

# Sepher Romyim (Romans)

## Chapter 9

1974 467 H2W79 9947 774 X74 Rom9:1  
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אֲשַׁמֵּת אֲנִי מְדַבֵּר בְּמַשִּׁיחַ וְלֹא אֶשְׁקֵר  
וְדַעְתִּי מְעִידָה לִי בְּרוּחַ הַקֹּדֶשׁ:

1. 'emeth 'ani m'daber baMashiyach w'lo' 'ashaqer  
w'da'ti m'idah li b'Ruach haQodesh.

**Rom9:1** I am telling the truth in the Mashiyach, I am not lying,  
my conscience testifies with me in the Holy Spirit,

<9:1> Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,  
συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,

1 Alētheian legō en Christō, ou pseudomai, symmartyrousēs moi  
Truth I speak in the Messiah, I do not lie, witnessing with me  
tēs syneidēseōs mou en pneumatī hagiō,  
my conscience in the Holy Spirit,

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בְּכִי-גָדוֹל עֲצָבוֹנִי וְאֵין-קֵץ לְדַאֲבוֹן לְבִי:

2. ki-gadol 'its'boni w'eyn-qets l'da'abon libi.

**Rom9:2** for great is my sorrow, and there is no end to the grief of my heart.

<2> ὅτι λύπη μοί ἐστίν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

2 hoti lypē moi estin megalē kai adialeiptos odyne tē kardiā mou.  
that grief to me there is great and unceasing pain in my heart.

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גְּכִי מִי-יִתֵּן הַיּוֹתֵי אֲנִי לְחֶרֶם מִן-הַמַּשִּׁיחַ בְּעַד אֶחָי  
שְׂאָרֵי וּבְשָׂרֵי:

3. ki mi-yiten heyothi 'ani l'cherem min-haMashiyach b'ad 'achay sh'eri ub'sari.

**Rom9:3** For who shall give that I were accursed from the Mashiyach  
for the sake of my brothers, my kinsmen according to the flesh,

<3> ηὐχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ  
ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

3 ēuchomēn gar anathema einai autos egō apo tou Christou  
For I was praying a curse to be myself I separated from the Messiah  
hyper tōn adelphōn mou tōn syggenōn mou kata sarka,  
on behalf of my brothers my kinsmen according to flesh,

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 ד אֲשֶׁר הֵם בְּנֵי יִשְׂרָאֵל וְלָהֶם מִשְׁפַּט הַבְּנִים וְהַכְּבוֹד  
 וְהַבְּרִיתוֹת וּמִתֵּן הַתּוֹרָה וְהַעֲבוּדָה וְהַהֲבָטָחוֹת:

**4. 'asher hem b'ney Yis'ra'El w'lahem mish'pat habanim  
 w'hakabod w'hab'rithoth umatan haTorah w'ha`abodah w'hahab'tachoth.**

**Rom9:4** whom they are the sons of Yisra'El and to them belongs the adoption of sons,  
 and the glory and the covenants and the giving of the Law  
 and the temple service and the promises,

<4> οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία  
 καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,  
 4 hoitines eisin Israēlitai, hōn hē huiiothesia kai hē doxa kai hai diathēkai  
 who are Israelities, of whom the sonship and the glory and the covenants  
 kai hē nomothesia kai hē latreia kai hai epaggeliai,  
 of the receiving of the law and the temple service and the promises,

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 הוֹלָהֶם הָאָבוֹת וּמֵהֶם יָצָא הַמָּשִׁיחַ לְפִי בְּשָׂרוֹ  
 אֲשֶׁר-הוּא אֱלֹהִים עַל-כֵּן מְבָרָךְ לְעוֹלָמִים אָמֵן:

**5. w'lahem ha'aboth umehem yatsa' haMashiyach l'phi b'saro  
 'asher-hu' 'Elohim `al-hakol m'borak l'`olamim 'Amen.**

**Rom9:5** to whom are the fathers, and from whom is according his flesh  
 the Mashiyach came, who is over all, Elohim blessed forever. Amen.

<5> ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα,  
 ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.  
 5 hōn hoi pateres kai ex hōn ho Christos to kata sarka,  
 of whom the fathers and out of whom the Messiah according to flesh,  
 ho ōn epi pantōn theos eulogētos eis tous aiōnas, amēn.  
 the one being over all Elohim blessed into the ages, Amen.

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 וְאָבֵל לֹא שָׁנַפַּל הַדָּבָר אֱלֹהִים אֲרֻצָּה כִּי לֹא-כֹל  
 אֲשֶׁר מִיִּשְׂרָאֵל יִשְׂרָאֵל הִמָּה:

**6. 'abal lo' shenaphal d'bar 'Elohim 'ar'tsah  
 ki lo'-kol 'asher miYis'ra'El Yis'ra'El hemah.**

**Rom9:6** But it is not that the Word of Elohim fell upon the land.  
 For they are not all Yisra'El who are of Yisra'El;

<6> Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.

οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ·

6 Ouch hoion de hoti ekpeptōken ho logos tou theou.

Not however that has failed the Word of Elohim

ou gar pantes hoi ex Israēl houtoi Israēl;

for not all the ones of Israel are Israel;

זולא מפני שהם זרע אברהם כלם בנים  
כי ביצחק יקרא לה זרע:

7. w'lo' mip'ney shehem zera` 'Ab'raham kulam banim  
ki b'Yits'chaq yiqare' P'ak zara`.

Rom9:7 nor are they all soms because that they are Abraham's descendants,  
but, In Yitschaq (Issac) your descendants shall be called.

<7> οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ',  
Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

7 oud' hoti eisin sperma Abraam pantes tekna,

neither because they are seed of Abraham are they all children,

allh, En Isaak klēthēsetai soi sperma.

but, in Isaac shall be called your seed.

הכלומר לא בני-הבשר המה בני האלהים  
כי אם-בני ההבטחה הם הנחשבים לזרע:

8. k'lomar lo' b'ney-habasar hemah b'ney ha'Elohim  
ki 'im-b'ney hahab'tachah hem hanecheshabim P'zara`.

Rom9:8 That is, these are not the sons of the flesh, these are the sons of the Elohim,  
but for the sons of the promise, they are regarded as descendants.

<8> τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ  
ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

8 tout' estin, ou ta tekna tēs sarkos tauta tekna tou theou

This is not the children of the flesh are children of the Elohim

alla ta tekna tēs epaggelias logizetai eis sperma.

but the children of the promise are considered for a seed.

טפי-דבר ההבטחה הוא מה-שנאמר למועד אשוב ולשרה בן:  
9. ki-d'bar hahab'tachah hu' mah-shene'emar lamo`ed 'ashub ul'Sarah ben.

9. ki-d'bar hahab'tachah hu' mah-shene'emar lamo`ed 'ashub ul'Sarah ben.

Rom9:9 For the Word of promise is what is said, At the time I shall come,  
and Sarah shall have a son.

<9> ἐπαγγελίας γὰρ ὁ λόγος οὗτος,  
Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός.

9 epaggelias gar ho logos houtos,

Of promise for the word this is,

Kata ton kairon touton eleusomai kai estai tē Sarra huios.

according to this time I shall come and there shall be to Sarah a son.

אָפּגאַנג-װױ אָפּגאַװ אַלס אַװט-אַלס 10  
:װױפּאַנג אָפּגאַנג אָפּגאַנג אָפּגאַנג  
י וְלֹא-עוֹד אֶלָּא שְׁהָיָה גַם-בְּרִבְקָה  
וְהָיָה הָרָה לְאַחַד לְיִצְחָק אֲבִינִי:

10. w'lo'-`od 'ela' shehayah gam-b'Rib'qah w'hi' harah l'echad l'Yits'chaq 'abinu.

Rom9:10 And not only this, but that there was Ribqah also,  
when she had conceived by one, our father Yitschaq (Isaac).

<10> οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,  
Ἰσαὰκ τοῦ πατρὸς ἡμῶν.

10 ou monon de, alla kai Hrebekka ex henos koitēn echousa, Isaak tou patros hēmōn;

Not only so and, but also Rebecca of one man conceiving, Isaac our father;

יָמֵיךָ אֶת-יְהוָה אֱלֹהֶיךָ וְעָשִׂיתָ טוֹב אֲוִרָה לְמַעַן  
יִשְׁמַע יְהוָה בְּנִיחָה וְעוֹד לֹא-עָשִׂיתָ טוֹב אֲוִרָה לְמַעַן  
תִּקְוֶה עֲצַת הָאֱלֹהִים כִּפְּי בְּחִירָתוֹ לֹא מִתּוֹךְ מַעֲשִׂים  
כִּי אִם-כְּרִצּוֹן הַקְּרָא:

11. ki b'terem yul'du baneyah w'`asu tob 'o-ra` l'ma`an taquam  
`atsath ha'Elohim k'phi b'chiratho lo' mito'k ma`asim ki 'im-kir'tson haqore'.

Rom9:11 That before her son were not yet born and had not done anything good  
or bad, so that the purpose of the Elohim according to His choice would stand,  
not out of works but as the will of Him who calls,

<11> μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον,  
ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,

11 mēpō gar gennēthentōn mēde praxantōn ti agathon ē phaulon,

for not yet having been born nor practicing anything good or bad,

hina hē kat' eklogēn prothesis tou theou menē,

that the according to selection purpose of the Elohim might remain,

יְבַנְאָמַר לָהּ כִּי-רַב יַעֲבֹד יְצַעִיר:  
12 אָפּגאַנג אָפּגאַנג אָפּגאַנג אָפּגאַנג

12. ne'emar lah ki-rab ya`abod tsa`ir.

Rom9:12 it was said to her, The older shall serve the younger.

<12> οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος,  
ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι,

12 **ouk ex ergōn all' ek tou kalountos,**  
**not of works but of the One calling,**  
**errethē autē hoti Ho meizōn douleusei tō elassoni,**  
**it was said to her, the greater one shall serve the lesser one;**

יג כַּכַּתְּוֹב וְאֶהֱב אֶת־יַעֲקֹב וְשָׂנְאֶתְיָ שְׂנֵאֲתִי  
:כֶּ-חֲבָוּ יָוֹ-חֲבָו גִּפּוֹב-חֲבָ גִּאֲבָו גִּי־חָוּ 13

13. **kakathub wa'ohab 'eth-Ya`aqob w'eth-`Esaw sane'thi.**  
**Rom9:13 As it is written, Yaaqob (Jacob) I have loved, but Esau I have hated.**

<13> καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

13 **kathōs gegraptai, Ton Iakōb ēgapēsa, ton de Ēsau emisēsa.**  
**Even as it has been written, Jacob I loved, but Esau I hated.**

יָד אָם-כֵּן הִנְאָמַר שְׂפִישׁ-עוֹל בְּאֵלֵהִים חֲלִילָה:  
:אֶלֶלֶח מְבִאֶלֶג לְיֹ-וָעַו מְבִאֶלֶג מְבִאֶלֶג 14

14. **'im-ken hano'mar sheyesh-`awel b'Elohim chalilah.**  
**Rom9:14 If then, it is said that there is a burden on Elohim? Let it not be!**

<14> Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο.

14 **Ti oun eroumen? mē adikia para tō theō?**  
**What then shall we say? Surely there is not unrighteousness with Elohim?**  
**mē genoito;**  
**May it never be.**

כִּי לְמֹשֶׁה אָמַר וְחַנּוּתִי אֶת־אֲשֶׁר אֶחָן וְרַחֲמֹתַי אֶת־אֲשֶׁר אֶרְחַם:  
:מְבִאֶלֶג מְבִאֶלֶג מְבִאֶלֶג מְבִאֶלֶג מְבִאֶלֶג מְבִאֶלֶג 15

15. **ki l'Mosheh 'amar w'chanothi 'eth-`asher 'achon w'richam'ti 'eth-`asher 'arachem.**  
**Rom9:15 For He says to Mosheh, I shall have mercy on whom I have mercy,**  
**and I shall have compassion on whom I have compassion.**

<15> τῷ Μωϋσεῖ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

15 **tō Mōusei gar legei, Eleēsō hon an eleō**  
**For to Moses he says, I shall have mercy on whomever I have mercy,**  
**kai oiktirēsō hon an oiktirō.**  
**and I shall have compassion on whomever I have compassion.**

טז וְעַל-כֵּן אֵין הַדָּבָר לֹא-בִיד הַרְצָה  
:מְבִאֶלֶג מְבִאֶלֶג מְבִאֶלֶג מְבִאֶלֶג מְבִאֶלֶג מְבִאֶלֶג 16

וְלֹא-בְיַד הַרְץ כִּי אִם-בְּיַד הָאֱלֹהִים הַמְרַחֵם:

16. w`al-ken `eyn hadabar lo'-b'yad harotseh w'lo'-b'yad harats  
ki `im-b'yad ha'Elohim ham'rachem.

**Rom9:16** Therefore, the Word is not in the hands of him who is wanting, nor in the hands of him who is running, but in the hands of the Elohim who show His mercy.

<16> ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

16 ara oun ou tou thelontos oude tou trechontos

So then it is not of the one desiring nor of the one running

alla tou eleōntos theou.

but of the one having mercy, Elohim.

17 יזכור אֱלֹהִים אֶת-כָּחַי וְלִמְעַן סִפֵּר שְׁמִי בְכָל-הָאָרֶץ:  
אֲמַר לְפָרְעֹה בְעֵבֹר זֹאת הָעֲמֻדָּתִיךָ

17. ki-ken haKathub `omer l'Phar`oh ba`abur zo'th he`emad'tiak  
ba`abur har'oth`ak `eth-kochi ul'ma`an saper sh'mi b'kal-ha'arets.

**Rom9:17** For the Scripture says to Pharaoh, For this I have raised you for I demonstrate My power in you, and for the sake of My name be proclaimed in all the earth.

<17> λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.

17 legei gar hē graphē tō Pharaō hoti

For says the Scripture to Pharaoh,

Eis auto touto exēgeira se hopōs endeixōmai en soi tēn dynamin mou

For this very thing I raised up you, so that I may demonstrate in you my power

kai hopōs diaggelē to onoma mou en pasē tē gē.

and so as may be declared my name in all the earth.

יָחַד יִדְעַ בְּזֶה שְׁמִי שְׁיִחַפְּיָךְ יִחַנְנֵנוּ וּמִי שְׁיִחַפְּיָךְ יִקְנֶשֶׁה לְבוֹ:  
יָדַעְתָּ אֲנִי אֶת-כָּחַי אֶת-אֱלֹהִים אֶת-כָּחַי אֶת-אֱלֹהִים

18. w'yuada` bazeh shemi sheyach'pots y'chunenu umi sheyach'pots yaq'sheh libo.

**Rom9:18** He knows this that whom He pleases have mercy, and whom He pleases shall hardens his heart.

<18> ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

18 ara oun hon thelei eleei, hon de thelei sklērynei.

So then on whom He wills He has mercy, and whom He wills He hardens.

יִשְׂאוּ אִם תֹּאמַר לְמָה-זֶה יִפְקֹד עָוֹן כִּי נִגְדַּר הַצְּוֹנוֹ מִי תִיָּצֵב:  
יָדַעְתָּ אֲנִי אֶת-כָּחַי אֶת-אֱלֹהִים אֶת-כָּחַי אֶת-אֱלֹהִים

19. w'im to`mar lamah-zeh yiph`qod `aon ki neged r'tsono mi yith'yatsab.

**Rom9:19** If you say, Why does this find fault? For it is against His will who has resisted?

<19> Ἐρεῖς μοι οὖν, Τί [οὖν] ἔτι μέμφεται;

τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

19 Ereis moi oun, Ti [oun] eti memphetai?

You say to me therefore, why then still he finds fault?

tō gar boulēmati autou tis anthestēken?

For his intention who has resisted?

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מִשְׁאֵל־כֶּסֶף-אֶבֶן מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף 20  
:כִּי־יִשְׁאַל־וּמִי מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף

כִּי־אֶבֶן בֶּן־אָדָם מִי אֶתָּה כִּי תָרִיב אֶת־הָאֱלֹהִים  
הִיאָמַר יִצְרָר לִי־צָרוֹ מִהוֹיֵעַ כְּכֹה עֲשִׂיתָנִי:

20. 'abal ben-'adam mi 'atah

ki tharib 'eth-ha'Elohim hayo'mar yetser l'yots'ro madu`a kakah `asithani.

**Rom9:20** But, O son of man, who are you, who talks back to the Elohim?

Shall that which is formed say to the molder, Why did you make me like this?

<20> ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;

μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;

20 ō anthrōpe, menounge sy tis ei ho antapokrinomenos tō theō?

O man, rather you who are the one replying against the Elohim?

mē erei to plasma tō plasanti,

Surely not shall say the thing formed to the one having formed it,

Ti me epiēsas houtōs?

why did you make me so?

---

אֵין־לְאֵין רְשׁוֹת לִי־צָר עַל־הַחֹמֶר  
לַעֲשׂוֹת הַגֹּלֶם הָאֶחָד כְּבוֹד אִו כְּלִי קָלוֹן:

21. 'im-'eyn r'shuth layotser `al-hachomer

la`asoth hagolem ha'echad k'li kabod 'o k'li qalon.

**Rom9:21** If there is no right to produce have authority over the clay,

from the same lump to make one vessel of honor or vessel of dishonor?

<21> ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὁ

μὲν εἰς τιμὴν σκευῶς ὁ δὲ εἰς ἀτιμίαν;

21 ē ouk echei exousian ho kerameus tou pēlou ek tou autou phyramatos poiēsai

Or has not the right the potter of the clay out of the same lump to make

ho men eis timēn skeuos ho de eis atimian?

this for honor able use vessel and that for dishonor able use?

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מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף 22  
:מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף מִשְׁאֵל־כֶּסֶף

כב ומה אפוא אם-הָאֱלֹהִים הֶחֱפֵץ לְהַרְאוֹת זַעְמוֹ וּלְהוֹדִיעַ  
גְבוּרָתוֹ נִשְׂא בְּכָל-אַרְךָ רוּחוֹ אֶת-כְּלֵי הַזַּעַם הַנְּכוֹנִים לְאַבְהִיּוֹן:

22. umah 'epho' 'im-ha'Elohim hechaphets l'har'oth za'mo ul'hodi`a g'buratho nasa'  
b'kal-'ore'k rucho 'eth-k'ley haza'am han'konim la'abaddon.

**Rom9:22** So what if the Elohim, wanting to show His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

<22> εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

22 ei de thelōn ho theos endeixasthai tēn orgēn

But what if wanting the Elohim to demonstrate His wrath

kai gnōrisai to dynaton autou ēnegken en pollē makrothymiā skeuē orgēs

and to make know His power endured with much longsuffering vessels of wrath

katērtismena eis apōleian,

having been prepared for destruction,

אָפּוּא אִם-הָאֱלֹהִים הֶחֱפֵץ לְהַרְאוֹת זַעְמוֹ וּלְהוֹדִיעַ גְבוּרָתוֹ נִשְׂא בְּכָל-אַרְךָ רוּחוֹ אֶת-כְּלֵי הַזַּעַם הַנְּכוֹנִים לְאַבְהִיּוֹן 23

אֶת-כְּלֵי הַזַּעַם הַנְּכוֹנִים לְאַבְהִיּוֹן 23

כג ומה אפוא גם-אֶת-עֲשָׂר כְּבוֹדוֹ בְּכָלֵי הַחֲנִינָה  
אֲשֶׁר הֵכִין לְכָבוֹד:

23. l'hodi`a gam-'eth-`sher k'bodo bik'ley hachaninah 'asher hekin l'kabod.

**Rom9:23** and that He might make known also the riches of His glory upon the vessels of mercy, which He had prepared for glory,

<23> καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους ἃ προητοίμασεν εἰς δόξαν;

23 kai hina gnōrisē ton plouton tēs doxēs autou epi skeuē eleous

so that He miht make known the riches of His glory on vessels of mercy

ha proētoimasen eis doxan?

which He prepared beforehand for glory?

אֶת-כְּלֵי הַזַּעַם הַנְּכוֹנִים לְאַבְהִיּוֹן 24  
אֶת-כְּלֵי הַזַּעַם הַנְּכוֹנִים לְאַבְהִיּוֹן 24

כד ויהם אֲנַחְנוּ אֲשֶׁר קָרָאנוּ לָא מִן-הַיְהוּדִים לְבָדָם  
כִּי אַף מִן-הַגּוֹיִם:

24. w'hem 'anach'nu 'asher q'ra'anu lo' min-haYahudim l'badam  
ki 'aph min-hagoyim.

**Rom9:24** even we, whom He called, are not only us of the Yahudim, but also of the gentiles.

<24> οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν,

24 hous kai ekalesen hēmas ou monon ex Ioudaiōn alla kai ex ethnōn,

Among whom also He called us, not only from Jews but also from gentiles,





**hōs hē ammos tēs thalassēs, to hypoleimma sōthēsetai;**  
**as the sand of the sea the remnant shall be saved;**

חכ כִּי כָלָה וְנִחְרָצָה אֲדֹנָי עֲשָׂה בְּקֶרֶב הָאָרֶץ׃  
:חכ כִּי כָלָה וְנִחְרָצָה אֲדֹנָי עֲשָׂה בְּקֶרֶב הָאָרֶץ׃

**28. ki kalah w'necheratsah 'Adonay `oseh b'qereb ha'arets.**

**Rom9:28 For My Adon (Master) has done in the midst of the earth,**  
**thoroughly and determinedly.**

<28> λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

**28 logon gar syntelōn**

**The word for finishing it**

kai syntemnōn poiēsei kyrios epi tēs gēs.

and cutting it short shall execute the Master on the earth.

כַּט וְכַאֲשֶׁר אָמַר יְשַׁעְיָהוּ לְפָנָי מִזֶּה לִּי יְהוָה צְבָאוֹת  
:חכ כִּי כָלָה וְנִחְרָצָה אֲדֹנָי עֲשָׂה בְּקֶרֶב הָאָרֶץ׃  
כַּט וְכַאֲשֶׁר אָמַר יְשַׁעְיָהוּ לְפָנָי מִזֶּה לִּי יְהוָה צְבָאוֹת  
הוֹתִיר לִּנְי שְׂרִיד כְּמַעַט כְּסֹדִם הִינְנוּ לְעַמֻּרָה הַמִּינּוּ׃

**29. w'ka'asher 'amar Y'sha`Yahu liph'ney mizeh luley Yahúwah Ts'ba'oth hothir lanu sarid kim`at hi's'dom hayinu la`Amorah daminu.**

**Rom9:29 And as YeshaYahu said before that, if ~~אֲנִי~~ of hosts had left us a remnant,**  
**we would almost have been like Sodom, and we would have been made unto Amorah.**

<29> καὶ καθὼς προεῖρηκεν Ἡσαΐας, Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν  
ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.

**29 kai kathōs proeirēken Ēsaias, Ei mē kyrios Sabaōth**

**And as Isaiah has said before, except, the Master of Sabaoth (hosts)**

**egkatelipen hēmin sperma, hōs Sodoma an egenēthēmen**

**left to us a seed, as Sodom we would have become**

kai hōs Gomorra an hōmoiōthēmen.

and as Gomorrah we would have been made like.

לְעַתָּה הֲנֵאמַר שְׂהַגּוּיִם אֲשֶׁר לֹא רָדְפוּ אַחֲרַי הַצְדִּיקָה  
הַשִּׁיגוּ אֶת־הַצְדִּיקָה הַיָּא הַצְדִּיקָה אֲשֶׁר מִתּוֹךְ הָאֲמוּנָה׃  
אֲפֹהֲרָא כְּגֹהֲרָא יְגֹהֲרָא כֹל גֹּהֲרָא שְׂכַל־יְגֹהֲרָא גֹהֲרָא אֲפֹהֲרָא 30  
:אֲפֹהֲרָא אֲפֹהֲרָא אֲפֹהֲרָא אֲפֹהֲרָא אֲפֹהֲרָא אֲפֹהֲרָא אֲפֹהֲרָא

**30. w`atah hano'mar she hagoyim 'asher lo' rad'phu 'acharey hats'daqah hisigu 'eth-hats'daqah hi' hats'daqah 'asher mito'k ha'emunah.**

**Rom9:30 Now, shall we say that the gentiles, who did not pursue after righteousness,**  
**achieved righteousness, even it is the righteousness which is out of faith?**

<30> Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην,  
δικαιοσύνην δὲ τὴν ἐκ πίστεως,

30 **Ti oun eroumen?** hoti ethnē ta mē diōkonta dikaiosynēn  
What then shall we say? That gentiles not pursuing righteousness  
katelaben dikaiosynēn, dikaiosynēn de tēn ek pisteōs,  
attained righteousness, and a righteousness by faith?

31 :סַבְרָא אֶל אֲפֹהֵא אֲרַחֵל אֲפֹהֵא אֲרַחֵל אֲרַחֵל אֲרַחֵל אֲרַחֵל  
לֹא וַיִּשְׁרְאוּ בְרַדְפוֹ תּוֹכַת צְדָקָה לְתוֹכַת הַצְּדָקָה לֹא הִגִּיעַ:

31. w'Yis'ra'El b'rad'pho Torath ts'daqah l'Thorath hats'daqah lo' higi`a.

Rom9:31 But Yisra'El, pursuing a Law of righteousness,  
did not arrive at the Law of righteousness.

<31> Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.

31 Israēl de diōkōn nomon dikaiosynēs eis nomon ouk ephthasen.

But Israel pursing a law of righteous to that law did not arrive.

32 אַחַרְיָא אַחַרְיָא אַחַרְיָא אַחַרְיָא אַחַרְיָא אַחַרְיָא אַחַרְיָא אַחַרְיָא  
לֹב וְעַל-מָה עַל-אֲשֶׁר-לֹא מְאַמְנָה הַרְשִׁיחַ  
כִּי אִם-מִמְעֲשִׂים כִּי הִתְנַגְּפוּ בְּאֶבֶן נִגְףָ:

32. w'al-mah al-'asher-lo' me'emunah d'rashuah  
ki 'im-mima`asim ki hith'nag'phu b'eben nageph.

Rom9:32 For what? Because they did not pursue it by faith, but as it were by works.  
For they stumbled at the Stone of stumbling.

<32> διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων·  
προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

32 dia ti? hoti ouk ek pisteōs all' hōs ex ergōn;

Why? Because it was not by faith but as by works;

prosekopsan tō lithō tou proskommatos,

they stumbled at the stone of stumbling,

33 אֲרַחֵל אֲרַחֵל אֲרַחֵל אֲרַחֵל אֲרַחֵל אֲרַחֵל אֲרַחֵל אֲרַחֵל  
לֹב כְּתוֹב הַנְּגִי יִסַּד בְּצִיּוֹן אֶבֶן נִגְףָ וְצוּר מְכַשׁוֹל  
וְכָל-הַמְאַמֵּין בּוֹ לֹא יִבוֹשׁ:

33. kakathub hin'ni yisad b'Tsion 'eben negeph w'tsur mik'shol  
w'kal-hama'amin bo lo' yebosh.

Rom9:33 As it is written, Behold, I lay in Tsion a Stone of stumbling  
and a Rock of offense, and everyone who believes in Him shall not be put to shame.

<33> καθὼς γέγραπται, Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος  
καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυθησεται.

33 kathōs gegraptai, Idou tithēmi en Siōn lithon proskommatos

as it has been written, Behold I place in Zion a stone of stumbling

kai petran skandalou, kai ho pisteuōn ep' autō ou kataischynthēsetai.  
and a rock of offense, and the one believing on him shall not be put to shame.