

Chapter 1

1. PAUL, a servant of Y'shua the Mashiyach, called and sent and separated¹ to the Good News of Elohim.² 2. (That) He (Elohim) had before promised, by His prophets, in the Set Apart Scriptures,³ 3. Concerning his Son who was born in the flesh, of seed of the house of Dawid,⁴ 4. And was made known as the Son of Elohim by power, and by the Ruach haKodesh, who arose from the dead, Y'shua the Mashiyach, our Master, 5. By whom we have received grace and a mission among all the Gentiles⁵ to the end that they may obey the faith in His Name,⁶ 6. Among whom, you also are called by Y'shua the Mashiyach; 7. To all those who are at Rome, beloved of Elohim, called and sanctified: Peace and grace be with you, from Elohim our Father, and from our Master Y'shua the Mashiyach.⁷ 8. In the first place, I give thanks to Elohim by Y'shua the Mashiyach on account of you all; because your faith is heard of in all the world. 9. And Elohim, whom in spirit I serve in the Good News of His Son, is my witness that I continually make mention of you at all times in my prayers. 10. And I likewise supplicate that afterwards a door may be opened to me, by the good pleasure⁸ of Elohim, to come to you. 11. For I yearn greatly to see you; and to give to you the gift of the Spirit, through which you may be established; 12. And that we may have comfort together in the faith of both yourselves and me. 13. And I wish you to know, my brothers, that I have many times wanted to come to you, but was prevented up until now, that I might bear some fruit among you also; even as among other Gentiles, 14. Greeks and barbarians, the wise and the unwise: for to every man I am required to preach. 15. And so, I am eager to preach to you also who are at Rome. 16. For I am not ashamed of the Good News; for it is the power of Elohim to life, to all who believe in it; whether first they are of the Jews, or whether they are of the Arameans. 17. For in it is revealed the righteousness of Elohim, from faith to faith; as it is written, The righteous by faith, will live. 18. For the wrath of Elohim from heaven is revealed against all the iniquity and wickedness of men who hold the truth in iniquity 19. Because a knowledge of Elohim is manifest in them; for Elohim has manifested it in them. 20. For, from the foundations of the world, the hidden things of Elohim are seen by the mind in the things he created even his eternal power and divinity, so that they might be without excuse 21. Because they knew Elohim and did not glorify him and give thanks to him as Elohim, but became vain in their imaginings and their unwise heart was darkened. 22. And, while they thought within themselves that they were wise, they became fools. 23. And they changed the glory of the incorruptible Elohim into a likeness to the image of a corruptible man,⁹ and into the likeness of birds and four-legged animals and reptiles on the earth.¹⁰

1 *Perysh*, the word used here for "separated" is also the root from which we get "Pharisee," an obvious wordplay, raising the cutting remark that Rav Shaul's opponents separated themselves to the wrong place.

2 Noting also that this is YHWH's Good News about His Son.

3 Paul quotes the Hebrew Tanakh over 80 times in this Letter to the Romans. Without understanding the original context of Torah (first 5 books of the Bible), Neviim (Prophets) and Ketuvim (writings) which he quotes from, it will be impossible to thoroughly comprehend his teachings. Paul never heard the words "Old Testament" in his lifetime, nor would he ever permit such a dishonoring title be given to the Word of YHWH which is Mashiyach preincarnate.

4 At times, almost being read like a corporate memo, except instead of the familiar: "TO: FROM: REGARDING:" pattern, the order here is FROM (Paul) REGARDING (Y'shua the Mashiyach) and TO (the assembly in Rome). Paul is either dictating the words to Tertius, see 16:22, or Tertius is translating the letter from the original.

5 *Aimneh* = *Gentiles* or *Nations* is an appropriate translation here. Elsewhere, Murdock also translates as "Gentiles" the word *Armaya* which refers specifically to the Arameans (or Syrians), who were kinsman to the tribes of Israel. Ya'akov the Patriarch was related to Arameans by marriage and is called "a wandering Aramean" himself (Deuteronomy 26:5). The Hebrews and the Arameans are closely connected peoples separated by a river. In fact, the word *Hebrew*, is derived from *Eber*, meaning "those from across (the other side of the river)". See *Gentiles* and *Ger Toshav* in Appendix.

6 YHWH is being referenced: "YHWH is salvation" which is also the name of His Son. This context is established in the next verse: "among whom you are also called by Y'shua," meaning that Y'shua is not intended as the subject of this passage as it relates to Name.

7 Up until now, this has been one long opening sentence! Common in both Greek and Aramaic languages, this creates a balancing act between English syntax and clarity while also remaining faithful to the order of thought.

1 פּוֹלוֹס עבֵדָא דִישׁוּע משיחא קרִיָא וּשְׁלִיחָא דְאֵתְפָרֶשׁ לְאַנְגְלִיוֹן דְאַלְהָא :
 2 דִּמְן קֳדָיִם מַלְךְ בִּיד נְבִיּוּהִי בְכַתְבָּא קְדִישָׁא : 3 עַל בְּרַה הוּ דְאֵתְלִיד בְּבֶסֶר
 מִן זֶרְעָא דְבֵית דָּוִד : 4 וְאֵתְיַדַע בְּרָא דְאַלְהָא בְּחֵיל וּבְרוּחַ קְדוֹשׁ דְקָם מִן בֵּית
 מִיחָא יִשׁוּע מְשִׁיחָא מִרְן : 5 דְבָה נִסְבֵּן טִיבּוּתָא וּשְׁלִיחוּתָא בְּכִלְהוֹן עֲמָמָא אִיךְ
 דְנִשְׁתַּמְעוֹן לְהִימְנוּתָא דְשִׁמָּה : 6 דְאָף אַנְתּוֹן מְנַהֵן אַנְתּוֹן קְרִיָא בִישׁוּע מְשִׁיחָא :
 7 לְכִלְהוֹן דְבִרְהוּמִי חֲבִיבּוּהִי דְאַלְהָא קְרִיָא וּקְדִישָׁא שְׁלָמָא וּטִיבּוּתָא עֲמָכוֹן
 מִן אֲלֵהָא אֲבוֹן וּמִן מִרְן יִשׁוּע מְשִׁיחָא : 8 לוֹקְדָם מוֹדָא אַנָּא לְאַלְהִי בִישׁוּע
 מְשִׁיחָא עַל כְּלָכוֹן דְהִימְנוּתָכוֹן אֲשַׁתְּמַעַת בְּכִלְהָ עֲלָמָא : 9 סְהַד הוּ לִי גִיר אֲלֵהָא
 דְלָה מִשְׁמָשׁ אַנָּא בְרוּחַ בְּאַנְגְלִיוֹן דְבִרְהָ דְדִלָא שְׁלָמָא בְּכִלְזִבְן מְתַדְכֵר אַנָּא
 לְכוֹן בְּצִלְוֵתִי : 10 וּמְתַחֲנַן אַנָּא דָאן מִן פִּדּוֹ תְתַפְתַּח לִי אֹרְחָא בְּצַבְיָנָה דְאַלְהָא
 דְאֵתָא לוֹתְכוֹן : 11 מְטַל דְטַב סּוּא אַנָּא דְאַחֲזִיכוֹן וְאַתְל לְכוֹן מוּהַבְתָּא דְרוּחַ דְבָה
 תְּשַׁתְּרוּן : 12 וְאַחֲזָדָא נְתַבִּינָא בְּהִימְנוּתָא דִילְכוֹן וְדִילִי : 13 צְבָא אַנָּא דִין אַחִי
 דְתִדְעוֹן דְזַבְנִין סִגְיָאן צְבִית דְאֵתָא לְנִתְכוֹן וְאַתְכִלִּית עֲדָמָא לְהֶשָׁא דְאָף בְּכוֹן
 נְהוּא לִי אֲדָשָׁא אִיךְ דְבִשְׂרָכָא דְעֲמָמָא : 14 יוֹנִיָא וּבְרַבְרִיָא חֲפִימָא וּסְכִלָא דְלְכִלְנֶשׁ
 חִיב אַנָּא דְאַכְרִז : 15 וְהִכְנָא מְתַחֲפֵט אַנָּא דְאָף לְכוֹן דְבִרְהוּמִי אֶסְבֵר : 16 לָא גִיר
 בְּהַת אַנָּא בְּהָ בְּאַנְגְלִיוֹן מְטַל דְחִילָא הוּ דְאַלְהָא לְחִיָא דְכָל דְמַהִימְנִין בְּהָ אֵן מִן
 יְהוּדִיָא לוֹקְדָם וְאֵן מִן אַרְמִיָא : 17 כְּאַנְוִתָּח גִיר דְאַלְהָא בְּהָ מְתַגְלָא מִן הִימְנוּתָא
 לְהִימְנוּתָא אִיךְ דְכִתִּיב דְכְּאַנָּא מִן הִימְנוּתָא נְחָא : 18 מְתַגְלָא הוּ גִיר רֹגְזָה דְאַלְהָא
 מִן שְׁמִיָא עַל כִּלְהָ עוֹלְהוֹן וְרוּשְׁעוֹן דְבִנְיָנֶשָׁא הֲנוֹן דְקוּשְׁתָּא בְּעוֹלָא אַחִידִין :
 19 מְטַל דִידִיעוּתָה דְאַלְהָא גְלִיָא הִי בְהוֹן אֲלֵהָא גִיר גֵּלָה בְּהוֹן : 20 פְּסִיחָה גִיר
 דְאַלְהָא מִן תְּרַמִּיתָה דְעֲלָמָא לְבְרוּתָהּ בְּסוּפְלָא מְתַחֲזִין וְחִילָה וְאַלְהוּתָה דְלְעֵלָם
 דְנַהוּן דְלָא מִפֶּק בְרוּחַ : 21 מְטַל דִידִיעוּ לְאַלְהָא וְלָא אִיךְ דְאַלְהָא שְׁבַחוּהִי
 וְאוּדִיו לָה אֲלָא אֶסְתַּרְקוּ בְּמַחֲשַׁבְתְּהוֹן וְאַתְחַשֵּׁךְ לְבַהוֹן דְלָא מְסַתְּפֵל : 22 וְכִד
 סְבִרִין בְּנַפְשְׁהוֹן דְחֲפִימִין אֲנוֹן שְׁטוּ לְהוֹן : 23 וְחִלְפוּ תְּשַׁבּוּחְתָּה דְאַלְהָא דְלָא
 מְתַחֲבֵל בְּדִמוּתָא דְצִלְמָא דְבְרַנְשָׁא דְמְתַחֲבֵל וְכִדְמוּתָא דְפְרַחְתָּא וְדְאַרְבַּעַת רְגֵלִיהָ
 וְדִרְחֶשָׁא דְאַרְעָא :

8 Or "will".

9 Rav Shaul rejects the idea of making a deity out of a human being, something he himself is often being wrongly accused of. The key is the phrase "corruptible man" which is put in contradistinction of Y'shua who fulfilled prophecy by virtue of having the Ruach haKodesh, the Spirit of YHWH, inside him. If Rav Shaul did not approve of others turning images of men into false deities, he would certainly not approve of what Christendom has done today. The Son did the Father YHWH's will; his human side submitted to the divine. This is what opened the door for repentance for all of us; therefore, all who follow Y'shua must also yield unto YHWH rather than follow a deity who lessens the Name of YHWH and abolishes Torah.

10 Khabouris has an isolated *taw-sheen*, perhaps a scribal error as these are the first two letters of the next line.