

Sepher Romyim (Romans)

Chapter 5

יְיָ לְכָן אַחֲרֵי נִצְּדָקְנוּ בְּאִמּוּנָה שְׁלוֹם לָנוּ
עִם־הָאֱלֹהִים בְּאֵד־נִינּוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:
Rom5:1
אֱלֹהִים עִם־הָאֱלֹהִים בְּאֵד־נִינּוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:
אֱלֹהִים עִם־הָאֱלֹהִים בְּאֵד־נִינּוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:
אֱלֹהִים עִם־הָאֱלֹהִים בְּאֵד־נִינּוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ:

1. **laken 'acharey nits'daq'nu ba'emunah shalom lanu**
'im-ha'Elohim ba'Adoneynu Yahushua haMashiyach.

Rom5:1 Therefore, after we were justified in faith, we have peace with the Elohim through our Adon (Master) **Ow** the Mashiyach,

<5:1> Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

1 **Dikaiōthentes oun ek pisteōs eirēnēn echomen pros ton theon**

Having been justified therefore by faith peace we have toward the Elohim

dia tou kyriou hēmōn Iēsou Christou

through our Master Yahushua the Messiah

בְּאִשֶּׁר בְּיָדוֹ מָצָאנוּ בְּאִמּוּנָה גַם־מְבוֹא הַחֶסֶד הַזֶּה
אֲשֶׁר אֲנִיחָנוּ עִמָּדִים בּוֹ וְנִתְהַלַּל בְּתַקְוַת כְּבוֹד הָאֱלֹהִים:
אֲשֶׁר אֲנִיחָנוּ עִמָּדִים בּוֹ וְנִתְהַלַּל בְּתַקְוַת כְּבוֹד הָאֱלֹהִים:
אֲשֶׁר אֲנִיחָנוּ עִמָּדִים בּוֹ וְנִתְהַלַּל בְּתַקְוַת כְּבוֹד הָאֱלֹהִים:
אֲשֶׁר אֲנִיחָנוּ עִמָּדִים בּוֹ וְנִתְהַלַּל בְּתַקְוַת כְּבוֹד הָאֱלֹהִים:

2. **'asher b'yado matsa'nu ba'emunah gam-m'bo' hachesed hazeh**
'asher 'anach'nu `om'dim bo w'nith'halel b'thiq'wath k'bod ha'Elohim.

Rom5:2 in whose hand we found in faith also the introduction of this grace, in which we stand, and we exult in the hope of the glory of the Elohim.

<2> δι' οὗ καὶ τὴν προσαγωγὴν ἐσχάκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

2 **di' hou kai tēn prosagōgēn eschēkamen [tē pistei] eis tēn charin tautēn**

through whom also the access we have had by faith into this grace

en hē hestēkamen kai kauchōmetha ep' elpidi tēs doxēs tou theou.

in which we stand and boast on hope of the glory of the Elohim.

גּוֹלָא־עוֹד אֶלָּא נִשְׁתַּחֲלַל בְּצָרוֹת מִפְּנֵי שְׂדֵיכֶעֱנוּ
כִּי־הַצָּרָה מְבִיאָה לְיָדֵי סְבֻלָּנוֹת:
גּוֹלָא־עוֹד אֶלָּא נִשְׁתַּחֲלַל בְּצָרוֹת מִפְּנֵי שְׂדֵיכֶעֱנוּ
כִּי־הַצָּרָה מְבִיאָה לְיָדֵי סְבֻלָּנוֹת:
גּוֹלָא־עוֹד אֶלָּא נִשְׁתַּחֲלַל בְּצָרוֹת מִפְּנֵי שְׂדֵיכֶעֱנוּ
כִּי־הַצָּרָה מְבִיאָה לְיָדֵי סְבֻלָּנוֹת:

3. **w'lo'-`od 'ela' shenith'halel batsaroth mip'ney sheyada`nu**
ki-hatsarah m'bi'ah lidey sab'lanuth.

Rom5:3 And not the more, but that we exult in tribulations

because we know that the tribulation brings about endurance;

<3> οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,
εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,

3 ou monon de, alla kai kauchōmetha en tais thlipsesin,
Not only so and, but also we boast in tribulations,
eidotes hoti hē thlipsis hypomonēn katergazetai,
knowing that tribulation endurance produces,

יָצַדְתִּי וְיָצַדְתִּי אֶת־עַמִּי כִּי־אֶת־עַמִּי יָצַדְתִּי וְיָצַדְתִּי אֶת־עַמִּי 4
:אֶת־עַמִּי יָצַדְתִּי וְיָצַדְתִּי אֶת־עַמִּי

דּוֹסְבְּלָנוֹת לַיְהוָה עֲמִידָה בְּנִסְיוֹן
וְעֲמִידָה בְּנִסְיוֹן לַיְהוָה תְּקוּהָה:

4. w'sab'lanuth lidey `amidah b'nisayon wa`amidah b'nisayon lidey thiq'wah.

Rom5:4 and endurance about steadfastness in experience;
and steadfastness in experience about hope.

<4> ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.

4 hē de hypomonē dokimēn, hē de dokimē elpida.
and endurance approvedness, and approvedness hope.

יְהוָה אֱלֹהֵינוּ אֶת־רוּחַ קְדוֹתוֹ יָצַדְתִּי וְיָצַדְתִּי אֶת־עַמִּי 5
:יְהוָה אֱלֹהֵינוּ אֶת־רוּחַ קְדוֹתוֹ

הַתְּקוּהָה הַיְהוָה לֹא תִבְיַשׁ כִּי הוֹצֵאתָ בְּלִבְבֵנוּ אֶת־רוּחַ הַקֹּדֶשׁ
עַל־יְהוָה רוּחַ הַקֹּדֶשׁ הַנִּתֵּן לָנוּ:

5. w'thiq'wah hi' lo' thabish ki huts'qah bi'babenu 'ahabath 'Elohim
`al-y'dey Ruach haQodesh hanitan lanu.

Rom5:5 and hope does not disappoint, because the love of Elohim has been poured out
within our hearts through the Holy Spirit who was given to us.

<5> ἡ δὲ ἐλπίς οὐ κατασχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται
ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

5 hē de elpis ou kataischynei, hoti hē agapē tou theou ekkechytai
And hope does not put to shame, because the love of Elohim has been poured out
en tais kardiais hēmōn dia pneumatou hagiou tou dothentos hēmin.
in our hearts through the Holy Spirit having been given to us.

כִּי־הָיָה חַלְשֵׁנוּ בְּעוֹדְנוּ בְּעוֹדְנוּ חַלְשֵׁנוּ בְּעוֹדְנוּ בְּעוֹדְנוּ 6
:כִּי־הָיָה חַלְשֵׁנוּ בְּעוֹדְנוּ בְּעוֹדְנוּ חַלְשֵׁנוּ בְּעוֹדְנוּ

6. ki haMashiyach b'odenu chalashim meth b'ito b`ad har'sha`im.

Rom5:6 For while we were still weak, at the due time the Mashiyach died for the wicked.

<6> ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

6 eti gar Christos ontōn hēmōn asthenōn eti
For the Messiah when we were still weak,

kata kairon hyper asebon apethanen.
in due time on behalf of unholy ones died.

פכדחא אסג וכל אפכז אפאג 47
:פכחא אסג אפכז פגל פאכאכא אפאג 694
זלא במהרה ימות איש בעד הצדיק
אבל אפשר שישארו לבו למות בעד הטוב:

7. lo' bim'herah yamuth 'ish b'ad hatsadiq
'abal 'eph'shar sheyisa'ehu libo lamuth b'ad hatob.

Rom5:7 No man would die soon for a righteous one,
but it is possible that his heart may be willing to die for the good man.

<7> μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται.
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.

7 molis gar hyper dikaiou tis apothaneitai;
For scarcely on behalf of a righteous man anyone shall die;
hyper gar tou agathou tacha tis kai tolma apothanein;
for on behalf of the good man perhaps someone even dares to die;

פכזכא פאגאכ-אכ אפכזכא אפאגא אכאפג 8
:פככח אפכז פאגאכא פאגאכ אפאג אפאג
חובזאת הודיע האל הים את-אבתו אלינו
אשר משיח מת בעדנו ואנחנו עוד חטאים:

8. ubazo'th hodi`a ha'Elohim 'eth-'ahabatho 'eleynu
'asher Mashiyach meth ba`adenu wa'anach'nu `od chata'im.

Rom5:8 By this the Elohim demonstrates His love for us,
that we were yet sinners, Mashiyach died for us.

<8> συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός,
ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

8 synistēsın de tēn heautou agapēn eis hēmas ho theos,
demonstrates but his own love to us the Elohim,
hoti eti hamartōlōn ontōn hēmōn Christos hyper hēmōn apethanen.
that still sinners being we the Messiah on behalf of us died.

אפכז אכא 60 פאגא פאפאכא אפאג אפאג 9
:פככח אפכז פאגאכא אפאג אפאג
טועתה אשר נצדקנו בדמו על אחת כמה
וכמה שננשע בו מן-הקצרה:

9. w'`atah 'asher nits'daq'nu b'damo `al 'achath kamah
w'kamah sheniusha` bo min-haqatseph.

Rom5:9 Now that we have been justified by His blood, on the One much more
that we shall be saved from the wrath through Him.

<9> πολλῶ οὖν μᾶλλον δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

9 pollō **oun mallon dikaiōthentes nyn en tō haimati autou sōthēsometha**
By much **then rather having been justified now in by His blood we shall be saved**
di' autou apo tēs orgēs.
through Him from the wrath.

יְכִי הִנֵּה הִרְצִינוּ לְאֱלֹהִים בְּמוֹת בְּנֵי בְּהִיּוֹתֵנוּ אֲנִיכִים אֵשֶׁר
כִּי-נִשְׁעַע עֲפָה בְּחַיֵּינוּ אֲחֵרֵי אֲשֶׁר הִרְצִינוּ:

10. **ki hinneh hur'tsinu l'Elohim b'moth b'no bih'yothenu 'oy'bim**
'aph ki-niuasha` `atah b'chayayu 'acharey 'asher hur'tsinu.

Rom5:10 For, behold, we have given to Elohim through the death of His Son, because we were the enemies even though we shall be saved now by His life after that we have been reconciled.

<10> εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

10 ei gar echthroi ontes katēllagēmen tō theō dia tou thanatou tou huiou autou,
For if enemies being we were reconciled to Elohim through the death of His Son,
pollō mallon katallagentes sōthēsometha en tē zōē autou;
by much rather having been reconciled we shall be saved in by His life.

יְאֹלְאָ-עוֹד אֵלָא שְׂמַתְהָלִילִים אֲנַחְנוּ בְּאֱלֹהִים עַל-יַד
אֲדַנִּינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר בּוֹ עֲפָה הָיָה לָנוּ הִרְצִינוּ:

11. **w'lo'-`od 'ela' shemith'halalim 'anach'nu b'Elohim**
'al-yad 'Adoneynu Yahushua haMashiyach 'asher bo `atah hayah lanu haritsuy.

Rom5:11 And nothing more, but we who are boasting in Elohim in the hand of our Adon (Master) Oυαδ the Mashiyach, in whom we now have the desire.

<11> οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

11 ou monon de, alla kai kauchōmenoi en tō theō
Not only so and, but also boasting in Elohim
dia tou kyriou hēmōn Iēsou Christou
through our Master Yahushua the Messiah
di' hou nyn tēn katallagēn elabomen.
through whom now the reconciliation we received.

יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר בּוֹ עֲפָה הָיָה לָנוּ הִרְצִינוּ
כִּי-נִשְׁעַע עֲפָה בְּחַיֵּינוּ אֲחֵרֵי אֲשֶׁר הִרְצִינוּ:

12: יב לכן באשר על-ידי אדם אחד בא החטא לעולם

והמות בעקב החטא וכן עבר המות על-כל בני אדם מפני
אשר כלם חטאו:

12. **laken ka'asher `al-y'dey 'adam 'echad ba' hachet' la`olam**
w'hamaweth b`eqeb hachet' w'ken `abar hamaweth `al-kal-b'ney 'adam
mip'ney 'asher kulam chata'u.

Rom5:12 Therefore, when through one man sin came to the world, and death was
in the result of sin, and so death passed over all sons of men, because that they all sinned,

<12> Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσηλθεν
καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν,
ἐφ' ᾧ πάντες ἥμαρτον·

12 **Dia touto hōsper di' henos anthrōpou hē hamartia eis ton kosmon eisēlthen**
Therefore as through one man sin into the world entered

kai dia tēs hamartias ho thanatos, kai houtōs eis pantas anthrōpous ho thanatos diēlthen,
and through sin death, so also to all men death came,

eph' hō pantes hēmarton;
inasmuch as all sinned;

13: יג כי לפני מתן תורה כבר היה חטא בעולם אלא שלא
יחשב חטא באין תורה:

13. **ki liph'ney matan Torah k'bar hayah chet' ba`olam**
'ela' shel' yechasheb chet' b'eyn Torah.

Rom5:13 for before the Law was given, sin was already in the world,
but sin is not accounted when there is no Law.

<13> ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ,
ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,

13 **achri gar nomou hamartia ēn en kosmō,**
For until law sin was in the world,

hamartia de ouk ellogeitai mē ontos nomou,
but sin is not accounted when there is not a law,

יד אף על-פי כן משל המות מאדם עד-משה גם
על-אותם שלא חטאו בפשעו של-אדם הראשון
אשר בדם-מותו הוא העתיד לבוא:

14. 'aph `al-pi ken mashal hamaweth me'Adam `ad-Mosheh gam `al-'otham shel' chat'u k'phish`o shel-'Adam hari'shon 'asher bid'mutho hu' he`athid labo'.

Rom5:14 Although according to this, death reigned from Adam until Mosheh, even over those who had not sinned in the likeness of the transgression of Adam, which is in His image of Him who is to come.

<14> ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ ὅς ἐστιν τύπος τοῦ μέλλοντος.

14 alla ebasileusen ho thanatos apo Adam mechri Mōuseōs but reigned death from Adam until Moses

kai epi tous mē hamartēsantas epi tō homoiōmati even over the ones not having sinned on in the likeness tēs parabaseōs Adam hos estin typos tou mellontos. of the transgression of Adam who is a type of the one coming.

מְרַבֵּן יְחִיָּהוּ אֶת־כָּל־הַחַיִּים אֲשֶׁר בָּרְאוֹתָ לְפָנֶיךָ אֱלֹהִים וְיִמְתְּנָתוּ רַבּוֹ לְרַבִּים בְּחֻסְךָ
אֲשֶׁר לֹא כִפְשָׁע הַמִּתְנַהֵּג כִּי הִנֵּה בְּכִפְשָׁע הָאֶחָד מָתוּ הַרְבֵּי־יָמִים
וְיִחְיֶה אֶת־כָּל־הַחַיִּים אֲשֶׁר בָּרְאוֹתָ לְפָנֶיךָ אֱלֹהִים וְיִמְתְּנָתוּ רַבּוֹ לְרַבִּים בְּחֻסְךָ

וְיִחְיֶה אֶת־כָּל־הַחַיִּים אֲשֶׁר בָּרְאוֹתָ לְפָנֶיךָ אֱלֹהִים וְיִמְתְּנָתוּ רַבּוֹ לְרַבִּים בְּחֻסְךָ
אֲשֶׁר לֹא כִפְשָׁע הַמִּתְנַהֵּג כִּי הִנֵּה בְּכִפְשָׁע הָאֶחָד מָתוּ הַרְבֵּי־יָמִים
וְיִחְיֶה אֶת־כָּל־הַחַיִּים אֲשֶׁר בָּרְאוֹתָ לְפָנֶיךָ אֱלֹהִים וְיִמְתְּנָתוּ רַבּוֹ לְרַבִּים בְּחֻסְךָ

15. 'abal lo' kapesha` hamatanah ki hinneh b'phesha` ha'echad methu harabbim 'aph ki-chesed 'Elohim umat'natho rabu larabbim b'chesed ha'adam ha'echad Yahushua` haMashiyach.

Rom5:15 But the gift is not like the trespass. For, behold, in one trespass the many died, much more that the grace of Elohim and His gift was multiplied for many by the grace of the one Man, Oυχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

<15> Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

15 All' ouch hōs to paraptōma, houtōs kai to charisma; But not as the trespass, so also the gift;

ei gar tō tou henos paraptōmati hoi polloi apethanon, for if by the of the one man trespass the many died,

pollō mallon hē charis tou theou kai hē dōrea en chariti tē tou henos anthrōpou by much rather the grace of Elohim and the gift in grace of the one man

Iēsou Christou eis tous pollous eperisseusen. Yahushua the Messiah to the many abounded.

וְיִחְיֶה אֶת־כָּל־הַחַיִּים אֲשֶׁר בָּרְאוֹתָ לְפָנֶיךָ אֱלֹהִים וְיִמְתְּנָתוּ רַבּוֹ לְרַבִּים בְּחֻסְךָ
אֲשֶׁר לֹא כִפְשָׁע הַמִּתְנַהֵּג כִּי הִנֵּה בְּכִפְשָׁע הָאֶחָד מָתוּ הַרְבֵּי־יָמִים
וְיִחְיֶה אֶת־כָּל־הַחַיִּים אֲשֶׁר בָּרְאוֹתָ לְפָנֶיךָ אֱלֹהִים וְיִמְתְּנָתוּ רַבּוֹ לְרַבִּים בְּחֻסְךָ

טז ואין המתנה כדבר שהיה על-ידי אהד שחטא
 כי הדין בא מאהד לחיב ומתנת החסד היא
 לזכות מפשעים רבים:

**16. w'eyn hamatanah kadabar shehayah `al-y'dey `echad shechata'
 ki hadin ba' me'echad l'chayeb umat'nath hachesed hi' l'zakoth mip'sha'im rabbim.**

Rom5:16 The gift is not as a thing that came through the one who sinned because the judgment came from one to the other but the gift of grace is to justify many trespassers.

<16> καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

16 kai ouch hōs di' henos hamartēsantos to dōrēma;

And not as through one man having sinned is the gift;

to men gar krima ex henos eis katakrima,

the on one hand for judgment was from one trespass resulting in judgment,

to de charisma ek pollōn paraptōmatōn eis dikaiōma.

on the other the gift follows from many trespasses resulting in justification.

יז כי אם-בפשע האהד מלך המות על-ידי האהד אף
 כי-מקבלי שפעת החסד ומתנת הצדקה ימלכו בחיים
 על-ידי האהד והושע המשיח:

**17. ki 'im-b'phesha` ha'echad mala'k hamaweth `al-y'dey ha'echad `aph
 ki-m'qab'ley shiph`ath hachesed umat'nath hats'daqah yim'l'ku
 bachayim `al-y'dey ha'echad Yahushua` haMashiyach.**

Rom5:17 For if by the trespass of the one, the death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness shall reign in life through the One, **והושע המשיח** the Mashiyach.

<17> εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ.

17 ei gar tō tou henos paraptōmati ho thanatos ebasileusen dia tou henos,

For if by the of the one man trespass death reigned through the one man,

pollō mallon hoi tēn perisseian tēs charitos

by much rather the ones the abundance of the grace

kai tēs dōreas tēs dikaiosynēs lambanontes en zōē basileusousin

and of the gift of righteousness receiving in life shall reign

dia tou henos Iēsou Christou.

through the one man Yahushua the Messiah.

18 מִלְּאֵדֶם-בְּיָגֹד-לְךָ יִשְׁמְרֶנּוּ אִתְּךָ כֹּל-בְּנֵי-אָדָם
 מִלְּאֵדֶם-בְּיָגֹד-לְךָ יִשְׁמְרֶנּוּ אִתְּךָ כֹּל-בְּנֵי-אָדָם
 יח לָכֵן כַּאֲשֶׁר בְּפִשַׁע אֶחָד נִאֲשָׁמוּ כָּל-בְּנֵי-אָדָם
 כֵּן בְּזָכוֹת אַחַת יִזְכּוּ כָּל-בְּנֵי-אָדָם לַחַיִּים:

18. **laken ka'asher b'phesha` 'echad ne'sh'mu kal-b'ney-'adam
 ken biz'kuth 'achath yiz'ku kal-b'ney-'adam chayim.**

Rom5:18 Therefore, as through one trespass, all sons of men are charged even so through one righteousness act, all sons of men shall be given life.

<18> Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιομάτος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς·

18 Ara oun hōs di' henos paraptōmatos eis pantas anthrōpous eis katakrima,
 So then as through one trespass for all men resulting in judgment,
 houtōs kai di' henos dikaiōmatos eis pantas anthrōpous eis dikaiōsin zōēs;
 so also through one righteous act to all men resulting in justification of life.

19 מִלְּאֵדֶם-בְּיָגֹד-לְךָ יִשְׁמְרֶנּוּ אִתְּךָ כֹּל-בְּנֵי-אָדָם
 מִלְּאֵדֶם-בְּיָגֹד-לְךָ יִשְׁמְרֶנּוּ אִתְּךָ כֹּל-בְּנֵי-אָדָם
 יט כִּי כַּאֲשֶׁר בְּמַרְי הָאָדָם הָאֶחָד הָיוּ הַרְבֵּימָּה לְחַטָּאִים כֵּן
 בְּמִשְׁמַעַת הָאֶחָד יִהְיוּ הַרְבֵּימָּה לְצַדִּיקִים:

19. **ki ka'asher bim'ri ha'adam ha'echad hayu harabbim l'chata'im
 ken b'mish'ma'ath ha'echad yih'yu harabbim l'tsadiqim.**

Rom5:19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many shall be made righteous.

<19> ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

19 hōsper gar dia tēs parakoēs tou henos anthrōpou hamartōloi katestathēsan hoi polloi,
 For as through the disobedience of the one man sinners were made the many,
 houtōs kai dia tēs hypakoēs tou henos dikaioi katastathēsontai hoi polloi.
 so also through the obedience of the One man righteous shall be made the many.

20 כִּוְהַתּוֹרָה נִכְנָסָה לְמַעַן יִרְבֶּה הַפִּשָּׁע
 וּבְאֲשֶׁר רָבָה הַחֲטָא עָרַף עָלָיו הַחֶסֶד:
 20 כִּוְהַתּוֹרָה נִכְנָסָה לְמַעַן יִרְבֶּה הַפִּשָּׁע
 וּבְאֲשֶׁר רָבָה הַחֲטָא עָרַף עָלָיו הַחֶסֶד:

20. **w'haTorah nik'n'sah l'ma'an yir'beh hapasha`
 uba'asher rabbah hachet' `adaph `alayu hechased.**

Rom5:20 The Law entered in order to multiply the trespass. And for the sake of sin increased, grace exceeded it,

<20> νόμος δὲ παρεισηγήθηεν, ἵνα πλεονάσῃ τὸ παράπτωμα·

οὐ δὲ ἐπλέονασεν ἡ ἁμαρτία, ὑπερεπέρισσευσεν ἡ χάρις,

20 nomos de pareisēlthen, hina pleonasē to paraptōma;

But the law entered that should increase the trespass;

hou de epleonasen hē hamartia, hypereperisseusen hē charis,

but where increased sin, more increased grace,

21
 כַּאֲלֹמַעַן יְמַלִּךְ הַחֲסֵד עַל-יְדֵי הַצְּדָקָה לְחַיֵּי עוֹלָם בְּיַהוֹשֻׁעַ
 הַמְּשִׁיחַ אֲדֹנָינוּ כַּאֲשֶׁר מָלַךְ הַחֲטָא בַּמּוֹת עַד-הַנְּהַח

21. I'ma`an yim'lo'k hachesed `al-y'dey hats'daqah I'chayey `olam b'Yahushuà haMashiyach 'Adoneynu ka'asher mala'k hachet' bamaweth `ad-henah.

Rom5:21 as sin reigned in death until now, even so grace would reign through righteousness for eternal life in **וְיֵשׁוּעַ the Mashiyach our Adon (Master).**

<21> ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

21 hina hōsper ebasileusen hē hamartia en tō thanatō,
that just as reigned sin in death,

houtōs kai hē charis basileusē dia dikaiosynēs

so also grace may reign through righteousness resulting

eis zōēn aiōnion dia Iēsou Christou tou kyriou hēmōn.

in life eternal through Yahushua the Messiah our Master.