן-הַשָּׁנָה כִּי יִשׁוּעַתְנּוּ
קְרוּבָה עֲתָה מִהַיּוֹם אֲשֶׁר בָּאֲנּוּ לְהֵאֱמִין:

11. w'hazo'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.

<11> Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι,
νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπίστεύσαμεν.

11 Kai touto eidotes ton kairon, hoti hōra ēdē hymas ex hypnou
And this, knowing the time, that the hour already is for you out of sleep
egerthēnai, nyn gar eggyteron hēmōn hē sōtēria ē hote episteusamen.
to be awakened, for now is nearer our salvation than when we believed.

12 יִבְהַלְלָהּ הַלַּיְלָה וְהַיּוֹם קָרֵב
לְכֵן נְסִירָהּ-נָא אֶת-מַעֲשֵׂי הַחֹשֶׁךְ וְנִלְבָּשָׂה אֶת-כְּלֵי נֶשֶׁק הָאוֹר:

12. halay'lah chalaph w'hayom qareb
laken nasirah-na'`eth-ma`asey hachshe'k w'nil'b'shah`eth-k'ley nesheq ha'or.

Rom13:12 The night passed, and the day is near. Therefore please let us put off
the works of darkness and put on the armor weapons of light.

<12> ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.
ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτός, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός.

12 hē nyx proekopsen hē de hēmera ēggiken. Apothōmetha

The night has advanced and the day has drawn near. Let us put away
 our ta erga tou skotous, endysōmetha [de] ta hopla tou phōtos.
 therefore the works of darkness, and let us put on the weapons of the light.

13
 x̄ȳl̄ȳw̄ 4̄ x̄ȳōz̄ȳw̄ 3̄ȳl̄3̄x̄ȳ ʔȳz̄3̄ 9ȳ4̄ ʔl̄3̄3̄3̄ȳȳ
 3̄ʔw̄ x̄ȳw̄ōȳ x̄ȳz̄9ō z̄ȳl̄z̄r̄ 4̄l̄ȳ ʔȳ9ȳw̄ȳ
 :3̄4̄ʔȳ 3̄9z̄9ȳ 4̄l̄ȳ

יג וְכַהֲתַהֲלֵךְ בְּאֹר הַיּוֹם נִתְהַלְכָה בְּצַנִיעוֹת לֹא בְזוּלָלוֹת
 וּבְשִׁכְרוֹן וְלֹא בְגִילוּי עֲרִיּוֹת וְעֲשׂוֹת זִמָּה
 וְלֹא בְמַרִיבָה וְקִנְאָה:

13. uk'hith'hale'k b'or hayom nith'hal'kah bits'ni`uth lo' b'zolahub' shikaron
 w'lo' b'giluy `arayoth wa`asoth zimah w'lo' bim'ribah w'qin'ah.

Rom13:13 As walking in the light of the day we walk modestly, not in carousing
 and in drunkenness, not in sexual immortality and doing lewdness, not in strife and envy.

<13> ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν,
 μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,

13 hōs en hēmerā euschēmonōs peripatēsōmen, mē kōmois kai methais,
 As in the day decently let us walk, not in orgies and drunkenness,
 mē koitais kai aselgeiais, mē eridi kai zēlō,
 not in sexual immorality and debauchery, not in strife and jealousy,

14
 ʔz̄w̄ʔ3̄ ōw̄ȳ3̄z̄ ʔȳ4̄4̄-x̄4̄ ȳw̄ȳl̄-ʔȳ4̄ z̄ȳ
 :x̄ȳ4̄x̄3̄ 9z̄9r̄3̄l̄ 4̄l̄-ȳ4̄ ʔȳ9ȳw̄ȳl̄ ȳr̄4̄4̄ȳ
 יד כִּי אִם-לְבָשׁוּ אֶת-הָאֵדוֹן יִהְיֶה שֵׁעַ הַמְּשִׁיחַ
 וְדֹאגוֹ לְבִשְׂרֵכֶם אֶךְ-לֹא לְהַגְבִּיר הַתְּאֵאוֹת:

14. ki 'im-lib'shu 'eth-ha'Adon Yahushua haMashiyach
 w'da'agu lib'sar'kem 'a'k-lo' l'hag'bir hata'aoth.

Rom13:14 But put on the Adon (Master) Oʔȳʔ3̄ 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 Messiah
 kai tēs sarkos pronoian mē poieisthe eis epithymias.
 and concerning the flesh forethought do not give for fulfilling its lusts.