

# Sepher Romyim (Romans)

## Chapter 8

Shavua Reading Schedule (32th sidrot) - Rom 8 - 12

אֲלֵיכֶם עַתָּה אִין־אָשָׁם בְּאֶלְهָי אֲשֶׁר הֵם בַּמְּשִׁיחָה  
וְהוֹשֵׁעַ (הַמְּתֻהָלִכִים שֶׁלֹּא כִּבְשָׂר אֶלְאָלָה לִפְנֵי רַוחַיכָה):

1. `al-ken `atah 'eyn-'ash'mah ba'eleh 'asher hem baMashiyach Yahushuà (hamith'hal'kim shel' kabasar 'ela' l'phi haRuach).

**Rom8:1** There is, then, now no condemnation for those in which they are in the Mashiyach **Owādžāh**, who do not walk after the flesh, but according to the Spirit.

«8:1» Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

1 Ouden ara nyn katakrima tois en Christō Iēsou;

No then there is now condemnation to the ones in the Anointed One Yahushua.

בְּכֵן תֹּורַת רֹוח חַיִים אֲשֶׁר בַּמְּשִׁיחָה יְהוֹשֵׁעַ חֹצֵירָה  
אַתְּ לְחַפְשֵׁי מִתּוֹרַת הַחֲטֹאת וְהַמֹּות:

2. ki Thorath Ruach hachayim 'asher baMashiyach Yahushuà hotsi'ah 'othi lachaph'shi miTorath hachet' w'hamaweth.

**Rom8:2** For the Law of the Spirit of life which in the Mashiyach **Owādžāh** has released me to free from the Law of sin and of death.

«2» ὁ γὰρ νόμος τοῦ πνεύματος τῆς ϕω̄ῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέν με  
ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου.

2 ho gar nomos tou pneumatatos tēs zōēs en Christō Iēsou ēleutherōsen me  
For the law of the Spirit of life in the Anointed One Yahushua freed me  
apo tou nomou tēs hamartias kai tou thanatou.  
from the law of sin and of death.

גַּם מַה־שֶּׁלֹּא יָכֹלֶה הַתּוֹרָה לְעֹשֹׂת מִפְנֵי שְׁנַחַלְשׁ בְּחָזֶה  
עַל־יְדֵי הַבָּשָׂר אֶתְּהוּ עַשְׂהָה דָּאָלָהִים בְּשַׁלְחוֹ אֶת־בָּנוֹ

בְּדִמְיוֹן בָּשָׂר הַחֲטֹאת וּבְעֵד הַחֲטֹאת וַיַּרְשֵׁעַ אֶת־הַחֲטֹאת בַּבָּשָׂר:

3. ki mah-shel' yak'lah haTorah la`asoth mip'ney shenechelash kochah  
`al-y'dey habasar 'otho `asah ha'Elohim b'shal'cho 'eth-b'no b'dim'yon b'sar hachet'

ub`ad hachet' wayar'shi`a 'eth-hachet' babasar.

Rom8:3 For what the Law could not do, because of that the strength was weakened through the flesh with which the Elohim had made Him by sending His Son in the likeness of flesh of sin and concerning sin, He condemned sin in the flesh,

<3> τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ὧ οὐσθένει διὰ τῆς σαρκός,  
ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας  
καὶ περὶ ἀμαρτίας κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκὶ,  
3 to gar adynaton tou nomou en hō ēsthenei dia tēs sarkos,

For what was impossible for the law to do, in that it was weakened by the flesh,  
ho theos ton heautou huion pempas en homoiōmati sarkos hamartias  
the Elohim did his own son by having sent in the likeness of flesh of sin,  
kai peri hamartias katekrinen tēn hamartian en tē sarki,  
and concerning sin he condemned sin in the flesh,

עֲשֵׂה־בְּנֵי־צִדְקָה בְּנֵי־הַלְכָה לְאֶ-כְּדָרֶךְ  
הַבָּשָׂר כִּי אֹמֶן־לְפִי הָרוּחָה:

4. k'dey shet'quyam tsid'qath haTorah banu  
hahol'kim lo'-k'dere'k habasar ki 'im-l'phi haRuach.

Rom8:4 so that the righteousness of the Law should be fulfilled in us  
who do not walk in the way of the flesh but according to the Spirit.

<4> ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν  
τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.

4 hina to dikaiōma tou nomou plērōthē en hēmin  
that the righteous requirements of the law may be fulfilled in us  
tois mē kata sarka peripatousin alla kata pneuma.  
the ones not according to flesh walking but according to Spirit.

הַבָּשָׂר כִּי בְּנֵי הַבָּשָׂר יְהִגּוּ בְּדָבָרִי הַבָּשָׂר וּבְנֵי הָרוּחָם בְּדָבָרִי הָרוּחָה:  
5. ki b'ney habasar yeh'gu b'dib'rey habasar ub'ney haRuach b'dib'rey haRuach.

Rom8:5 For the sons of the flesh shall speak according to the words of the flesh,  
but the sons of the Spirit according to the words of the Spirit.

<5> οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,  
οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

5 hoi gar kata sarka ontes ta tēs sarkos phronousin,  
For the ones according to flesh being the things of the flesh think about,  
hoi de kata pneuma ta tou pneumatos.  
but the ones according to Spirit the things of the Spirit.

עֲשֵׂה־בְּנֵי־צִדְקָה בְּנֵי־הַלְכָה לְאֶ-כְּדָרֶךְ

עִירָאֵת אֲבֹנֶת כְּבָשָׂת הַבָּשָׂר הִיא הַמְּהֻת  
וַיְמַחְשֵׁבָת חֶרְ�וֹת הִיא הַחַיִם וַהֲלֹם:

6. **ki-machashebeth habasar hi' hamaweth**  
**u'machashebeth haRuach hi' hachayim w'hashalom.**

**Rom8:6** For the mind of the flesh is death,  
and the mind of the Spirit is life and peace,

«6» τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος,  
τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

6 to gar phronēma tēs sarkos thanatos,

For the mind of belonging to the flesh is death,  
to de phronēma tou pneumatos zōē kai eirēnē;  
but the mind of belonging to the Spirit is life and peace.

7 לְלֹעֲגָג וְלֹעֲגָג כְּבָשָׂת הַבָּשָׂר הִיא בְּאַשְׁר לֹא  
מִפְנֵי שְׁמַחְשֵׁבָת הַבָּשָׂר בְּקַשְׁנָת אֱלֹהִים הִיא בְּאַשְׁר לֹא  
תְּשַׁתְּעַבֵּד לְתוֹרַת הָאֱלֹהִים וְאַף לֹא תִּזְכֵּל:

7. **mip'ney she'machashebeth habasar raq sin'ath 'Elohim**  
**hi' ba'asher lo' thish'ta`bed l'Thorath ha'Elohim w'aph lo' thukal.**

**Rom8:7** because of that the mind of the flesh is only hatred of Elohim,  
is as you shall not be enslaved to the Law of the Elohim and indeed it is not able,

«7» διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν,  
τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

7 dioti to phronēma tēs sarkos echthra eis theon,

Because the mind of belonging to the flesh is enmity against Elohim,  
tō gar nomō tou theou ouch hypotassetai, oude gar dynatai;  
and to the law of the Elohim it is not subject, for neither can't be.

8 כָּל־אֲשֶׁר בַּבָּשָׂר יָסַךְ לֹא יוּכְלֵי לְהִזְוֹת רְצוּם לְאֱלֹהִים:

8. **kal-'asher babasar y'sodam lo' yuk'lu lih'yoth r'tsuyim l'Elohim.**

**Rom8:8** all that are in the flesh of their foundation can not be desired by Elohim.

«8» οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσσαι οὐ δύνανται.

8 hoj de en sarki ontos theō aresai ou dynantai.

And the ones in the flesh being Elohim to please not are able.

9 וְאַתֶּם אַיִלְכֶם בַּבָּשָׂר כִּי אַמְּדָרְבָּרוּת אַמְּדָמְנָמָם רִיחַת הָאֱלֹהִים

שָׁכֵן בְּקָרְבָּכֶם כִּי מִן שָׁאַיְן־בֹּו רُוחַ הַמָּשִׁיחַ הוּא אַיִלְנָנוּ שָׁלֹו:

9. w'atem 'eyn'kem babasar ki 'im-baRuach 'im-'am'nam Ruach ha'Elohim shoken b'qir'b'kem ki mi she'eyn-bo Ruach haMashiyach hu' 'eynenu shelo.

Rom8:9 But you are not in the flesh but in the Spirit,  
if indeed the Spirit of the Elohim dwells within you.

And if anyone that does not have the Spirit of the Mashiyach, he is not of Him.

<9> ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οὐκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστιν αὐτοῦ.

9 hymēis de ouk este en sarki alla en pneumati,  
But you are not in the flesh but in Spirit,  
eiper pneuma theou oikei en hymin.  
since the Spirit of the Elohim dwells in you  
ei de tis pneuma Christou ouk echei, houtos ouk estin autou.  
but if anyone the Spirit of the Anointed One does not have, this one is not of Him.

10 זֶה עֲדָת־עֲדָת קָדוֹשׁ אֱלֹהִים בְּבָנָיו כָּל־עַד אֱלֹהִים  
רְאֵם־הַמָּשִׁיחַ בְּקָרְבָּכֶם הַגּוֹ� מֵת בְּגָלְלָה הַחֲטָאת  
וְהַרְוִם חַיִם בְּגָלְלָה הַצְּדָקָה:

10. w'im-haMashiyach b'qir'b'kem haguph meth big'lal hachet'  
w'haruach chayim big'lal hats'daqah.

Rom8:10 If the Mashiyach is within you, the body is dead on account of sin,  
but the Spirit is alive on account of righteousness.

<10> εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν  
διὰ ἀμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνης.

10 ei de Christos en hymin, to men sōma nekron  
And if the Anointed One is in you, the on one hand body is dead  
dia hamartian to de pneuma zōē dia dikaiosynē.  
because of sin the on the other spirit of life because of righteousness

11 זֶה עֲדָת־עֲדָת קָדוֹשׁ אֱלֹהִים בְּבָנָיו כָּל־עַד אֱלֹהִים  
רְאֵם־יְשָׁפֵן בְּקָרְבָּכֶם רוֹחוֹ שֶׁל הַמִּעֵּר אֶת־יְהוָה  
מִן־הַמְתִים הַמִּעֵּר אֶת־הַמָּשִׁיחַ מִן־הַמְתִים הוּא גָם  
אֶת־גְּרוּיּוֹתֵיכֶם הַמְתֹתּוֹת יְחִיה עַל־יְהִי רוֹחוֹ הַשָּׁכֵן בְּקָרְבָּכֶם:

11. w'im-yish'kon b'qir'b'kem Rucho shel hame`ir 'eth-Yahushuā min-hamethim  
hame`ir 'eth-haMashiyach min-hamethim hu' gam  
'eth-g'wotheykem hamethoth y'chayeh `al-y'dey Rucho hashoken b'qir'b'kem.

Rom8:11 And if the Spirit of Him who raised Owַיְשָׁפֵן from the dead dwells within you,  
He who raised the Mashiyach Owַיְשָׁפֵן from the dead shall also give life

**to your mortal bodies through His Spirit who dwells within you.**

**¶11** εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οὐκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ πνεύματος ἐν ὑμῖν.

**11 ei de to pneuma tou egeirantos ton Iēsoun ek nekrōn oikei en hymin,  
and if the Spirit of the one having raised Yahushua from dead ones dwells in you,  
ho egeiras Christon ek nekrōn zōopoiēsei  
the one having raised the Anointed One from dead ones shall make alive  
kai ta thnēta sōmata hymōn dia tou enoikountos autou pneumatos en hymin.  
also the mortal bodies of you through indwelling His Spirit in you.**

**יב** **לֹכֶן** אֲחֵי חַיִבִים אָנְחָנוּ לֹא לְבָשָׂר לְחַיּוֹת לְפִי הַבָּשָׂר:

**12. Iaken 'achay chayabim 'anach'nu lo' labasar lich'yoth l'phi habasar.**

**Rom8:12** So then, brethren, we are debtors, not to the flesh to live according to the flesh.

¶**12** Ἐρα οὖν, ἀδελφοί, ὁφειλέται ἐσμὲν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,

**12 Araoun, adelphoi, opheiletai esmen ou tē sarki tou kata sarka zēn,**

**So then, brothers, debtors we are not to the flesh according to flesh to live**

**רַגְבִּי אָמֵן-תְּחִיּוֹ לְפִי הַבָּשָׂר מֹתָת תְּמִתּוֹן**  
**וְאָמֵן-עַל-יְדֵי חֲרוּחַ תְּמִיתָתוֹ אָתֶן-מַעַלְלִי הַבָּשָׂר חַיָּה תְּחִיּוֹ:**

**13. ki 'im-tich'yu l'phi habasar moth t'muthun**

w'im-`al-y'dey haruach tamithu 'eth-ma`al'ley habasar chayoh thich'yu.

**Rom8:13** for if you are living according to the flesh, you are going to die; and if by the Spirit you are put to death the deeds of the body, you shall live.

«13» εἴ γάρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν.

εὶ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

**13 ei gar kata sarka zēte, mellete apothnēskein;**

**For if according to flesh you live, you are destined to die;**

**ei de pneumati tas praxeis tou sōmatos thanatoute, zēsesthe.**

**but if by the Spirit the practices of the body you put to death, you shall live.**

**יד כיד-כל אֲשֶׁר רֹיחַ אֱלֹהִים יְנַהֵגֵם בְּנֵי אֱלֹהִים הַמָּה:**

**14. ki-kol 'asher Ruach 'Elohim y'nahagem b'ney 'Elohim hemah.**

**Rom8:14** For all who are led by the Spirit of Elohim, these are sons of Elohim.

«14» ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.

**14** hosoi gar pneumati theou agontai. houtoi huioi theou eisin.

**For as many as by the Spirit of the Elohim are led, these sons of the Elohim are.**

טו כִּי לֹא קְבָלֶת רִוח עֲבֹדִות לְשִׁיב לֵירָא כִּי אַמְדָקְבָלֶת  
רֹוח מְשֻׁפֵט בָּנִים אֲשֶׁר בָּו קָרְאִים אֲנָחָנוּ אֲבָא אֲבִינוּ:  
**15. ki lo' qibal'tem ruach `ab'duth lashub liro'**  
**ki 'im-qibal'tem ruach mish'pat banim 'asher bo qor'im 'anach'nu 'Aba' 'Abinu.**

**Rom8:15** For you have not received the spirit of bondage to turn to fear,  
but you have received a Spirit of adoption as sons by which we cry out, Abba! Father!

<15> οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον  
ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν, Αββα ὁ πατήρ.

**15 ou gar elabete pneuma douleias palin eis phobon**  
For not you received a spirit of bondage again to fear  
alla elabete pneuma huiothesias en hō krazomen, **Abba ho patēr.**  
but you received a Spirit of sonship in by which we cry, **Abba Father.**

טו וְהַרְיוֹם הַהוּא מַעַיד בְּרוֹחָנוּ כִּי־בָנִי אֱלֹהִים אֲנָחָנוּ:  
**16. w'haRuach hahu' me'id b'ruchenu ki-b'ney 'Elohim 'anach'nu.**

**Rom8:16** The Spirit Himself testifies with our Spirit that we are children of Elohim,

<16> αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

**16 auto to pneuma symmartyrei tō pneumati hēmōn hoti esmen tekna theou.**  
itself the Spirit witnesses with our Spirit that we are children of the Elohim.

יז וְאַמְדָבָנִים אֲנָחָנוּ גַּמְדִירְשִׁים נְהִיה יְרַשִּׁי נְחַלָּת אֱלֹהִים  
וּמִבְּרֵרִים הַמְשִׁיחַ בִּירְשָׁה אַמְדָנָת עֲבָה אָתוֹ לְמַעַן גַּמְדָאָתוֹ נְכָבֶד:  
**17. w'im-banim 'anach'nu gam-yor'shim nih'yeh yor'shey nachalath 'Elohim**  
**w'chab'rey haMashiyach birushah 'im-nith' aneh 'ito l'ma'an gam-'ito n'kubad.**

**Rom8:17** and if we are the sons, we also shall inherit; we are the heirs of the inheritance  
of Elohim, and the members of the Mashiach of the inheritance,  
if we suffer with Him so that we may also be glorified with Him.

<17> εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ,  
εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

**17 ei de tekna, kai klēronomoi; klēronomoi men theou,**  
And if children, also heirs; heirs on one hand of Elohim,  
sygklēronomoi de Christou, eiper sympaschomen  
co-heirs on the other of the Anointed One, if indeed we suffer with Him  
hina kai syndoxasthōmen.  
that also we may be glorified with him.

18 עַכְבָּרְתָּא קִזְקִי לְעַבְדָּךְ כְּלָבִיסְךָ וְעַבְדָּךְ עַלְמָגֵן  
קְלָבִיסְךָ כְּלָבִיסְךָ אֲנִים שְׁקִוְלִים כְּפָנֶיךָ  
יְהִי אָמֵר אָנִי שְׁעֹנוּרִי הַזָּמָן הַזָּה אִינָם שְׁקִוְלִים כְּפָנֶיךָ  
הַכָּבוֹד הַבָּא לְהַגָּלוֹת עַלְינוּ:

18. ki 'omer 'ani she`inuyey haz'man hazeh 'eynam sh'qulim k'neged hakabod haba' l'higaloth `aleynu.

Rom8:18 For I have said that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed to us.

<18> Λογίζομαι γάρ ὅτι οὐκ ἀξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

18 Logizomai gar hoti ouk axia ta pathēmata tou nyn kairou

For I reckon that are not worthy the sufferings of the present time

pros tēn mellousan doxan apokalyphtēnai eis hēmas.

to be compared with the coming glory to be revealed to us.

19 עַכְבָּרְתָּא קִזְקִי לְעַבְדָּךְ כְּלָבִיסְךָ וְעַבְדָּךְ כְּלָבִיסְךָ אֲשֶׁר יְהִגְלֹו בְּנֵי הָאֱלֹהִים:  
יְהִי הַבָּרִיאָה פָּעָרָג וְתִצְפָּה לִמְעוֹד אֲשֶׁר יְהִגְלֹו בְּנֵי הָאֱלֹהִים:  
19. ki hab'ri'ah ta`arog uth'tsapeh lamo`ed 'asher yith'galu b'ney ha'Elohim.

Rom8:19 For the earnest expectation of the creation waits for the appointed time that the sons of the Elohim shall be revealed.

<19> ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν σιών τοῦ θεοῦ ἀπεκδέχεται.

19 hē gar apokaradokia tēs ktiseōs tēn apokaluuin

For the anxious expectation of the creation the unveiling

tōn huiōn tou theou apekdechetai.

of the sons of the Elohim is eagerly expecting.

20 עַכְבָּרְתָּא קִזְקִי לְעַבְדָּךְ כְּלָבִיסְךָ וְעַבְדָּךְ כְּלָבִיסְךָ אֲשֶׁר יְהִגְלֹו בְּנֵי הָאֱלֹהִים  
כִּירְגַּנְגַּתָּה הַבָּרִיאָה לְהַבֵּל לֹא מַرְצֹנָה  
כִּי אִם־לִמְעֵן הַמְּגַנִּיעַ אַתָּה וְלֹא בָּאֵין תְּקוֹהָ:

20. ki-nik'n`ah hab'ri'ah lahebel lo' mer'tsonah  
ki 'im-l'ma`an hamak'ni`a 'othah w'lo' b'eyn tiq'wah.

Rom8:20 For the creation was subjected to vanity, not from willingness, but because of Him who subjected it, not in the absence of hope,

<20> τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη,  
οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι

20 tē gar mataiotēti hē ktisis hypetagē,

For to vanity the creation was subjected,

ouch hekousa alla dia ton hypotaxanta, eph' helpidi

**not willingly, but because of the one having subjected it, in hope**

21 የዕለታዊ ሪፖርት በመሆኑ እንደሆነ የሚከተሉት ደንብ በመሆኑ እንደሆነ የሚከተሉት ደንብ

**כֹּא כִּי הַבְּרִיאָה גַּם־הִיא תֵּצֶא מִעֲבָדִות הַכְּלִיוֹן אֶל־חַרְיוֹת  
כְּבוֹד בְּנֵי הָאֱלֹהִים:**

**21. ki hab'ri'ah gam-hi' thetse' me`ab'duth hakilayon  
‘el-cheruth k'bod b'ney ha'Elōhim.**

**Rom8:21** that the creation itself also shall be delivered from its bondage to corruption into the freedom of the glory of the sons of the Elohim.

•**21** ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

**21** hoti kai autē hē ktisis eleutherōthēsetai apo tēs douleias tēs phthoras  
that even itself the creation shall be freed from the slavery of corruption  
eis tēn eleutherian tēs doxēs tōn teknon tou theou.

**into the freedom of the glory of the children of the Elohim.**

**כב כי ידענו אשר הבריאה כליה תאנה ותחליל עד-הפה:**

22. **ki yadda`ny `asher hab'ri'gh bulgh te'gnach w'thachil `ad-hengh.**

**Rom8:22** For we know that the whole creation groans and travails the pain together until now.

〈22〉 οἱδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

**22 oidamen gar hoti pasa hē ktisis systemazei**  
**For we know that all the creation groans together**

**kai synōdinei achri tou nyn;**  
**and travails in pain together until now;**

**כג וְלֹא־עַד אֶלָּא שִׁגְמָ-אֲנֵחָנוּ אָפָּה עַל פִּי שְׂגִיאָ-לָנוּ בְּפּוּרִי  
הַרּוּחַ נָאָנָה בְּנֶפֶשָׁנוּ וְנַחֲבָה לְמִשְׁפְּט הַבְּנִים לְפָדוֹת גּוֹיִתָּנוּ:**

**23. w'lo'-`od 'ela' shegam-`anach'nu 'aph `al pi sheyesh-lanu bikurey haRuach ne'anach b'naph'shenu un'chakeh l'mish'pat habanim liph'duth g'wiathenu.**

**Rom8:23** And not only this, but that also we, although according to the mouth that we have the first fruits of the Spirit, groan within our souls, waiting eagerly for our adoption as sons, the redemption of our bodies.

·**23**· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες,  
ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι,  
τὴν ἀπολύτωσιν τοῦ σώματος ἡμῶν.

**23** οὐ μονὸν δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπάρχεν τοῦ πνεύματος εχόντες.

**not only so and but also ourselves the firstfruits of the Spirit having**

hēmeis kai autoi en heautois stenazomen huiotheian apekdechomenoi,  
we also ourselves in ourselves groan eagerly expecting sonship,  
tēn apolytrōsin tou sōmatos hēmōn.  
the redemption of our body.

**כד** כי נושענו בתקוה אבל התקוה הגראה לעיניים איננה תקוה  
כי איך יוכל איש לדבר אשר הוא ראה:

**24. ki nosha`nu batiq'wah 'abal hatiq'wah hanir'ah la`eynayim 'eynenah thiq'wah  
ki 'ey'k y'yachel 'ish ladabar 'asher-hu' ro'eh.**

**Rom8:24** For we have been saved in hope, but hope that is seen by the eyes is not hope; for how does a man hope for the word which he sees?

«24» τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τίς ἐλπύει;

24 τῇ γὰρ εἰπίδι εσόθημεν; εἰπίς δὲ βλέπομεν οὐκ ἐστὶν εἰπίς;  
For with this hope we are saved; but hope being seen is not hope;  
ho gar blepei tis elpizei?  
for what anyone sees why does he hope for it?

**כִּי אֵלָא אַמְגֹן לְמַה-שֶּׁלֶת רָאינוּ גַּם בְּחֻכָּה לוּ וּנוֹחִיל:**

**25. 'ela' 'im-n'qauh l'mah-shel' r'inuhu n'chakeh lo w'nochil.**

**Rom8:25** But if we hope for what we do not see, we wait eagerly for it.

«25> ει δέ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

**25 ei de ho ou blepomen elpizomen, di' hypomonēs apekdechometha.**

**But if what we do not see we hope for, through patience we eagerly expect it.**

**כראוי** אכו חריהח הוא מפגיע בעדנו באנחות עמקות מדבר;

**26. w'ken gam-haRuach tome'k 'othanu b'chul'shutheynu bi lo' yada`nu l'hith'palel kara'uv 'aken haRuach hu' maph'gi`a ba`adenu ba'gnachoth `amuaoth midaber.**

**Rom8:26** Likewise the Spirit also helps our weakness. For we do not know what to pray as we should, but the Spirit Himself pleads for us with deep groanings we speak.

**26** Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις.

**26 Hōsautōs de kai to pneuma synantilambanetai tē astheneia hēmōn;**

**And in like manner also the Spirit joins in to help our weakness:**

**to gar ti proseuxōmetha katho dei ouk oidamen,**  
for what we should pray as is necessary we do not know,  
**alla auto to pneuma hyperentygchanei stenagmois alalētois;**  
but itself the Spirit intercedes on our behalf with groanings unexpressed;

**כז** וְהַחֲקָר לִבְבוֹת יְהֻדָּע אֶת־מְחַשְׁבֹות הָרִיחָם  
**כג** כִּי בְּרֵצֹן הָאֱלֹהִים יִפְגַּיעַ בַּעַד הַקָּדוֹשִׁים:

**27. w'hachoqer l'baboth yode`a 'eth-mach'sh'both haRuach  
ki kir'tson ha'Elohim yaph'gi`a b`ad haq'doshim.**

**Rom8:27** He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the sanctified ones according to the will of the Elohim.

«27» ὁ δὲ ἔραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος,  
ὅτι κατὰ θεὸν ἐντυγχάνει ὑπέρ άγίων.

27 ho de eraunōn tas kardias oiden ti to phronēma tou pneumatos,  
but the one searching the hearts knows what is the mind of the Spirit,  
hoti kata theon entyghanei hyper hagiōn.  
because according to the Elohim He intercedes on behalf of saints.

**כח** זהגָה יַדְעֵנוּ כִּי אֶחָבֵי אֱלֹהִים הַקְרֻנוֹאִים בְּעֵצֶת הַכָּל  
יַעֲזֹר לְטוֹב לְהָם:

**28. w'hinneh yada`nu ki 'ohabey 'Elohim haq'ru'im ba`atsatho hakol ya`azor l'tob lahem.**

**Rom8:28** And behold, we know that all things to work together for good to those who love Elohim, to those who are called according to His purpose.

«28» οἱδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

**28 oidamen de hoti tois agapōsin ton theon panta synergei**  
And we know that to the ones loving the Elohim all things He works together  
eis agathon, tois kata prothesin klētois ousin.  
for good, to the ones according to His purpose called being.

**כט כי את אשר ידעת מקדם אתם גמ-יעדר להיות דומים  
לצלים בנו למן יהיה הבכור בתוך אחים רביהם:**

**29. ki 'eth 'asher y'da`am miqedem 'otham gam-ya`ad lih'yoth domim l'tselem b'no I'ma`an yih'yeh hab'kor b'tho'k 'achim rabbim .**

**Rom8:29** For what He foreknew them, He also predestined to become conformed to the image of His Son, so that He becomes the firstborn within many brethren.

<29> ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

**29 hoti hous proegnō, kai proōrisen symmorphous**

Because whom He foreknew, also He presdestined to be conformed  
tēs eikonos tou huiou autou, eis to einai auton prōtotokon en pollois adelphois;  
to the image of His Son for him to be firstborn among many brothers;

‡נְתַנְתָּנָא כִּי־עֲשֵׂה תְּבִרְכָּה אֶת־עַמְּךָ 30  
לֹא־אָשֵׁר־יָעַד מִקְדָּם אֶתְּמָמָן גַּם־קָרָא וְאֶת־אָשֵׁר קָרָא  
אֶתְּמָמָן גַּם־הַצְדִּיק וְאֶת־אָשֵׁר הַצְדִּיק אֶתְּמָמָן גַּם פָּאָר:

**30. w'eth 'asher-ya`ad miqedem 'otham gam-qara'**  
**w'eth-'asher qara' 'otham gam-hits'diq w'eth 'asher hits'diq 'otham gam pe'er.**

**Rom8:30** and whom He predestined, them He also called, and whom He called,  
them He also justified. And whom He justified, them He also glorified.

<30> οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν·  
καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

**30 hous de proōrisen, toutous kai ekalesen; kai hous ekalesen,**  
**and whom He predestined these also He called; and whom He called,**  
**toutous kai edikaiōsen; hous de edikaiōsen, toutous kai edoxasen.**  
**these also He justified; and whom He justified, these also He glorified.**

לֹא־וְעַתָּה מִה־פָּאָמֶר עַל־זֹאת אֶם־הָאֱלֹהִים לְנוּ מִי יָרִיב אֶתְּנוּ: 31  
לֹא־וְעַתָּה מִה־פָּאָמֶר עַל־זֹאת אֶם־הָאֱלֹהִים לְנוּ מִי יָרִיב אֶתְּנוּ:  
**31. w`atoh mah-no'mar `al-zo'th 'im-ha'Elohim lanu mi yarib 'itanu.**

**Rom8:31** What then shall we say to these things?

If the Elohim is for us, who shall compete with us?

<31> Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

**31 Ti oun eroumen pros tauta? ei ho theos hyper hēmōn, tis kath' hēmōn?**

What then shall we say to these things? If the Elohim is for us, who against us?

לֹב אָשֵׁר־עַל־בָּנו שֶׁלֹּו לֹא חָס 32  
כִּי אֶמְנַתָּנוּ בַּعַד כָּלַנוּ חַלְאָ יִתְּן לְנוּ עַמּוֹ אֶת־הַפְּלָל:  
**32. 'asher-'al-b'no shelo lo' chas**  
**ki 'im-n'thano b`ad kulanu halo' yiten lanu `imo 'eth-hakol.**

**Rom8:32** He who did not spare His own Son, but delivered Him up on behalf of us all,  
how shall He not, along with Him give us all things?

<32> ὅς γε τοῦ ίδίου σύνου οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν,  
πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

32 hos ge tou idiou huiou ouk epheisato alla hyper hēmōn pantōn paredōken auton,  
Who indeed His own Son did not spare but on behalf of us all gave Him up,  
pōs ouchi kai syn autō ta panta hēmin charisetai?  
how not also with Him all things to us shall He freely give?

לֹגְמִרְיַעֲנָה בְּבָחִירֵי אֱלֹהִים הַז אֱלֹהִים הוּא הַמְּצָהִיךְ: 33

33. mi ya`aneh bib'chirey 'Elohim hen 'Elohim hu' hamats'diq.

Rom8:33 Who shall bring a charge against the chosen ones of Elohim?  
Elohim is the one who justifies.

<33> τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεού; θεὸς δὲ δικαιώνων·

33 tis egkalesei kata eklektōn theou?  
Who shall bring a charge against chosen ones of Elohim?  
theos ho dikaiōn;

Elohim is the one justifying.

לֹד יְמִרְיָה אֶלְשִׁים הַז מַשְׁיחֵה אֲשֶׁר מַת וְאַשְׁר גָּעוֹר  
מַעַם הַמְּתִים הוּא מִרְמִין הָאֱלֹהִים וְהוּא יִפְגַּיעַ בְּעָדָנוּ: 34

34. umi-hu' ya'ashimem hen haMashiyach 'asher meth  
wa'asher ne`or me`im hamethim hu' mimin ha'Elohim w'hu' yaph'gi`a ba`adenu.

Rom8:34 Who is the one who is condemning? It is the Mashiyach Οωδζίχ who died,  
and who was raised from the dead, who is at the right hand of the Elohim,  
who also intercedes for us.

<34> τίς δὲ κατακρινῶν; Χριστὸς [Ιησοῦς] δὲ ἀποθανὼν, μᾶλλον δὲ ἐγερθεῖς,  
ὅς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

34 tis ho katakrinōn? Christos [hIēsous] ho apothanōn,  
Who is the one condemning? The Anointed One Yahushua is the one having died,  
mallon de egertheis, hos kai estin en dexia tou theou,  
but rather having been raised, who also is at the right hand of the Elohim,  
hos kai entygchanei hyper hēmōn.  
who also intercedes on behalf of us.

לֹה מִרְיָה נָאָחָת הָאֱלֹהִים הַצְּרָה אוֹ מַצִּיקָה אוֹ  
מַשְׁטָמָה אוֹ רַעַב אַסְמָעָרִיה אוֹ סְכָנָה אוֹ-חַרְבָּה: 35

35. mi yaph'ridenu me'ahabath ha'Elohim  
hatsarah 'o m'tsuqah 'o mas'temah 'o ra`ab 'im-`er'yah 'o sakanah 'o-chareb.

**Rom8:35 Who shall separate us from the love of the Elohim?**

Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

<35> τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;

θλῖψις ἢ στενοχώρια ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κύνδυνος ἢ μάχαιρα;

35 tis hēmas chōrisei apo tēs agapēs tou Christou?

Who shall separate us from the love of the Anointed One?

thlip̄sis ē stenochōria ē diōgmos ē limos ē gymnotēs ē kindynos ē machaira?

Tribulation or distress or persecution or famine or nakedness or peril or sword?

לֹא כְּתָתוֹב כִּי־עַלְיכֶם הָרְגֵנוּ כָּל־הַיּוֹם נְחַשְׁבָנוּ כַּצְאָן טְבַחָה:

36. kakathub ki-`aleyak horag'nu kal-hayom nech'shab'nu k'tso'n tib'chah.

**Rom8:36 As it is written, For we are killed all the day,**  
we were considered as sheep for slaughter.

<36> καθὼς γέγραπται ὅτι "Ἐνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,  
ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

36 kathōs gegraptai hoti Heneken sou thanatoumētha holēn tēn hēmeran,

As it has been written, For the sake of you we are being put to death all the day,  
elogisthēmen hōs probata sphagēs.  
we were considered as sheep for slaughter.

לֹא בְּכָל־אֶלְהָ גָּבְרָנוּ מִאֶד עַל־יְהִי הָאָהָב אֲתָנוּ:

37. 'abal b'kal-'eleh gabar'nu m'od `al-y'dey ha'oheb 'othanu.

**Rom8:37 But in all these things we overwhelmingly conquer through Him who loved us.**

<37> ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

37 all' en toutois pasin hypernikōmen dia tou agapēsantos hēmas.

But in all these things we more than conquer through the one having loved us.

לֹא וּבְטוּךְ אָנָי שֶׁלֶל אַהֲרֹן וְלֹא הַחַיִים  
לֹא מַלְאָכִים וְלֹא שָׁרוֹת וְלֹא גְּבוּרוֹת לֹא הַהֲזִיר וְלֹא הַעֲתִיד:

38. ubatuach 'ani shel' hamaweth w'lo' hachayim lo' mal'akim  
w'lo' s'raroth w'lo' g'buroth lo' hahoeh w'lo' he'athid.

**Rom8:38 And I am certain that neither death, nor life, nor messengers,  
nor principalities, nor powers, nor the present nor the future,**

<38> πέπεισμαι γάρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι  
οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

38 pepeismai gar hoti oute thanatos oute zōē oute aggeloi

For I have been persuaded that neither death nor life nor angels

oute archai oute enestōta oute mellonta oute dynameis  
nor rulers nor things present nor things coming nor powers

לֹט לֹא חָרוּם וְלֹא חָעֵמֶק וְלֹא כָּלֵב בְּרִיחָה יוּכַל וְלֹא חָפְרִיד נָנוּ  
מַאֲחָבָת הָאֱלֹהִים אֲשֶׁר הִיא בְּמַשִּׁיחָה יְהוָשָׁע אֲדֹנֵינוּ:

39. **Io' harom w'lo' ha`omeq w'lo' kal-b'riah yuk'lu l'haph'ridenu**  
**me'ahabath ha'Elohim 'asher hi' baMashiyach Yahushuà 'Adoneynu.**

**Rom8:39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of the Elohim, which is in the Mashiyach Oωράνιος our Adon (Master).**

〈39〉 οὔτε ὑψώμα οὔτε βάθος οὔτε τις κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι  
ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

39 **oute huyōma oute bathos oute tis ktisis hetera dynēsetai hēmas chōrisai**  
**nor height nor depth nor any other creature shall be able us to separate**  
**apo tēs agapēs tou theou tēs en Christō Iēsou tō kyriō hēmōn.**  
**from the love of the Elohim in the Anointed One Yahushua my Master.**