

Sepher Romyim (Romans)

Chapter 3

אם כן מה-הוא יתרון הַיהוּדִי ומה-היא תועלת המילה:
Rom3:1

1. 'im ken mah-hu' yith'ron haYahudi umah-hi' to`eleth hamilah.

Rom3:1 If so, what is the advantage of the Yahudi?

Or what is the benefit of the circumcision?

<3:1> τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

1 Ti oun to perisson tou Ioudaiou ē tis hē ōpheleia tēs peritomēs?

What then is the advantage of the Jew, or what the profit of circumcision?

ב הרבה מכל-פנים תחלתו שְׁבִיבָהּ הַפְקָדוֹ הַבְּרִי אֱלֹהִים:
2

2. har'beh mikal-panim t'chilatho sheb'yadam haph'q'du dib'rey 'Elohim.

Rom3:2 Much in every way!

The beginning that in their hands, that they were entrusted with the words of Elohim.

<2> πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

2 poly kata panta tropon. prōton men

Much according to every way, first indeed

[gar] hoti episteuthēsan ta logia tou theou.

for that they were entrusted with the oracles of Elohim.

מה-בכך היבטל הסרון אמונתם את-אמונת אלהים:
3
גוואם-מקצתם לא האמינו
4

3. w'im-miq'tsatham lo' he'eminu

mah-b'ka'k hay'batel ches'ron 'emunatham 'eth-'emunath 'Elohim.

Rom3:3 If some of them did not believe what it was in so doing,
shall the unbelief of their faith nullify the faithfulness of Elohim?

<3> τί γάρ; εἰ ἠπίστησάν τινες,

μη ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει;

3 ti gar? ei ēpistēsan tines,

For what? If some disbelieved,

mē hē apistia autōn tēn pistin tou theou katargēsei?

surely not the unbelief of them the faithfulness of Elohim shall nullify?

ד תלילה אכל האל הוא הנאמן וכל-האדם כזב
4

פְּכַתוּב לְמַעַן תִּצְדַּק בְּדַבְרֶךָ תִּזְכָּה בְּשַׁפְּטֶיךָ:

4. **chalilah** 'abal ha'El hu' hane'eman w'kal-ha'adam kozeb
kakathub l'ma'an tits'daq bid'bareak tiz'keh b'shaph'teak.

Rom3:4 May it never be! But let the El be true, and every man a liar, as it is written for the sake of the justification in Your words, and You prevail in Your judgment.

<4> μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιοθῆς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.

4 **mē genoito**; ginesthō de ho theos alēthēs,
May it never be; let be but the Elohim true,
pas de anthrōpos pseustēs, kathōs gegraptai, Hopōs an dikaiōthēs
and every man a liar, as it has been written, so as you may be justified
en tois logois sou kai nikēseis en tō krinesthai se.
in your sayings and shall be victor in the judgment of you.

לְיָסוּד-וְכַזָּב אֵל-אֱמָן וְכָל-אָדָם כּוֹזֵב כַּכָּתוּב לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ וְתִזְכָּה בְּשַׁפְּטֶיךָ 5
:אֵל-אֱמָן כַּכָּתוּב לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ וְתִזְכָּה בְּשַׁפְּטֶיךָ

הַיְסוּד-וְכַזָּב אֵל-אֱמָן וְכָל-אָדָם כּוֹזֵב כַּכָּתוּב לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ וְתִזְכָּה בְּשַׁפְּטֶיךָ
בְּאֵלֵהֶם הַמְשַׁלְּחִים חַרוֹן אַפּוֹ כְּדַבַּר בְּנֵי-אָדָם אֲנִי מְדַבֵּר:

5. **w'im-`aw'lathenu todi`a** 'eth-tsid`qath ha'Elohim mah-no`mar
hayesh-`awel b'Elohim ham'shaleach charon 'apo k'daber b'ney-'adam 'ani m'daber.

Rom3:5 But if our unrighteousness establishes the righteousness of the Elohim, what shall we say? Is there the unrighteousness in Elohim who is inflicting the fierce wrath? I speak after the manner of the sons of men.

<5> εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.

5 **ei de hē adikia hēmōn theou dikaiosynēn synistēsīn**,
But if the unrighteousness of us of the Elohim the righteousness commends,
ti eroumen? mē adikos ho theos ho epipherōn tēn orgēn?
what shall we say? Is surely not unrighteous Elohim the one inflicting wrath?
kata anthrōpon legō.
According to man, I speak.

וְהַיְסוּד-וְכַזָּב אֵל-אֱמָן וְכָל-אָדָם כּוֹזֵב כַּכָּתוּב לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ וְתִזְכָּה בְּשַׁפְּטֶיךָ 6
:וְהַיְסוּד-וְכַזָּב אֵל-אֱמָן וְכָל-אָדָם כּוֹזֵב כַּכָּתוּב לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ וְתִזְכָּה בְּשַׁפְּטֶיךָ

6. **chalilah she'im-ken** 'ey'k yish'pot ha'Elohim 'eth-ha`olam.

Rom3:6 May it never be! If so, how shall the Elohim judge the world?

<6> μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

6 **mē genoito**; epei pōs krinei ho theos ton kosmon?
May it not be; otherwise how shall judge the Elohim the world?

וְהַיְסוּד-וְכַזָּב אֵל-אֱמָן וְכָל-אָדָם כּוֹזֵב כַּכָּתוּב לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ וְתִזְכָּה בְּשַׁפְּטֶיךָ 7

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זָפִי אֶם-בְּכִזְבִי תִרְבֶּה וְתִפְרֹץ אֲמִתּוֹ שֶׁל אֱלֹהִים לְתַהֲלָה לּוֹ
לְמָה אֲשַׁפֵּט עוֹד בְּחַטָּא:

7. ki 'im-b'kaz'bi tir'beh w'thip'rots 'amito shel 'Elohim lith'hilah lo lamah 'eshaphet `od k'chote'.

Rom3:7 For if through my lie has increased, the truth of Elohim shall burst forth into His glory to me, why am I also still judged as a sinner?

<7> εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κάγω ὡς ἁμαρτωλὸς κρίνομαι;

7 ei de hē alētheia tou theou en tō emō pseusmati eperisseusen eis tēn doxan autou, But if the truth of Elohim by my lie abounded to His glory, ti eti kagō hōs hamartōlos krinomai? why still also as a sinner am I judged?

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חֲוֹלָמָה לֹא נַעֲשֶׂה כְּדָבָר מְחַרְפִּינוּ וּמוֹצִיאֵי הַבָּה עָלֵינוּ
כְּאֵלֵינוּ אֲמָרִים אֲנַחְנוּ נַעֲשֶׂה הַרְעָה לְמַעַן יָבֹא הַטּוֹב אֵלֶיךָ הֵם
אֲשֶׁר עָלִיהֶם יָבֹא הַיָּגָם בְּצַדִּיק:

8. w'lamah lo' na`aseh kid'bar m'charapheyynu umotsi'ey dibah `aleynu k'ilu 'om'rim 'anach'nu na`aseh hara` l'ma'an yabo' hatob 'eleh hem 'asher `aleyhem yabo' dinam b'tsedeq.

Rom3:8 And why not say as the words of slanderousness and they get slander out against us, as if we say, Let us do evil that good may come? These are the ones for which their judgment shall bring them to justice.

<8> καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν ἐστιν.

8 kai mē kathōs blasphemoumetha kai kathōs phasin tines hēmas legein And not as we are slanderously charged and as some affirm us to say, hoti Poiēsōmen ta kaka, hina elthē ta agatha? Let us practice bad things, that may come good things hōn to krima endikon estin. whose judgment is deserved.

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טוֹעֲתָה מָה הִישָׁרְנוּ מַעֲלָה יִתְרָה לֹא בְמֵאוּמָה
כְּבָר הוֹכַחְנוּ שְׁגַם-תְּהוּדִים גַּם-תְּהוּנִים כְּלָם תַּחַת הַחֲטָא:

9. w'`atah mah hayesh-lanu ma`alah y'therah lo' bim'umah k'bar hokach'nu shegam-haYahudim gam-haY'wanim kulam tachath hachet'.

Rom3:9 What then? Are we bringing up abundantly? Not at all, for we have already charged that both the Yahudim and the Yewanim are all under sin;

<9> τί οὖν; προεχόμεθα; οὐ πάντως· προηγιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

9 **Ti oun? proechometha? ou pantōs;**

What then? Do we excel? Not at all?

proētiasametha gar Ioudaiou^s te kai Hellēnas pantas hyph' hamartian einai,

For we have before charged both Jews and Greeks all under sin to be,

יִפְכָּתוּב אֵין צְדִיק אֵין גַּם-אֶחָד: 10

יִפְכָּתוּב אֵין צְדִיק אֵין גַּם-אֶחָד:

10. **kakathub 'eyn tsadiq 'eyn gam-'echad.**

Rom3:10 as it is written, There is none righteous, not even one!

<10> καθὼς γέγραπται ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

10 **kathōs gegraptai hoti Ouk estin dikaios oude heis,**

as it has been written, there is not a righteous man not one,

יֵאָמַר אֵין מְשַׁכֵּיל אֵין-הַרֵשׁ אֶת-אֱלֹהִים: 11

יֵאָמַר אֵין מְשַׁכֵּיל אֵין-הַרֵשׁ אֶת-אֱלֹהִים:

11. **'eyn mas'kil 'eyn-doresh 'eth-'Elohim.**

Rom3:11 There is none that understands, nor that seeks after Elohim;

<11> οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν.

11 **ouk estin ho syniōn, ouk estin ho ekzētōn ton theon.**

There is not the one understanding, there is not the one seeking Elohim.

יִבְהַכּוּ כָּל סָר יַחְדָּו נְאֻלְחֹו אֵין עֹשֶׂה-טוֹב אֵין גַּם-אֶחָד: 12

יִבְהַכּוּ כָּל סָר יַחְדָּו נְאֻלְחֹו אֵין עֹשֶׂה-טוֹב אֵין גַּם-אֶחָד:

12. **hakol sar yach'daw ne'elachu 'eyn `oseh-tob 'eyn gam-'echad.**

Rom3:12 They all have turned aside together, they have become worthless.

There is none who does good, there is not even one.

<12> πάντες ἐξέκλιναν ἅμα ἠχρεώθησαν·

οὐκ ἔστιν ὁ ποιῶν χρηστότητα, [οὐκ ἔστιν] ἕως ἑνός.

12 **pantes exeklinan hama ēchreōthēsan;**

All turned away, together they became useless;

ouk estin ho poiōn chrēstotēta, [ouk estin] heōs henos.

there is not the one doing good, there is not so much as one.

יִגְבַּר פְּתִיחַ גְּרוֹנָם לְשׁוֹנָם יַחְלִיקוּן חֶמֶת עֲכָשׁוּב תַּחַת שְׂפָתֵימוֹ: 13

יִגְבַּר פְּתִיחַ גְּרוֹנָם לְשׁוֹנָם יַחְלִיקוּן חֶמֶת עֲכָשׁוּב תַּחַת שְׂפָתֵימוֹ:

13. **qeber pathuach g'ronam l'shonam yachaliquan**

chamath `ak'shub tachath s'phathey^mo.

Rom3:13 Their throat is an open grave, with their tongues they have deceived, the poison of asps is under their lips,

<13> τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·

13 taphos aneōgmenos ho larygx autōn, tais glōssais autōn

A grave having been opened is their throat, with their tongues edoliousan, ios aspidōn hypo ta cheilē autōn; they were working deceit, poison of asps is under their lips;

14 יד אֲשֶׁר אָלַה פִּיהֶם מְלֵא וּמְרֹרוֹת:
:xγqγyγ kly yqzj qlk qwk 14

14. 'asher 'alah pihem male' um'roroth.

Rom3:14 whose mouths are full of cursing and bitterness;

<14> ὣν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει,

14 hōn to stoma aras kai pikrias gemei,

whose mouth of cursing and bitterness is full,

15 טוּרְגְלֵיהֶם יִמְהָרוּ לְשַׁפְּךְ-דָּם:
:yγxγyγ yqzj yqzj 15

15. rag'leyhem y'maharu lish'pa'k-dam.

Rom3:15 their feet are swift to shed blood,

<15> ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα,

15 oxeis hoi podes autōn ekcheai haima,

swift are their feet to shed blood,

16 טז שֶׁד וְשֶׁבַר בְּמַסְלֹתָם:
:yγxγyγ yqzj yqzj 16

16. shod washeber bim'silotham.

Rom3:16 destruction and misery are in their paths,

<16> σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

16 syntrimma kai talaiipōria en tais hodois autōn,

ruin and misery are in their paths,

17 יז וְדַרְךְ שְׁלוֹם לֹא יָדְעוּ:
:yγxγyγ yqzj yqzj 17

17. w'dere'k shalom lo' yada`u.

Rom3:17 and the way of peace they have not known.

<17> καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

17 kai hodon eirēnēs ouk egnōsan.

and the way of peace they did not know.

יח אֵין פַּחַד אֱלֹהִים לְנֶגְדַּ עֵינֵיהֶם: 18

18. 'eyn pachad 'Elohim l'neged `eyneyhem.

Rom3:18 There is no fear of Elohim before their eyes.

<18> οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

18 ouk estin phobos theou apenanti tōn ophthalmōn autōn.

There is not a fear of Elohim before their eyes.

יט וְאֵנְחָנוּ יַדְעָנוּ כִּי כָל-מַה-נְשֹׂאֲמָרָה הַתּוֹרָה
מְדַבֶּרֶת לָאֵלֶּה שְׁעוֹל הַתּוֹרָה עָלֵיהֶם כִּדְּי נְשִׁיפְכָר כָּל-פֶּה
וַיְהִי כָל-הָעוֹלָם חָיָב לְפָנָי אֱלֹהִים:

19. wa'anach'nu yada`nu ki kal-mah-she'am'rah haTorah m'dabereth la'eleh she`ol haTorah `aleyhem k'dey sheyisaker kal-peh wihi kal-ha`olam chayab liph'ney 'Elohim.

Rom3:19 And we know that whatever the Law says, it speaks to those whom the yoke of the Law is based on them, so that every mouth may be closed and all the world may become accountable to Elohim.

<19> Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ.

19 Oidamen de hoti hosa ho nomos legei tois en tō nomō lalei,

But we know that whatever the law says to the ones in under the law it speaks,

hina pan stoma phragē

that every mouth may be stopped

kai hypodikos genētai pas ho kosmos tō theō;

and under judgment may come all the world by Elohim;

כ מִפְּנֵי נְשִׂמְעֵשֵׂי הַתּוֹרָה לֹא-יִצְדַּק לְפָנָיו כָּל-בָּשָׂר
כִּי עַל-יְדֵי הַתּוֹרָה נִעְשֶׂת הַחֲטָא:

20. mip'ney shemima`asey haTorah lo'-yits'daq l'phanayu kal-basar ki `al-y'dey haTorah da`ath hachet'.

Rom3:20 because by the works of the Law every flesh shall be not justified in His sight, for through the Law has the knowledge of sin.

<20> διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

20 dioti ex ergōn nomou ou dikaiōthēsetai pasa sarx enōpion autou,

because by works of law not shall be justified all flesh before him,

dia gar nomou epignōsis hamartias.
for **through law** is full recognition of **sin**.

21 וְעַתָּה בְּבִלִי תוֹרָה צְדָקַת אֱלֹהִים יִצְאָה לְאֹר
אֲשֶׁר הִעִידוּ עָלֶיהָ הַתּוֹרָה וְהַנְּבִיאִים:
21 אֱלֹהִים יִצְאָה לְאֹר
אֲשֶׁר הִעִידוּ עָלֶיהָ הַתּוֹרָה וְהַנְּבִיאִים:
21 אֱלֹהִים יִצְאָה לְאֹר
אֲשֶׁר הִעִידוּ עָלֶיהָ הַתּוֹרָה וְהַנְּבִיאִים:

21. w`atah bib'li Torah tsid'qath 'Elohim yats'ah la'or
'asher he`idu `aleyah haTorah w'han'bi'im.

Rom3:21 But now, without the Law the righteousness of Elohim has come out into light, which the Law and the prophets are testified about them,

<21> Νυνὶ δὲ χάρις νόμου δικαιοσύνη θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

21 Nyni de chōris nomou dikaiosynē theou pephanerōtai

But now apart from law a righteousness of Elohim has been manifested, martyroumenē hypo tou nomou kai tōn prophētōn, being attested to by the law and the prophets,

22 כִּבְיָהוּ צְדָקַת אֱלֹהִים בְּאֵמוּנַת יְהוֹשֻׁעַ הַמָּשִׁיחַ אֵל-כֹּל
וְעַל-כֹּל אֲשֶׁר הֶאֱמִינוּ בוֹ כִּי אֵין לְהַבְדִּיל:
22 אֵין לְהַבְדִּיל
22 אֵין לְהַבְדִּיל
22 אֵין לְהַבְדִּיל:

22. w'hi' tsid'qath 'Elohim be'emunath Yahushua haMashiyach 'el-kol
w'al-kol 'asher he'eminu bo ki 'eyn l'hab'dil.

Rom3:22 and the righteousness of Elohim is through faith of **OWYAY** the Mashiyach to all, and on all that believed in Him. For there is no distinction,

<22> δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. οὐ γάρ ἐστιν διαστολή,

22 dikaiosynē de theou dia pisteōs Iēsou Christou

a righteousness of Elohim through faith of in Yahushua the Messiah eis pantas tous pisteuontas. ou gar estin diastolē, to all the ones believing. No for there is distinction,

23 כִּי-כֻלָּם חָטְאוּ וְחָסְרִי-כְבוֹד אֱלֹהִים הִמָּה:
23 חָטְאוּ וְחָסְרִי-כְבוֹד אֱלֹהִים הִמָּה:
23 חָטְאוּ וְחָסְרִי-כְבוֹד אֱלֹהִים הִמָּה:
23 חָטְאוּ וְחָסְרִי-כְבוֹד אֱלֹהִים הִמָּה:

23. ki-kulam chata'u w'chas'rey-k'bod 'Elohim hemah.

Rom3:23 for they have all sinned and they fall short of the glory of Elohim,

<23> πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ

23 pantes gar hēmarton kai hysterountai tēs doxēs tou theou for all sinned and come short of the glory of Elohim,

24 וְנִצְדָּקוּ חַנּוּם בְּחַסְדּוֹ עַל־יְדֵי הַפְּדוּת
 אֲשֶׁר הִיְתָה בַּמָּשִׁיחַ יְהוֹשֻׁעַ
 24 יְפָאֵר-לֹוּ יִשְׁחַח מְנַחֵם עַד-לְיָמֵינוּ 24
 :וְיִשְׁחַח מְנַחֵם עַד-לְיָמֵינוּ

24. w'nits'd'qu chinam b'chas'do `al-y'dey hap'duth
'asher hay'thah baMashiyach Yahushua.

Rom3:24 being justified as a gift by His grace through the redemption
 which is in the Mashiyach **וְיִשְׁחַח**,

<24> δικαιούμενοι δωρεάν τῆ αὐτοῦ χάριτι
 διὰ τῆς ἀπολυτρόσεως τῆς ἐν Χριστῷ Ἰησοῦ·

24 dikaioumenoi dōrean tē autou chariti
 being justified freely by his grace

dia tēs apolytrōseōs tēs en Christō Iēsou;
 through the redemption in the Messiah Yahushua;

25 כִּי אֲשֶׁר שָׁמוּ הָאֱלֹהִים לְפָנֵינוּ לְכַפֵּרֶת עַל־יְדֵי הָאֲמוּנָה
 בְּדָמוֹ לְהַרְאוֹת אֶת־צְדָקָתוֹ אַחֲרַי
 אֲשֶׁר הֶעֱבִיר אֶת־הַחַטָּאִים הָרַאשֵׁנִים בְּעֵת הַמְלָתוֹ;
 25 אֲפָאֵר-לֹוּ יִשְׁחַח מְנַחֵם עַד-לְיָמֵינוּ 25
 :וְיִשְׁחַח מְנַחֵם עַד-לְיָמֵינוּ

25. 'asher samo ha'Elohim l'phaneynu l'kaporeth
`al-y'dey ha'emunah b'damo l'har'oth 'eth-tsid'qatho
'acharey 'asher he'ebir 'eth-hachata'im hari'shonim b'`eth chem'latho.

Rom3:25 whose name the Elohim is before us as an atonement, through the faith
 in His blood, to demonstrate His righteousness after that He passed over the sins
 that had taken place before at the time of His compassion,

<25> ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς
 ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

25 hon proetheto ho theos hilastērion dia [tēs] pisteōs
 whom displayed the Elohim as a propitiation through faith

en tō autou haimati eis endeixin tēs dikaiosynēs autou
 in His blood in a display of His righteousness

dia tēn paresin tōn progegonotōn hamartēmatōn
 because of the passing by of the having previously occurred sins

26 כֹּו לְהַרְאוֹת אֶת־צְדָקָתוֹ בְּעֵת הַזֹּאת כִּי צְדִיק הוּא
 וּמִצְדִּיק אֶת־בֶּן־אֲמוּנַת יְהוֹשֻׁעַ;
 26 אֲפָאֵר-לֹוּ יִשְׁחַח מְנַחֵם עַד-לְיָמֵינוּ 26
 :וְיִשְׁחַח מְנַחֵם עַד-לְיָמֵינוּ

26. l'har'oth 'eth-tsid'qatho ba`eth hazo'th ki tsadiq hu'

umats'diq 'eth-ben-'emunath Yahushuà.

Rom3:26 to demonstrate His righteousness at the present time, that He is righteous and He justifies the Son of faith in **וַיִּצְדַּק**.

<26> ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

26 en tē anochē tou theou, pros tēn endeixin tēs dikaiosynēs autou
in the forebearance of the Elohim, for the display of His righteousness of him
en tō nyn kairō, eis to einai auton dikaion
in the present time, for Him to be just

kai dikaiounta ton ek pisteōs Iēsou.

and justifying the one of faith of in Yahushua.

יִצְדַּק בְּעֵת-בְּרִית אֱמוּנַת יְהוֹשֻׁעַ לְעַלְמֵי עַלְמֵי אֱמוּנַת יְהוֹשֻׁעַ
אֵלֶּיךָ יְהוָה וְיִצְדַּק בְּעֵת-בְּרִית אֱמוּנַת יְהוֹשֻׁעַ לְעַלְמֵי עַלְמֵי אֱמוּנַת יְהוֹשֻׁעַ

כַּזֹּכֵן אֵינָה תְּהִלַּת הַמַּתְהַלְלִים הַלֵּא אֶבְרָהָם וְעַל-יְדֵי אֵיזוֹ

תּוֹרָה הַעַל-יְדֵי-תּוֹרַת הַמַּעֲשִׂים לֹא כִּי עַל-יְדֵי תּוֹרַת הַאֲמוּנָה:

27. ub'ken 'ayeh t'hilath hamith'halel halo' 'abadah w' al-y'dey 'eyzu thorah
ha'al-y'dey-thorath hama`asim lo' ki `al-y'dey torath ha'emunah.

Rom3:27 Well, where is the doctrine of the deeds that is not lost, and by what law? By the law of works? No, but by a law of faith.

<27> Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως.

27 Pou oun hē kauchēsis? exekleisthē. dia poiou nomou?
Where therefore is the boasting? It was excluded, through what principle?

tōn ergōn? ouchi, alla dia nomou pisteōs.

Of works? No, but through a principle of faith.

אֵיזוֹ הַמַּעֲשִׂים הַלֵּא אֶבְרָהָם וְעַל-יְדֵי אֵיזוֹ תּוֹרָה הַעַל-יְדֵי-תּוֹרַת הַמַּעֲשִׂים לֹא כִּי עַל-יְדֵי תּוֹרַת הַאֲמוּנָה:

כַּחַזֹּכֵן הַדָּבָר אֵינָה תְּהִלַּת הַמַּתְהַלְלִים הַלֵּא אֶבְרָהָם וְעַל-יְדֵי אֵיזוֹ תּוֹרָה הַעַל-יְדֵי-תּוֹרַת הַמַּעֲשִׂים לֹא כִּי עַל-יְדֵי תּוֹרַת הַאֲמוּנָה:

Rom3:28 Therefore, we consider that a man is justified that is by faith without the works of the Law.

<28> λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

28 logizometha gar dikaiousthai pistei anthrōpon chōris ergōn nomou.
For we consider to be justified by faith a man apart from works of law.

וְיִצְדַּק בְּעֵת-בְּרִית אֱמוּנַת יְהוֹשֻׁעַ לְעַלְמֵי עַלְמֵי אֱמוּנַת יְהוֹשֻׁעַ
לְעַלְמֵי עַלְמֵי אֱמוּנַת יְהוֹשֻׁעַ לְעַלְמֵי עַלְמֵי אֱמוּנַת יְהוֹשֻׁעַ

כַּטּ אֵלֶּיךָ יְהוָה וְיִצְדַּק בְּעֵת-בְּרִית אֱמוּנַת יְהוֹשֻׁעַ לְעַלְמֵי עַלְמֵי אֱמוּנַת יְהוֹשֻׁעַ

אֵלֶּיךָ יְהוָה וְיִצְדַּק בְּעֵת-בְּרִית אֱמוּנַת יְהוֹשֻׁעַ לְעַלְמֵי עַלְמֵי אֱמוּנַת יְהוֹשֻׁעַ

29. 'o haraq 'Elohey haYahudim ha'Elohim halo' gam 'Elohey haGoyim

'aken gam-'Elohey hagoyim hu'.

Rom3:29 Or is He the El of the Yahudim only? Is He not the El of gentiles also?

Yes, He is the El of gentiles also,

<29> ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν,

29 ē Ioudaiōn ho theos monon? ouchi kai ethnōn? nai kai ethnōn,

Or of Jews is He the Elohim only? Not also of gentiles? Yes also of gentiles,

אָפּוּר אַז עַל-יְדֵי הַמְצִיָּק אֶת-הַמּוֹלִים מִתּוֹךְ הָאֱמוּנָה
אֵלֶּיךָ אֵלֹהִים יְהוָה אֶת-הַמּוֹלִים מִתּוֹךְ הָאֱמוּנָה

לְכִי אֶחָד הָאֱלֹהִים הַמְצִיָּק אֶת-הַמּוֹלִים מִתּוֹךְ הָאֱמוּנָה
וְאֶת-הָעַרְלִים עַל-יְדֵי הָאֱמוּנָה:

**30. ki 'echad ha'Elohim hamats'diq 'eth-hamulim mito'k ha'emunah
w'eth-ha`arelim `al-y'dey ha'emunah.**

Rom3:30 since the Elohim is one who shall justify the circumcised out of the faith
and the uncircumcised through the faith.

<30> εἴπερ εἰς ὁ θεὸς ὃς δικαιώσει περιτομῆν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς
πίστεως.

30 eiper heis ho theos hos dikaiōsei peritomēn ek pisteōs

since one Elohim there is who shall justify the circumcision by faith

kai akrobustian dia tēs pisteōs.

and uncircumcision through faith.

אֵלֶּיךָ אֵלֹהִים יְהוָה אֶת-הַמּוֹלִים מִתּוֹךְ הָאֱמוּנָה
עַל-יְדֵי הָאֱמוּנָה אֶת-הַמּוֹלִים מִתּוֹךְ הָאֱמוּנָה

לֹא הַמְבַטְלִים אֶפְסוּ אֶנְחֵנוּ אֶת-הַתּוֹרָה עַל-יְדֵי הָאֱמוּנָה הַלְיָהּ
אֶךְ מְקַיְמִים אֶנְחֵנוּ אֶת-הַתּוֹרָה:

**31. ham'bat'lim 'epho' 'anach'nu 'eth-haTorah `al-y'dey ha'emunah chalilah
'a'k m'qay'mim 'anach'nu 'eth-haTorah.**

Rom3:31 Do we then nullify the Law through the faith? May it never be!

Yes, we establish the Law.

<31> νόμον οὖν καταργούμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ιστάνομεν.

31 nomon oun katargoumen dia tēs pisteōs? mē genoito;

The law therefore do we annul through faith? May it not be.

alla nomon histanomen.

Rather the law we confirm.