

## ROMANS

<sup>1</sup> Paul, the servant of Jesus Christ, called an apostle, separated into the gospel of God, (*or set apart for the Gospel, or the Good News, of God*);

<sup>2</sup> which he had promised before by his prophets in (*the*) holy scriptures

<sup>3</sup> of his Son, which is made to him of the seed of David by the flesh, [*of his Son, the which is made of the seed of David after the flesh,*](*of his Son, who was made for him from the seed of David by the flesh,*)

<sup>4</sup> and he was before-ordained, [*or predestined by grace*], the Son of God in virtue, by the Spirit of hallowing of the again-rising of dead men, of Jesus Christ our Lord, (*and he was predestined by grace the Son of God in power, by the Spirit, by the consecrating of the resurrection from the dead, yea, Jesus Christ our Lord,*)

<sup>5</sup> by whom we have received grace and the office of apostle, [*or apostlehood*], to obey to the faith in all folks, for his name, (*or to lead to the faith in his name those in all nations and peoples*),

<sup>6</sup> among which ye be also called of Jesus Christ,

<sup>7</sup> to all that be at Rome, darlings [*or the (be)loved*] of God, and called holy, grace [*be*] to you, and (*the*) peace of God our Father, and of the Lord Jesus Christ.

<sup>8</sup> First I do thankings to my God (*or First I give thanks to my God*), by Jesus Christ, for all (*of*) you, for your faith is showed in all the world.

<sup>9</sup> For God is a witness to me, to whom I serve in my spirit, in the gospel of his Son, that without ceasing I make mind of you *(for)ever[more]* in my prayers, *(For God is my witness, to whom I serve in my spirit, in the Gospel, or the Good News, of his Son, so that without ceasing I always remember you in my prayers,)*

<sup>10</sup> and beseech *[or praying]*, if in any manner sometime I have a speedy way in the will of God to come to you.

<sup>11</sup> For I desire to see you, to *(im)part* somewhat to you of spiritual grace *[or that I give to you something of spiritual grace]*, *(so)* that ye be confirmed,

<sup>12</sup> that is, to be comforted together in you *(or to be strengthened by you)*, by *[that]* faith that is both yours and mine together.

<sup>13</sup> And, brethren, I will not, that ye not know, that oft I purposed to come to you, and I am hindered till this time, that I have some fruit in you, as in other folks. *(And brothers, I do not desire, that ye do not know, that I often planned to come to you, but I am hindered until this time, so that I can have some fruit in you, as I have in other nations and peoples.)*

<sup>14</sup> To Greeks and to barbarians, to wise men and to unwise men, I am *(a)* debtor,

<sup>15</sup> so that that is in me is ready to preach the gospel *[or to evangelize]* also to you that be at Rome.

<sup>16</sup> For I shame not the gospel, for it is the virtue of God into health, to each man that believeth, to the Jew first, and to the Greek. *(For I am not*

*ashamed of the Gospel or the Good News, for it is the power of God unto salvation, to everyone who believeth, to the Jew first, and to the Greek.)*

17 For the rightwiseness of God is showed in it, of faith into faith, as it is written, For a just man liveth of faith.

18 For the wrath of God is showed from heaven on all unpiety and wickedness [*or unrightwiseness*] of those men, that withhold [*or that hold aback*] the truth of God in unrightwiseness.

19 For that thing of God that is known, is showed [*or is made open*] to them, for God hath showed (*it*) to them.

20 For the invisible things of him, that be understood, be beheld of the creature of the world (*or be seen from the creation of the world*), by those things that be made, yea, and the everlasting virtue of him (*or and his eternal power*), and the Godhead, so that they may not be excused [*or they be unexcusable*].

21 For when they had known God, they glorified *him* not as God, neither did thankings (*or nor gave thanks*); but they vanished in their thoughts, and the unwise heart of them was darked [*or made dark*].

22 For they saying that themselves were wise, they were made fools.

23 And they (*ex*)changed the glory of (*the*) uncorruptible God into the likeness of an image of a deadly [*or a corruptible*] man, and of birds, and of four-footed beasts, and of serpents. (*And they exchanged the glory of the incorruptible or the immortal God, for the likeness of an image of a*

*mortal man, and those of birds, and of four-footed beasts, and of serpents.)*

24 For which thing God betook them into the desires of their heart (*or For which thing God delivered them unto the desires of their hearts*), into uncleanness, (*so*) that they punish with wrongs their bodies in themselves.

25 The which [*men*] changed the truth of God into leasing (*or into lying*), and praised and served a creature rather than the Creator, that is blessed into worlds of worlds [*or into without end*]. Amen. (*And these men changed the truth of God into lies, and praised and served creatures, or the Creation, rather than the Creator, who is blessed forever and ever. Amen.*)

26 Therefore God betook them into (*the*) passions of shame [*or of evil fame*]. For the women of them changed the natural use into that use that is against kind. (*And so God delivered them unto their shameless passions. And their women changed from the natural use, or the natural way, to that way that is against nature.*)

27 Also the men forsook the kindly use of women, and burned in their desires together, and men into men wrought filthhood, and received into themselves the meed that behooved (*them*) of their error. (*And the men gave up the natural use of women, and burned in their desires for one another; and men with men wrought filthhood, and received unto themselves the reward that they deserved for their error.*)

28 And as they proved that they had not God in knowing, God betook them into a reprobable wit,

that they do those things that be not covenable; *(And as they proved that they did not have true knowledge of God, God delivered them unto their corrupted minds, or their corrupted way of thinking, so that they do those things that be not suitable;)*

<sup>29</sup> that they be full-filled with all wickedness *(or so that they be filled full with all wickedness)*, malice, fornication, covetousness, waywardness, full of envy, manslayings, strife, guile, evil will,

<sup>30</sup> privy backbiters, detractors, hateful to God, debaters *[or despisers]*, proud, and high over-measure, finders of evil things, not obedient to father and mother,

<sup>31</sup> unwise, unmannerly, without love *[or without affection]*, without *(a)* bond of peace, without mercy.

<sup>32</sup> The which when they had known the right-wiseness of God, understood not, that they that do such things be worthy *(of)* the death, not only they that do those things *(or not only they who do such things)*, but also they that consent to the doers.

## CHAPTER 2

<sup>1</sup> Therefore thou art unexcusable, each man that deemest *(or each one who judgest)*, for in what thing thou deemest another, thou condemnest thyself; for thou doest the same things which thou deemest.

<sup>2</sup> And we know, that the doom of God is after *(the)* truth against them, that do such things. *(And we know, that the judgement of God is*

*according to the truth against those, who do such things.)*

<sup>3</sup> But guessest thou, man, that deemest them that do such things, and thou doest those things, that thou shalt escape the doom of God? *(or that thou shalt escape God's judgement?)*

<sup>4</sup> Whether thou despisest the riches of his goodness, and the patience, and the long abiding? Knowest thou not, that the benignity, *[or (the) good will]*, of God leadeth thee to forthinking, *(or to repenting), [or to penance]?*

<sup>5</sup> But after thine hardness and unrepentant heart, thou treasurest to thee wrath in[to] the day of wrath, and of *(the)* showing of the rightful doom of God *(or and of the showing of God's righteous judgement)*,

<sup>6</sup> that shall yield to each man after his works;

<sup>7</sup> soothly to them that be by patience of good work, glory, and honour, and uncorruption, to them that seek everlasting life; *(truly to those who patiently do good works, and seek glory, and honour, and incorruption, he shall give eternal life;)*

<sup>8</sup> but to them that be of strife *(or but to those who argue and fight)*, and that assent not to *(the)* truth, but believe to wickedness, wrath and indignation,

<sup>9</sup> tribulation and anguish, into each soul of man that worketh evil, to the Jew first, and to the Greek; *(he shall give troubles and anguish, yea, unto each person who worketh evil, to the Jew first, and to the Greek;)*

<sup>10</sup> but glory, and honour, and peace, to each man that worketh good thing(s), (*or to each person who doeth good things*), to the Jew first, and to the Greek.

<sup>11</sup> For acception of persons, [*that is, to put one before another without desert, (or without deserving it)*], is not with God. (*For favouring people is not God's way.*)

<sup>12</sup> For whoever have sinned without the law, shall perish without the law; and whoever have sinned in the law, they shall be deemed by the law. (*For whoever have sinned without the Law, shall perish without the Law; and whoever have sinned in the Law, they shall be judged by the Law.*)

<sup>13</sup> For the hearers of the law be not just with God, but the doers of the law shall be made just.

<sup>14</sup> For when heathen men that have not (*the*) law, do kindly those things that be of the law, (*or For when the Gentiles who do not have the Law, do by kind, or naturally, those things that be in the Law*), they not having such manner [*of*] law, be (*a*) law (*un*)to themselves,

<sup>15</sup> that show the work of the law written in their hearts (*or who show the work of the Law written on their hearts*). For the conscience of them yieldeth to them a witnessing (*or a testimony*) betwixt themselves of thoughts that be accusing or defending,

<sup>16</sup> in the day when God shall deem the privy things of men after my gospel, by Jesus Christ. (*on the day when God shall judge the private, or the secret, things of men, according to my Gospel or Good News, through Jesus Christ.*)

17 But if thou art named a Jew, and retest in the law, and hast glory (*or pride*) in God, (*But if thou art called a Jew, and leanest on the Law, and hast boasted about God,*)

18 and hast known his will, and thou learned by the law (*ap*)provest [*or hast proved*] the more profitable things,

19 and trustest thyself to be a leader of blind men, the light of them that be in darkneses (*or the light for those who be in darkness*),

20 a teacher of unwise men, a master of young children (*or a teacher of young children*), that hast the form of cunning, (*or of knowing*), [*or of science*], (*or of knowledge*), and of (*the*) truth in the law;

21 what then teachest thou another, and teachest not thyself? (*or why then teachest thou someone else, but teachest not thyself?*) Thou that preachest that me/that men shall not steal, stealest? [*or Thou that preachest to not steal, stealest?*]

22 Thou that teachest that me/that men shall not do lechery, doest lechery? [*or Thou that sayest to not do lechery, doest lechery?*] Thou that loathest maumets [*or idols*], doest sacrilege? (*Thou who teachest that me or that men shall not do adultery, doest adultery? Thou who loathest idols, doest sacrilege?*)

23 Thou that hast glory in the law, unworshippest God by breaking of the law? (*Thou who hast boasted about the Law, dishonourest God by breaking the Law?*)



24 For the name of God is blasphemed by you among *(the)* heathen men, as *[it]* is written.

25 For circumcision profiteth, if thou keep the law; but if thou be a trespasser against the law, thy circumcision is made prepuce. *(For circumcision profiteth, if thou keep the Law; but if thou be a trespasser against the Law, thy circumcision is made uncircumcision.)*

26 Therefore if *(the)* prepuce *(or the heathen men)* keep the rightwiseness of the law, whether his prepuce shall not be areckoned into circumcision? *(And so if the uncircumcised, or the Gentiles, keep the righteousness of the Law, shall not his uncircumcision be reckoned as circumcision?)*

27 And the prepuce of kind that fulfilleth the law, shall deem thee, that by *(the)* letter and circumcision art a trespasser against the law. *(And the uncircumcised, or the Gentiles, who by kind, or naturally, fulfill the Law, shall judge thee, who by the letter and thy circumcision art a trespasser against the Law.)*

28 For he that is in *(the)* open *(or only by appearance)* is not a Jew, neither it is *[the]* circumcision that is openly in the flesh;

29 but he that is a Jew in hid, and the circumcision of *(the)* heart, in spirit, not by the letter *[or not in (the) letter]*, whose praising is not of men, but of God. *(but he who is a Jew inside, or internally, and whose heart is circumcised by the work of the Spirit, not simply by following the written Law, and whose praising is not from men, but from God.)*

## CHAPTER 3

<sup>1</sup> What then is more to a Jew, or what (*is the*) profit of circumcision?

<sup>2</sup> Much by all wise [*or by all manner*]; first, for the speakings of God were betaken to them, (*or first, for the speakings of God, or God's messages, were delivered to them, or were given to them*).

<sup>3</sup> And what if some of them believed not? Whether the unbelief of them hath voided the faith of God? (*or Hath their lack of faith made God's faithfulness null and void?*)

<sup>4</sup> God forbid. For God is soothfast, [*or true*], (*or truthful*), but each man (*is*) a liar; as it is written, That thou be justified in thy words, and overcome, when thou art deemed (*or when thou art judged*).

<sup>5</sup> But if our wickedness commend the right-wiseness of God, what shall we say? Whether God is wicked, that bringeth in wrath? After man I say.

<sup>6</sup> God forbid. Else how shall God deem this world? (*God forbid. Or how else would God judge this world?*)

<sup>7</sup> For if the truth of God hath abounded in my leasing (*or in my lying*), into the glory of him, what yet am I deemed as a sinner? (*For if God's truth hath abounded in my lies, unto his glory, why am I still judged like a sinner?*)

<sup>8</sup> And not as we be blasphemed, and as some say that we say, Do we evil things, (*so*) that good things come. Whose damnation is just.

<sup>9</sup> What then? (*Sur*)pass we them? Nay; for we have showed by skill, that all both Jews and

Greeks be under sin, [*What therefore? Pass we them? Nay; soothly we have showed by skill, the Jews and Greeks all to be under sin,*]

<sup>10</sup> as it is written, For there is no man (*that is*) just; (*as it is written, For there is no one who is righteous;*)

<sup>11</sup> there is no man understanding, neither seeking God.

<sup>12</sup> All bowed away, together they be made unprofitable; there is none that doeth (*any*) good thing, there is none till to one.

<sup>13</sup> The throat of them is an open sepulchre; with their tongues they did guilefully, [*or treacherously*]; the venom of snakes is under their lips.

<sup>14</sup> The mouth of whom is full of cursing and bitterness;

<sup>15</sup> the feet of them *be* swift to shed blood.

<sup>16</sup> Sorrow and cursedness *be* in the ways of them, [*+Contrition, or defouling together, and infelicity/unhappiness be in the ways of them,*]

<sup>17</sup> and they knew not the way of peace;

<sup>18</sup> the dread of God is not before their eyes. (*the fear of God, or fearful reverence for God, is not in their thoughts.*)

<sup>19</sup> And we know, that whatever things the law speaketh, it speaketh to them that be in the law, (*so*) that each mouth be stopped, and each world be made subject to God.

<sup>20</sup> For of the works of the law each flesh shall not be justified before him; for by the law there is knowing of sin.

<sup>21</sup> But now without the law the rightwiseness of God is showed, that is witnessed of the law and

the prophets. (*But now without the Law God's righteousness is shown, which is testified to by the Law and the prophets.*)

<sup>22</sup> And the rightwiseness of God is by the faith of Jesus Christ into all men and on all men that believe in him; for there is no parting [*or distinction*].

<sup>23</sup> For all men sinned, and have need to the glory of God; (*For all have sinned, and have need of God's glory;*)

<sup>24</sup> and be justified freely by his grace, by the again-buying [*or by the redemption*] that is in Christ (*or that is in the Messiah*).

<sup>25</sup> Whom God ordained (*the*) forgiver [*or purposed (as) an helper*], by faith in his blood, to the showing of his rightwiseness, for [*the*] remission of before-going sins, in the bearing up of God,

<sup>26</sup> to the showing of his rightwiseness in this time, that he be just, and justifying him that is of the faith of Jesus Christ.

<sup>27</sup> Where then is thy glorying? (*or Then where is thy boasting?*) It is excluded. By what law? Of deeds doing? Nay, but by the law of faith.

<sup>28</sup> For we deem a man to be justified by faith, without works of the law.

<sup>29</sup> Whether of the Jews is God only? Whether he is not also of (*the*) heathen men? Yes, and of (*the*) heathen men. (*Is God only for the Jews, or only of the Jews? Is he not also for, or of, the Gentiles? Yes, he is also for or of the Gentiles.*)

<sup>30</sup> For there is one God, that justifieth (*the*) circumcision by faith, and (*the*) prepuce (*or the heathen men*) by faith. (*For there is one God,*

*who justifieth the circumcised by faith, and the uncircumcised, or the Gentiles, by faith.)*

<sup>31</sup> Destroy we therefore the law by faith? God forbid; but we stablish the law.

## CHAPTER 4

<sup>1</sup> What then shall we say, that Abraham, our father after the flesh, found?

<sup>2</sup> For if Abraham is justified of works of the law, he hath glory, but not with God. *(For if Abraham is justified by works of the Law, he can boast, but not of God or not before God.)*

<sup>3</sup> For what saith the scripture? Abraham believed to God *(or Abraham believed God)*, and it was areckoned to him to rightwiseness.

<sup>4</sup> And to him that worketh, meed is not areckoned by grace, but by debt. *(And to him who worketh, his wages, or his reward, is not reckoned as a gift, but as a debt that is owed to him.)*

<sup>5</sup> Soothly to him that worketh not, but believeth into him that justifieth a wicked [*or an unpious*] man, his faith is areckoned to rightwiseness, after the purpose of God's grace.

<sup>6</sup> As David saith the blessedness of a man, whom God accepteth, he giveth to him rightwiseness without works *of the law*,

<sup>7</sup> Blessed *be* they, whose wickednesses be forgiven, and whose sins be hid, [*or be covered*], *(or and whose sins be hidden, or covered over)*.

<sup>8</sup> Blessed is that man, to whom God areckoned not sin.

<sup>9</sup> Then whether dwelleth this blessedness only in *(the)* circumcision, or also in *(the)* prepuce?

(or also among the uncircumcised, or among the Gentiles?) For we say, that the faith was areckoned to Abraham to rightwiseness.

<sup>10</sup> How then was it areckoned? in circumcission, or in prepuce? Not in circumcission, but in prepuce. (*But when was it reckoned? when he was circumcised, or when he was uncircumcised? Not when he was circumcised, but when he was uncircumcised.*)

<sup>11</sup> And he took a sign of circumcission, a token [*or a marking*] of (*the*) rightwiseness of the faith which is in (*the*) prepuce, that he be (*the*) father of all men believing by prepuce, that it be areckoned also to them to rightwiseness; (*And he later received the sign of circumcission, a marking of the righteousness of his faith, when he was still uncircumcised, and so he is the father of all believing men who be uncircumcised, so that righteousness is also reckoned to them;*)

<sup>12</sup> and that he be (*the*) father of (*the*) circumcission, not only to them that be of (*the*) circumcission, but also to them that (*pur*)sue the steps of the faith, which *faith* is in (*the*) prepuce of our father Abraham. [*and that he be (the) father of (the) circumcission, not only to them that be of circumcission, but and to them that (pur)sue the steps of the faith of our father Abraham, that is in (the) prepuce (or who was uncircumcised).*] (*and so he is the father of the circumcised, not only to those who be of the circumcission, but also to those who follow the steps of the faith, which faith Abraham had while he was still uncircumcised.*)

13 For not by the law is *[the]* promise to Abraham, or to his seed, that he should be *[the]* heir of the world, but by the rightwiseness of faith.

14 For if they that be of the law, be heirs, faith is destroyed, *(the)* promise is done away.

15 For the law worketh wrath; for where *(there)* is no law, there is no trespass, neither is *(there)* trespassing *[or prevarication]*.

16 Therefore *rightwiseness is* of *(the)* faith, *(so)* that by grace *(the)* promise be stable *[or be steadfast]* to each seed, not to that seed only that is of the law, but to that that is of the faith of Abraham, which *(or who)* is *(the)* father of us all.

17 As it is written, For I have set thee father of many folks *(or For I have made thee the father of many nations and peoples)*, before God to whom thou hast believed. The which *God quickeneth* dead men, *[or The which quickeneth the dead]*, *(or The which God giveth life to the dead)*, and calleth those things that be not, as those that be.

18 *[The]* Which *Abraham* against hope believed into hope, that he should be made father of many folks *(or that he would be made the father of many nations and peoples)*, as it was said to him *[or after that it is said to him]*, Thus shall thy seed be, as the stars of *(the)* heaven(s), and as the gravel *[or (the) sand]* that is in the brink of the sea *(or and like the sand that is on the seashore)*.

19 And he was not made unsteadfast in the belief, neither he beheld his body then nigh dead, when he was almost of an hundred years *(old)*, nor the womb of Sarah nigh dead.

<sup>20</sup> Also in the promise of God he doubted not with untrust; but he was comforted in *(his)* belief, giving glory to God,

<sup>21</sup> witting most fully *(or fully knowing)* that whatever things *(that)* God hath promised, he is mighty also to do *(them)*.

<sup>22</sup> Therefore it was areckoned to him to right-wiseness.

<sup>23</sup> And it is not written only for him, that it was areckoned to him to rightwiseness,

<sup>24</sup> but also for us, to whom it shall be areckoned, that believe in him that raised our Lord Jesus Christ from death. *[but and for us, to which it shall be reckoned, believing into him that raised our Lord Jesus Christ from (the) dead.]*

<sup>25</sup> Which was betaken for our sins *(or Who was delivered, or given over, for our sins)*, and rose again for our justifying.

## CHAPTER 5

<sup>1</sup> Therefore we, justified of faith, have we peace at God by our Lord Jesus Christ. *(And so we, justified by faith, let us have peace with God through our Lord Jesus Christ.)*

<sup>2</sup> By whom we have nigh going to *[or access]*, by faith into this grace, in which we stand, and have glory in the hope of the glory of God's children.

<sup>3</sup> And not this only, but also we glory in tribulations, witting that tribulation worketh patience, *(And not only this, but also we can boast, or we can rejoice, in trials and troubles, knowing that trouble worketh patience,)*



<sup>4</sup> and patience proving, and proving hope.

<sup>5</sup> And hope confoundeth not, for the charity of God is spread abroad in our hearts by the Holy Ghost, that is given to us. (*And hope shameth not us, for the love of God is spread abroad in our hearts by the Holy Spirit, who is given to us.*)

<sup>6</sup> And while that we were sick after the time, what died Christ for wicked men? (*And while that we were frail or weak at the time, why did the Messiah die for wicked men?*)

<sup>7</sup> For scarcely dieth any man for the just man [*or Soothly scarcely dieth any man for the just*]; and yet for a good man peradventure some man (*might*) dare die.

<sup>8</sup> But God commendeth his charity in us; for if when we were yet sinners, after the time Christ was dead for us, (*But God showeth his love for us; for if when we were still sinners, at that time the Messiah died for us,*)

<sup>9</sup> then much more now we justified in his blood, shall be safe from wrath by him. (*then much more now we having been justified by his blood, shall be saved from God's wrath, or from his righteous anger, through him.*)

<sup>10</sup> For if when we were enemies, we be reconciled to God by the death of his Son, much more we reconciled shall be safe in the life of him. (*For if when we were enemies, we were reconciled to God by the death of his Son, then much more now we who be reconciled shall be saved by his life.*)

<sup>11</sup> And not only this, but also we glory in God, (*or but also we can boast, or we can rejoice, in*

*God*), by our Lord Jesus Christ, by whom we have received now reconciling.

<sup>12</sup> Therefore as by one man sin entered into this world, and by sin death, and so death passed forth into all men, in which *man* all men sinned.

<sup>13</sup> For unto the law sin was in the world; but sin was not reckoned, when [*the*] law was not.

<sup>14</sup> But death reigned from Adam unto Moses, also into them that sinned not in (*the*) likeness of the trespassing of Adam, the which is (*the*) likeness of *Christ* to coming, [*or the which is (the) form, or (the) likeness, of (the) one to come*], (*or who was the likeness of the Messiah to come*).

<sup>15</sup> But not as [*the*] guilt [*or as the trespass*], so the gift; for if through the guilt [*or through the trespass*] of one many be dead, much more the grace of God and the gift in the grace of one man Jesus Christ hath abounded into many men.

<sup>16</sup> And not as by one sin, so by the gift; for the doom, (*or the judgement, or the sentence*), of one into condemnation, but the (*gift of*) grace of (*or over*) many guilts [*or many trespassings*] into justification.

<sup>17</sup> For if in the guilt of one death reigned through one, much more men that take plenty of grace (*or those who receive an abundance of grace*), and of giving, and of rightwiseness, shall reign in life by one Jesus Christ.

<sup>18</sup> Therefore as by the guilt of one into all men into condemnation, so by the rightwiseness of one into all men into (*the*) justifying of life.

19 For as by *(the)* unobedience of one man many be made sinners, so by the obedience of one many shall be *[ordained]* just.

20 And the law entered, *(so)* that guilt should be plenteous; but where guilt was plenteous, grace was more plenteous *[or abounded]*.

21 That as sin reigned into death, so grace reign by rightwiseness into everlasting life *(or so grace reign by righteousness unto eternal life)*, by Jesus Christ our Lord.

## CHAPTER 6

1 Therefore what shall we say? Shall we dwell in sin, *(so)* that grace be plenteous?

2 God forbid. For how shall we that be dead to sin, live yet therein?

3 Whether, brethren, ye know not, that whichever we be baptized in Christ Jesus, we be baptized in his death? *(Brothers, do ye not know, that whoever is baptized into union with the Messiah Jesus, is baptized into his death?)*

4 For we be together buried with him by baptism into death; that as Christ arose from death by the glory of the Father, *[or that as Christ rose from (the) dead by (the) glory of the father]*, *(or that as the Messiah rose from the dead by the glory of the Father)*, so walk we in a newness of life.

5 For if we planted together be made to the likeness of his death, also we shall be of the likeness of his rising again *(or we shall also be made to the likeness of his resurrection)*;

<sup>6</sup> witting this thing (*or knowing this*), that our old man is crucified together (*with him*), (*so*) that the body of sin be destroyed, (*so*) that we serve no more to sin.

<sup>7</sup> For he that is dead [*to sin*], is justified from sin.

<sup>8</sup> And if we be dead with Christ (*or And if we have died with the Messiah*), we believe that also we shall live together with him;

<sup>9</sup> witting that Christ, rising again from death [*or rising again from (the) dead*], now dieth not, death shall no more have lordship on him. (*knowing that the Messiah, rising again from the dead, now dieth not, death shall no more have lordship over him.*)

<sup>10</sup> For that he was dead to sin, he was dead once; but that he liveth, he liveth to God.

<sup>11</sup> So ye deem yourselves to be dead to sin, but living to God in Jesus Christ our Lord.

<sup>12</sup> Therefore reign not sin in your deadly body, that ye obey to his covetings. (*And so do not let sin reign in your mortal body, so that ye obey its desires.*)

<sup>13</sup> Neither give ye your members (*as*) armours, (*or as arms, or as instruments*), of wickedness to sin, but give ye yourselves to God, as they that live of dead men, and your members (*as*) armours, (*or as arms, or as instruments*), of rightwiseness to God.

<sup>14</sup> For sin shall not have lordship over you; for ye be not under the law, but under grace.

<sup>15</sup> What therefore? Shall we do sin, for we be not under the law, but under grace? God forbid.

<sup>16</sup> Know ye not, that to whom ye give yourselves (*as*) servants to obey to, ye be (*the*) servants of that thing, to which ye have obeyed, either of sin to death, either of obedience to rightwiseness?

<sup>17</sup> But I thank God, that (*once*) ye were servants of sin; but ye have obeyed of heart into that form of teaching, in which ye be betaken. (*But I thank God, that before ye were servants of sin; but now ye have obeyed with your heart that form of teaching, which was delivered unto you, or unto which ye be delivered.*)

<sup>18</sup> And ye delivered from sin, be made (*the*) servants of rightwiseness.

<sup>19</sup> I say that thing that is of man, for the unsteadfastness, [*or the infirmity, or unsteadiness*], of your flesh, (*or for the frailty, or the weakness, of your flesh*). But as ye have given your members to serve to uncleanness, and to wickedness into wickedness, so now give ye your members to serve to rightwiseness into holiness.

<sup>20</sup> For when ye were servants of sin, ye were free of rightwiseness. (*For when ye were the servants of sin, ye were free from the control of righteousness.*)

<sup>21</sup> Therefore what fruit had ye then in those things, in which ye shame now? For the end of them is death. (*And so what fruit had ye then in those things, of which ye now be ashamed? For their end is death.*)

<sup>22</sup> But now ye delivered from sin, and made servants to God, have your fruit into holiness,

and the end everlasting life (*or and the end is eternal life*).

<sup>23</sup> For the wages of sin is death; the grace of God is everlasting life in Christ Jesus our Lord. (*For the wages of sin (be) death; but the gift of God (is) eternal life in the Messiah Jesus.*)

## CHAPTER 7

<sup>1</sup> Brethren, whether ye know not; for I speak to men that know the law; for the law hath lordship in a man (*or for the Law hath lordship over a man*), as long (*a*) time as he liveth?

<sup>2</sup> For that woman that is under an husband, is bound to the law, while the husband liveth; but if her husband is dead, she is delivered [*or she is unbound*] from the law of the husband.

<sup>3</sup> Therefore she shall be called (*an*) adulteress, if she be with another man, while the husband liveth; but if her husband is dead, she is delivered from the law of the husband, (*or but if her husband dieth, she is released from the marriage law*), (*so*) that she be not (*an*) adulteress, if she be with another man.

<sup>4</sup> And so, my brethren, ye be made dead to the law by the body of Christ, (*so*) that ye be of another, that rose again from death (*or who rose again from the dead*), (*so*) that ye bear fruit to God. [*Truly, brethren, and ye be made dead to the law through the body of Christ, that ye be another's, that rose again from (the) dead, (so) that we bear fruit to God.*]

<sup>5</sup> For when we were in (*the*) flesh, (*the*) passions of sins, that were by the law (*or which were*

*stirred up by the Law*), wrought in our members, to bear fruit to death.

<sup>6</sup> But now we be unbound from the law of death, in which we were held, so that we serve in *(a)* newness of spirit, and not in *(the)* oldness of *(the)* letter.

<sup>7</sup> What therefore shall we say? The law is sin? God forbid. But I knew not sin, *[no]* but by *[the]* law, *(or But I did not know sin, except for the Law)*; for I knew not that coveting was sin, *[no]* but for the law said, Thou shalt not covet.

<sup>8</sup> And through occasion taken, sin by the commandment hath wrought in me all covetousness; for without the law, sin was dead.

<sup>9</sup> And I lived without the law sometime; but when the commandment was come *[or but when the commandment had come]*, sin lived again. But I was dead,

<sup>10</sup> and this commandment that was to life, was found to me, to be to death.

<sup>11</sup> For sin, through occasion taken by the commandment, deceived me, and by that it slew *me*.

<sup>12</sup> Therefore the law is holy, and the commandment is holy, and just, and good.

<sup>13</sup> Is then that thing that is good, made death to me? God forbid. But sin, that it seem sin, through good thing wrought death to me, *(so)* that me sin over-manner/*(so)* that men sin over-manner through the commandment. *[Therefore that that is good, is made death to me? Far be it. But that sin appear, or be known, (as) sin, through good thing wrought death to me, (so) that there be made*

*sin sinning over-manner or over-measure, by (the) commandment.]*

14 And we know, that the law is spiritual; but I am fleshly, sold under sin.

15 For I understand not that that I work; for I do not the good thing that I will, *(or for I do not do the good thing that I desire to do)*, but I do that evil thing that I hate.

16 And if I do that thing that I will not, *(then) I consent to the law, that it is good. (And if I do that which I do not desire to do, then I agree with the Law, that it is good, or that it is right.)*

17 But now I work not it now, but the sin that dwelleth in me. *[Now soothly I work not it now/ Now soothly I work not that thing now, but that sin that dwelleth in me.]*

18 But I know, that in me, that is, in my flesh, dwelleth no good; for will lieth to me, *(or for the will, or the desire, to do good, lieth before me)*, but I find not *(how)* to perform *(any)* good thing.

19 For I do not that good thing that I will, but I do that evil thing that I will not. *(For I do not do that good thing that I desire to do, but I do that evil thing that I do not desire to do.)*

20 And if I do that evil thing that I will not *(or And if I do that evil thing that I do not desire to do)*, *(then)* I work not it, but the sin that dwelleth in me.

21 Therefore I find the law to me willing to do good thing *[or Therefore I find a law to me willing (or desiring) to do (the) good thing]*, for evil thing lieth to me. *(And so I find this law in me; I desire*



*to do the good thing, but only the evil thing lieth before me.)*

<sup>22</sup> For I delight *(al)together* to the law of God, after the inner man. *(For I greatly delight in the Law of God, in my inner man.)*

<sup>23</sup> But I see another law in my members, fighting against the law of my soul, and making me captive in the law of sin, that is in my members.

<sup>24</sup> I am an unhappy *[or a woeful]* man; who shall deliver me from the body of this sin?

<sup>25</sup> The grace of God, by Jesus Christ our Lord. Therefore I myself by the soul serve to the law of God; but by the flesh to the law of sin.

## CHAPTER 8

<sup>1</sup> Therefore now nothing of condemnation is to them that be in Christ Jesus, which wander not after the flesh. *(And so now there is no condemnation for those who be in the Messiah Jesus, who do not walk, or go, according to the flesh.)*

<sup>2</sup> For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin, and of death *[or and death]*. *(For the law of the Spirit of life in the Messiah Jesus hath delivered me from the law of sin, and of death.)*

<sup>3</sup> For that that was impossible to the law, in what thing it was sick by *(the)* flesh, *(or For that which was impossible for the Law, because the flesh was frail or weak)*, God sent his Son into the likeness of *(the)* flesh of sin, and of sin condemned sin in *(the)* flesh;

<sup>4</sup> (so) that the justifying of the law were fulfilled in us, (so) that [we] go not after the flesh, but after the Spirit.

<sup>5</sup> For they that be after the flesh, understand [or savour] those things that be of the flesh; but they that be after the Spirit, feel (or experience) those things that be of the Spirit.

<sup>6</sup> For the prudence (or the wisdom) of (the) flesh is death; but the prudence (or the wisdom) of (the) Spirit is life and peace.

<sup>7</sup> For the wisdom of the flesh is enemy to God; for it is not subject to the law of God, for neither it may [be subject to the law], (or nor could it be subject to the law).

<sup>8</sup> And they that be in (the) flesh, may not please to God. (And those who be in the flesh, cannot please God.)

<sup>9</sup> But ye be not in (the) flesh, but in (the) Spirit; if nevertheless the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, this is not his.

<sup>10</sup> For if Christ is in you, the body is dead for sin [or the body is dead from sin], but the Spirit liveth for justifying. (For if the Messiah is in you, then though the body shall die because of sin, the Spirit shall give life to you, because you have been justified.)

<sup>11</sup> And if the Spirit of him that raised Jesus Christ from death dwelleth in you, (then) he that raised Jesus Christ from death, shall quicken also your deadly bodies, for the Spirit of him that dwelleth in you. [+For if the Spirit of him that raised Jesus Christ from (the) dead dwelleth in

*you, (then) he that raised Jesus Christ from (the) dead, shall quicken also your deadly bodies, for the Spirit of him is dwelling in you.](And if the Spirit of him who raised Jesus Christ from the dead liveth in you, then he who raised Jesus Christ from the dead, shall also enliven, or shall give life, to your mortal bodies, through the Spirit of him who liveth in you.)*

<sup>12</sup> Therefore, brethren, we be debtors, not to the flesh, (so) that we live after (or according to) the flesh.

<sup>13</sup> For if ye live after (or according to) the flesh, ye shall die; but if ye by the Spirit slay the deeds of the flesh, ye shall live.

<sup>14</sup> For whoever be led by the Spirit of God, these be the sons of God.

<sup>15</sup> For ye have not taken again the spirit of servage in dread, but ye have taken the Spirit of adoption of sons, *that is, sons of God by grace, in which we cry, Abba, Father. (For ye have not received the spirit of servitude, or of slavery, in fear, but ye have received the Spirit of the adoption of sons, that is, sons of God by grace, in which we cry, Abba, or Father.)*

<sup>16</sup> And that Spirit yieldeth witnessing (or testi-fieth) to our spirit, that we be the sons of God;

<sup>17</sup> if sons, and heirs, heirs forsooth of God, and heirs together with Christ, [*or soothly heirs of God, truly even-heirs of Christ*], (or truly heirs of God, and fellow heirs with the Messiah); if nevertheless we suffer together, (so) that also we be glorified together.

18 And I deem, that the passions of this time be not even worthy, to the glory to coming [*or to the glory to come*], that shall be showed in us. (*And I judge, that the sufferings of this time be not worthy of any comparison, to the glory that is to come, that shall be showed to us, or which shall be given to us.*)

19 For the abiding of creature (*or of all Creation*) abideth the showing of the sons of God.

20 But the creature is subject to vanity, not willing(*ly*), but for him that made it subject in hope; (*But all Creation is subject to emptiness and futility, not out of free will, or of its own choice, but because of him who made it so, but also with hope;*)

21 for that creature shall be delivered from servage of corruption into the liberty of the glory of the sons of God. (*for that Creation shall be set free from the servitude, or the slavery, of corruption into the freedom of the glory of the sons of God.*)

22 And we know, that each creature (*or that all Creation*) sorroweth, and travaileth with pain till yet.

23 And not only it, but also we us-selves, that have the first fruits of the Spirit, and we us-selves sorrow within us for the adoption of God's sons, abiding the again-buying of our body (*or awaiting the redemption of our body*).

24 But by hope we be made safe (*or But through hope we be saved*). For hope that is seen, is not hope; for who hopeth (*for*) that thing, that he seeth?

25 And if we hope (*for*) that thing that we see not, we abide by patience.

26 And also the Spirit helpeth our infirmity; for what we shall pray, as it behooveth, we know not, but that Spirit asketh for us with sorrowings, that may not be told out. (*And the Spirit also helpeth our frailty or weakness; because we do not know what we ought to pray for, or because we do not know how we should pray, but that Spirit asketh for us with groanings, that cannot be told out.*)

27 For he that seeketh the hearts, knoweth what the Spirit desireth, for by God, [*that is, after God's will*], he asketh for (*the*) holy men.

28 And we know, that to men that love God, all things work together into good, to them that after (*the*) purpose be called saints (*or for them who according to his purpose be called God's people*).

29 For those that he knew before, he before-ordained by grace to be made like to the image of his Son, (*so*) that he be the first begotten among many brethren.

30 And those that he before-ordained to bless, them he called; and whom he called, them he justified; and whom he justified, them he glorified.

31 What then shall we say to these things? If God *be* for us, who *is* against us?

32 Which also spared not his own Son, but betook him for us all (*or but delivered him for us all*), how also gave he not to us all things with him?

33 Who shall accuse against the chosen men of God? It is God that justifieth,

34 who is it that condemneth? It is Jesus Christ that was dead, yea, the which rose again, the which is on the right half of God, and the which prayeth for us. (*who is it who condemneth? It is Jesus Christ, who died, yea, who rose again, who is on the right side, or at the right hand, of God, and who prayeth for us.*)

35 Who then shall part us from the charity of Christ? (*or What then shall separate us from the love of the Messiah?*) tribulation, or anguish, or hunger, or nakedness, or persecution, or peril, or (*the*) sword?

36 As it is written, For we be slain all day for thee; we be guessed as (*the*) sheep of slaughter, [*or we be guessed as sheep to slaughter*], (*or we have been thought of, or we have been treated like, sheep for the slaughter*).

37 But in all these things we overcome, for him that loved us (*or through him who loved us*).

38 But I am certain, that neither death, neither life, neither angels, neither principats (*or principalities*), neither virtues (*or powers*), neither present things, neither things to coming [*or neither things to come*], neither strength,

39 neither height, neither deepness, neither any other creature, may part us from the charity of God, that is in Christ Jesus our Lord. (*neither height, nor depth, nor anything else in all Creation, can separate us from the love of God, that is in the Messiah Jesus our Lord.*)

## CHAPTER 9

<sup>1</sup> I say (*the*) truth in Christ Jesus, I lie not, for my conscience beareth witnessing to me in the Holy Ghost, (*I tell the truth in the Messiah Jesus, I do not lie, for my conscience testifieth to me by the Holy Spirit,*)

<sup>2</sup> for great heaviness is to me, and continual sorrow to my heart.

<sup>3</sup> For I myself desired to be parted [*or to be cursed*] from Christ for (*the sake of*) my brethren, that be my cousins after the flesh, (*For I myself desired to be separated from the Messiah, that is, to be accursed for the sake of my brothers, who be my cousins after the flesh,*)

<sup>4</sup> that be men of Israel [*or that be Israelites*]; whose is (*the*) adoption of sons, and glory, and testament (*or and the covenant*), and (*the*) giving of the law, and service, and promises;

<sup>5</sup> whose be the fathers, and of which is Christ after the flesh, that is God above all things, blessed into worlds. Amen. (*whose be the fathers, and whom is the Messiah according to the flesh, who is above everything, and blessed by God forever. Amen.*)

<sup>6</sup> But not that the word of God hath fallen down, [*or (hath) failed unfulfilled*]. For not all that be of Israel, these be Israelites.

<sup>7</sup> Neither they that be [*the*] seed of Abraham, all be sons; but in Isaac the seed shall be called to thee;

<sup>8</sup> that is to say, not they that be (*the*) sons of the flesh, *be(the)* sons of God, but they that be (*the*)

sons of [*the*] promise be deemed (*or be judged to be*) in the seed.

<sup>9</sup> For why this is the word of promise, After this time I shall come, and a son shall be (*given*) to Sarah.

<sup>10</sup> And not only she, but also Rebecca had two sons of one lying-by, [*or of one knowing of man*], of Isaac, our father.

<sup>11</sup> And when they were not yet born, neither had done anything of good either evil, (*so*) that the purpose of God should dwell by election, not of works, but of God calling,

<sup>12</sup> it was said to him [*or it is said to her*], That the more should serve the less,

<sup>13</sup> as it is written, I loved Jacob, but I hated Esau.

<sup>14</sup> What therefore shall we say? Whether wickedness be with God? God forbid.

<sup>15</sup> For he saith to Moses, I shall have mercy on whom I shall have mercy; and I shall give mercy on whom I shall have mercy.

<sup>16</sup> Therefore it is not neither of [*a*] man willing (*or desiring*), neither running, but of God having mercy.

<sup>17</sup> And the scripture saith to Pharaoh, For to this thing I have stirred thee, that I show in thee my virtue (*or so that I show my power through dealing with thee*), and that my name be told in all [*the*] earth.

<sup>18</sup> Therefore of whom God will, he hath mercy; and whom he will, he endureth. (*And so for whom God desireth, he hath mercy; and for whom he desireth, he maketh hard or he maketh stubborn.*)



19 Then sayest thou to me, What is sought yet? [*or What thing is yet sought?*] for who withstandeth his will?

20 O! man, who art thou, that answerest to God? Whether a made thing saith to him that made it, What hast thou made me so? (*or Why hast thou made me so?*)

21 Whether a potter of clay hath not power to make of the same gobbet one vessel into honour, another into despite, [*or low office?*] (*Hath not a potter of clay the power, or the right, to make out of the same piece one vessel to be honoured, and another to be despised?*)

22 And if God willing to show his wrath, and to make his power known, hath suffered in great patience vessels of wrath able into death, [*or into perdition, or damnation*],

23 to show the riches of his glory into vessels of mercy, which he made ready into glory.

24 Which also he called [*us*], not only of the Jews, but also of (*the*) heathen men, (*And so he hath called us, not only from among the Jews, but also from among the Gentiles,*)

25 as he saith in Osee (*or in Hosea*), I shall call not my people my people, and not my (*be*)loved my (*be*)loved, and not getting mercy getting mercy [*or and not having mercy having mercy*];

26 and it shall be in the place, where it is said to them, Not ye my people, there they shall be called the sons of (*the*) living God.

27 But Esaias crieth for Israel, If the number of children of Israel shall be as [*the*] gravel of the sea, the remnants shall be made safe. (*But Isaiah*

*crieth for Israel, Even if the number of the children of Israel shall be like the sand of the sea, only a remnant shall be saved.)*

<sup>28</sup> Forsooth a word making an end, and abridging in equity, for the Lord shall make a word abridged, [*or made short*], on all the earth.

<sup>29</sup> And as Esaias before-said, [*No*] But (*the*) God of hosts had left to us seed, we had been made as Sodom, and we had been like as Gomorrhah. (*And as Isaiah said before, If the God of hosts had not left us some seed or a few descendants, we would have become like Sodom, and we would have been like Gomorrah.*)

<sup>30</sup> Therefore what shall we say? That heathen men that (*pur*)sued not rightwiseness, have gotten [*or have caught*] rightwiseness, yea, the rightwiseness that is of faith. (*And so then what shall we say? That the Gentiles, who did not follow righteousness, have gotten righteousness, yea, the righteousness that is from faith.*)

<sup>31</sup> But Israel (*pur*)suing the law of rightwiseness, came not perfectly to the law of rightwiseness. (*But Israel following the law of righteousness, did not perfectly come to, or attain, the law of righteousness.*)

<sup>32</sup> Why? For not of faith, but as of works. And they spurned against the stone of offence, [*or (against the stone of) spurning*], (*Why? Because their efforts were not based on faith, but rather on works. And so they stumbled against the stone of stumbling,*)

<sup>33</sup> as it is written, Lo! I put a stone of offence (*or a stone of spurning*) in Sion, and a stone of

stumbling; and each that shall believe in it, shall not be confounded, [*or shamed*]. (*as it is written, Behold! I put a stone of offense in Zion, yea, a stone of stumbling; and everyone who shall believe in it, shall not be put to shame.*)

## CHAPTER 10

<sup>1</sup> Brethren, the will of mine heart and my beseeching is made to God for them into health. (*Brothers, my heart's desire and my beseeching be made to God for their salvation.*)

<sup>2</sup> But I bear witnessing to them, that they have the love of God, but not after cunning (*or knowing*). (*For I can testify about them, that they have the love of God, but it is not based on true knowledge.*)

<sup>3</sup> For they unknowing (*or not knowing*) God's rightwiseness, and seeking to make steadfast their own *rightwiseness*, be not subject to the rightwiseness of God.

<sup>4</sup> For the end of the law is Christ, to rightwiseness to each man that believeth. (*For the end of the law is the Messiah, unto righteousness for each man who believeth.*)

<sup>5</sup> For Moses wrote, For the man that shall do rightwiseness that is of the law, shall live in it.

<sup>6</sup> But the rightwiseness that is of belief, saith thus, Say thou not in thine heart, Who shall ascend into heaven? that is to say, to lead down Christ, (*or that is to say, to bring down the Messiah*);

<sup>7</sup> or who shall go down into hell? that is, to again-call Christ from death, (*or that is, to bring*

*the Messiah up from the dead). [+or who shall go down into (the) deepness, or into (the) depth(s)? that is, to again-call Christ from the dead.]*

<sup>8</sup> But what saith the scripture? The word is nigh in thy mouth, and in thine heart; this is the word of belief (*or this is the word of faith*), which we preach.

<sup>9</sup> That if thou acknowledge in thy mouth the Lord Jesus Christ, and believest in thine heart, that God raised him from death [*or that God raised him from (the) dead*], thou shalt be safe. (*If thou acknowledge with thy mouth that Jesus Christ is the Lord, and believest in thine heart, that God raised him from the dead, then thou shalt be saved.*)

<sup>10</sup> For by heart me believeth to rightwiseness [*or Forsooth by heart men believeth to rightwiseness*], but by mouth acknowledging is made to health (*or unto salvation*).

<sup>11</sup> For why the scripture saith, Each that believeth in him, shall not be confounded. (*Because the Scripture saith, Everyone who believeth in him, shall not be shamed.*)

<sup>12</sup> And there is no distinction of Jew and of Greek (*or And there is no difference between Jew and Greek*); for the same Lord of all is rich into all, that inwardly call him [*or that in-call him*].

<sup>13</sup> For each man, whoever shall inwardly call the name of the Lord [*or whoever shall in-call the name of the Lord*], shall be safe (*or shall be saved*).

<sup>14</sup> How then shall they inwardly call him [*or How therefore shall they in-call him*], into whom they have not believed? or how shall they

believe to him, whom they have not heard? (*or how shall they believe in him, whom they have not heard?*) How shall they hear, without a preacher?

<sup>15</sup> and how shall they preach, but (*that*) they be sent? As it is written, How fair *be* the feet of them that preach [*or that evangelize*] peace, of them that preach good things.

<sup>16</sup> But not all men obey to the gospel. For Esaias saith, Lord, who believed to our hearing? (*But not everyone obeyeth the Gospel or the Good News. For Isaiah saith, Lord, who believed our message?*)

<sup>17</sup> Therefore faith is of hearing [*or Therefore faith by hearing*], but hearing by the word of Christ (*or through the word of the Messiah*).

<sup>18</sup> But I say, Whether they heard not? Yes, soothly, the sound of them went out into all the earth, (*Yes, truly, their voices went out unto all the earth*), and their words into the ends of the world.

<sup>19</sup> But I say, Whether Israel knew not? First Moses saith, I shall lead you to envy, that ye be no folk (*or so that ye be not a nation*), [*or First Moses saith, I shall lead you to envy, to not a folk*]; (*for*) that ye be an unwise folk, I shall send you into wrath.

<sup>20</sup> And Esaias is bold, and saith, I am found of men that seek me not; openly I appeared to them, that asked not (*about*) me. (*And Isaiah is bold, and saith, I am found by men who did not seek me; openly I appeared to them, who did not ask for me.*)

<sup>21</sup> But to Israel he saith, All day I stretched out mine hands to a people that believed not [*to me*], but gainsaid me. (*But to Israel he says, All day I have stretched out my hands to a people that did not believe me, but rather, spoke against me.*)

## CHAPTER 11

<sup>1</sup> Therefore I say, Whether God hath put away his people? God forbid. For I am an Israelite, of the seed of Abraham, of the lineage of Benjamin. (*And so I say, Hath God discarded his people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*)

<sup>2</sup> God hath not put away his people, which he before-knew. Whether ye know not, what the scripture saith in Elias? (*or Do ye not know, what the Scripture saith in the story about Elijah?*) How he prayeth God against Israel,

<sup>3</sup> Lord, they have slain thy prophets, they have under-delved thine altars, and I am left alone, and they seek my life.

<sup>4</sup> But what saith God's answer to him? I have left to me seven thousands of men, that have not bowed their knees before Baal.

<sup>5</sup> So therefore also in this time, the remnants be made safe, (*or And so also in this time, a remnant hath been saved*), by the choosing of the grace of God.

<sup>6</sup> And if *it be* by the grace of God, *it is* not now of works; else grace is not now grace.

<sup>7</sup> What then? Israel hath not gotten this that he sought, but (*the*) election hath gotten (*it*); and the others be blinded.

<sup>8</sup> As it is written, God gave to them a spirit of compunction, eyes that they see not, and ears, that they hear not, into this day.

<sup>9</sup> And David saith, Be the board of them made into a snare before them (*or Let their table, or their feasts, be made into a snare for them*), and into catching, and into (*a*) cause of stumbling, and into yielding [*again*] to them.

<sup>10</sup> Be the eyes of them made dark, (*so*) that they see not; and bow thou down always the back of them.

<sup>11</sup> Therefore I say, Whether they offended so, that they should fall down? God forbid. But by the guilt of them health is made to heathen men, that they, (*the Israelites*), (*pur*)sue them, (*or But because of their guilt, salvation hath come to the Gentiles, so that they, the Israelites, follow them*).

<sup>12</sup> (*So*) That if the guilt of them be (*the*) riches of the world, and the making less [*or the diminishing*] of them be (*the*) riches of heathen men (*or of the Gentiles*), how much more the plenty of them?

<sup>13</sup> But I say to you, heathen men, for as long as I am (*an*) apostle of heathen men, I shall honour my ministry [*or my service*], (*But I say to you, Gentiles, that as long as I am an apostle to the Gentiles, I shall give honour to my ministry,*)

<sup>14</sup> if in any manner I stir my flesh for to follow, and that I make some of them safe (*or and that I save some of them*).

<sup>15</sup> For if the loss of them is the reconciling of the world, what is the taking up [*of them*], but (*the giving of*) life of dead men? [*+or no but (the*

*giving of) life to (the) dead?](or nothing less than the giving of life to the dead! or the giving of life from the dead!)*

16 For if a little part of that that is tasted be holy, the whole gobbet is *holy*; and if the root is holy, also the branches.

17 What if any of the branches be broken, when thou were a wild olive tree, art grafted [*or art set in*] among them, and art made (*a*) fellow of the root, and of the fatness of the olive tree,

18 do not thou have glory (*or boast*) against the branches. For if thou gloriest (*or For if thou boastest*), thou bearest not the root, but the root thee.

19 Therefore thou sayest, The branches be broken, (*so*) that I be grafted in [*or so that I be inset*].

20 Well, for unbelief the branches be broken; but thou standest by faith. Do not thou understand [*or savour*] high things, but dread thou (*them*), (*or fear them*),

21 for if God spared not the kindly branches (*or for if God did not spare the natural branches*), [*see thou*] lest peradventure he spare not thee.

22 Therefore see the goodness, and the fierceness of God; yea, the fierceness into them that fell down, but the goodness of God into thee, if thou dwellest in goodness, else also thou shalt be cut down.

23 Yea, and they shall be set in [*or they shall be inset*], if they dwell not in unbelief. For God is mighty, to set them in again.



24 For if thou art cut down of the kindly wild olive tree, and against kind art set into a good olive tree, how much more they that *be* by kind, shall be set in their olive tree? (*For if thou art cut down from the naturally wild olive tree, and against nature art grafted into a good or a cultivated olive tree, how much more then they who be of that very nature, shall be able to be grafted into their olive tree?*)

25 But, brethren, I will not, that ye not know this mystery, that ye be not wise to yourselves; for blindness hath fallen a part in Israel, till that the plenty of heathen men entered, (*But, brothers, I do not desire, that ye do not know this mystery, so that ye do not think yourselves to be wise; for blindness hath fallen in part upon Israel, until the multitude of the Gentiles have entered,*)

26 and so all Israel should be made safe. As it is written, He shall come of Sion, that shall deliver, and turn away the wickedness [*or the unpiety*] of Jacob. (*and so all Israel shall be saved. As it is written, He shall come from Zion, who shall deliver them, and shall take away wickedness or impiety from Jacob.*)

27 And this testament to them of me (*or And this is my covenant with them*), when I shall do away their sins.

28 After the gospel *they be* enemies for you, but *they be* most dearworthy by the election [*or after the election*] for the fathers.

29 And the gifts and the calling of God be without forthinking, (*or repenting*), [*or revoking*].

<sup>30</sup> And as sometime also ye believed not to God, but now ye have gotten mercy for the unbelief of them;

<sup>31</sup> so and these now believed not into your mercy, (*so*) that also they get mercy.

<sup>32</sup> For God closed all things together in unbelief [*or Forsooth God closed together all things in unbelief*], (*so*) that he have mercy on all.

<sup>33</sup> O! the highness of the riches of the wisdom and of the cunning, (*or the knowing, or the knowledge*), of God [*+or O! the depth of the riches of wisdom and cunning of God*]; how incomprehensible be his dooms (*or how incomprehensible be his judgements*), and his ways be unsearchable.

<sup>34</sup> For why who knew the wit of the Lord (*or For who knew the mind, or the thinking, of the Lord*), or who was his counsellor?

<sup>35</sup> or who former gave to him (*or who first gave to him*), and (*after*) it shall be requited [*again*] to him?

<sup>36</sup> For of him, and by him, and in him be all things. To him *be* glory into worlds [*of worlds*], (*or To him be glory forever and ever*). Amen.

## CHAPTER 12

<sup>1</sup> Therefore, brethren, I beseech you by the mercy of God, that ye give your bodies (*as*) a living sacrifice, holy, pleasing to God, and your service reasonable (*or which is your reasonable service*).

<sup>2</sup> And do not ye be conformed to this world, but be ye reformed in (*the*) newness of your wit,

that ye prove which is the will of God, (*or but be ye reformed in the renewing of your mind, or in your thinking, so that ye prove what is the will of God*), good, and well pleasing, and perfect.

<sup>3</sup> For I say, by the grace that is given to me, to all that be among you, that ye understand not more than it behooveth to understand, but for to understand to soberness, [*or to not savour; or know, more than it behooveth to know, but to know to soberness*]; and to each man, as God hath parted the measure of faith.

<sup>4</sup> For as in one body we have many members, but all the members have not the same deed [*or the same act*];

<sup>5</sup> so we many be one body in Christ, and each be members one of another. (*so we many bodies be but one body in the Messiah, and each of us be members of one another.*)

<sup>6</sup> Therefore we that have gifts diversing [*or Therefore having gifts diversing*], after the grace that is given to us, either prophecy, after the reason of faith;

<sup>7</sup> either service [*or ministry*], in ministering; either he that teacheth, in teaching;

<sup>8</sup> he that stirreth softly, in admonishing [*or in exhortation*]; he that giveth, in simpleness (*or with sincerity*); he that is sovereign, [*or is (a) prelate, or is before*], in busyness (*or with zeal and concern*); he that hath mercy, in gladness.

<sup>9</sup> Love without feigning, hating evil, drawing [*or fast(ly) cleaving*] to (*the*) good;

<sup>10</sup> loving together the charity of brotherhood. Each come before to worship (*the*) other [*or Coming before together in honour*];

<sup>11</sup> not slow in busyness, fervent in spirit, serving to the Lord,

<sup>12</sup> joying in hope, patient in tribulation, busy in prayer,

<sup>13</sup> giving good to the needs of (*the*) saints, keeping hospitality. (*giving what is needed to God's people, being hospitable.*)

<sup>14</sup> Bless ye men that pursue you; bless ye, and do not ye curse (*them*); (*Bless those who persecute you; yea, bless them, and do not curse them;*)

<sup>15</sup> for to joy with men that joy, for to weep with men that weep.

<sup>16</sup> Feel ye the same thing together; not understanding high things, [*or not savouring, or cunning, (or knowing), high things*], but consenting to meek (*or to humble*) things, [*following meek (or humble) fathers*]. Do not ye be prudent with yourselves (*or Do not think yourselves to be overly wise*);

<sup>17</sup> to no man yielding evil for evil, but purvey ye good things, not only before God, but also before all men.

<sup>18</sup> If it may be done, that that is of you, have ye peace with all men.

<sup>19</sup> Ye most dear brethren, not defending, [*or venging*], yourselves, but give ye place to wrath [*or ire*]; for it is written, The Lord saith, To me vengeance, and I shall yield (*it*).

<sup>20</sup> But if thine enemy hungereth, feed thou him; if he thirsteth, give thou drink to him; for thou

doing this thing shalt gather together coals on his head [*or forsooth doing these things thou shalt gather together coals on his head*].

<sup>21</sup> Do not thou be overcome of evil, but overcome thou evil by good. (*Do not be overcome by evil, but overcome evil with good.*)

## CHAPTER 13

<sup>1</sup> Every soul be subject to higher powers. For there is no power but of God (*or For there is no authority except from God*), and those things that be of God, be ordained.

<sup>2</sup> Therefore he that against-standeth power, against-standeth the ordinance of God; and they that against-stand (*that*), get to themselves damnation.

<sup>3</sup> For princes be not to the dread of good work(s), but of evil (*works*), (*or For rulers or leaders should not be feared by those who do good works, but by those who do evil works*). But wilt thou, that thou dread not power? Do thou (*a*) good thing, and thou shalt have (*the*) praising of it; [*For why princes be not to the dread of good work(s), but of evil. Soothly wilt thou not dread power? Do good, and thou shalt have (the) praising of it;*]

<sup>4</sup> for he is the minister of God to thee into good. But if thou doest evil, dread thou; for not without cause he beareth the sword, for he is the minister of God, venger into wrath to him that doeth evil. (*for he is God's servant for your own good. But if thou doest evil, fear thou; for not without cause*

*he beareth the sword, for he is God's servant, the avenger unto wrath of those who do evil.)*

<sup>5</sup> And therefore by need be ye subject, not only for wrath, but also for conscience.

<sup>6</sup> For therefore ye give tributes, they be the ministers of God, and serve for this same thing. *(And so for this ye pay taxes, for they be God's servants, and serve by these duties.)*

<sup>7</sup> Therefore yield ye to all men (*your*) debts, to whom tribute, tribute, to whom toll, [*or (a) custom (duty) for things borne about*], toll, [*or such (a) custom (duty)*], to whom dread, dread, to whom honour, honour. *(And so yield to all men your debts, to whom taxes, taxes, to whom a custom duty or a toll, a custom duty or a toll, to whom fear, fear; to whom honour, honour.)*

<sup>8</sup> To no man owe ye anything, [*no*] but that ye love together (*or except that ye love one another*). For he that loveth his neighbour, hath fulfilled the law.

<sup>9</sup> For, Thou shalt do no lechery (*or Thou shalt not do adultery*), Thou shalt not slay, Thou shalt not steal, Thou shalt not say false witnessing (*or Thou shalt not give false testimony*), Thou shalt not covet the thing of thy neighbour, and if there be any other commandment, it is enstored, *or included, [or enclosed]*, in this word, Thou shalt love thy neighbour as thyself.

<sup>10</sup> The love of thy neighbour worketh not evil; therefore love is the fulfilling of the law.

<sup>11</sup> And we know (*at*) this time, that the hour is now, that we rise from sleep; for now is our health near(er), [*or soothly now our health*

*is nearer], (or for now our salvation, or our deliverance, is nearer), than when we (first) believed.*

<sup>12</sup> The night went before, but the day hath nighed. Therefore cast we away the works of darkneses, and be we clothed in the armours of light [*or and be we clothed with the armours of light*]. (*The night went before, but now the day hath approached. And so let us throw off the works of darkness, and be we clothed in the armour of light.*)

<sup>13</sup> As in [*the*] day wander, (*or walk, or go*), we honestly (*or decently*), not in superfluous feasts [*or in oft eatings*], and drunkennesses, not in beds (*or bedchambers*) and unchastities, not in strife and in envy;

<sup>14</sup> but be ye clothed in the Lord Jesus Christ, and do ye not the busyness [*or the cares*] of (*the*) flesh in desires.

## CHAPTER 14

<sup>1</sup> But take ye a sick man in belief, not in deemings of thoughts, [*or not in deceptions, or disputations, of thoughts*]. (*Accept a man frail or weak in the faith, without judging or arguing about his thoughts and beliefs.*)

<sup>2</sup> For another man believeth, that he may eat all things; but he that is sick, [*or unsteadfast*], eat worts. (*For one man believeth, that he can eat anything and everything; but he who is frail or weak, eateth only vegetables and herbs.*)

<sup>3</sup> He that eateth, despise not him that eateth not; and he that eateth not, deem not him that

eateth (*or judge not him who eateth*). For God hath taken him (*un*)to him(*self*), [*or For why God hath taken him*], (*or Because God hath accepted him*).

<sup>4</sup> Who art thou, that deemest another's servant? (*or Who art thou, who judgest another's servant?*) To his lord he standeth, or falleth from him, [*or To his lord he standeth, or falleth down*]. But he shall stand; for the Lord is mighty to make him perfect, [*or to ordain him, or make (him) steadfast*].

<sup>5</sup> For why one deemeth a day betwixt a day, another deemeth each day. Each man increase in his wit (*or Each man increase in his understanding, or in his thinking*).

<sup>6</sup> He that understandeth the day, understandeth to the Lord, [*or He that savoureth the day, savoureth to the Lord*]. And he that eateth, eateth to the Lord, for he doeth thankings to God (*or for he giveth thanks to God*). And he that eateth not, eateth not to the Lord, and doeth thankings to God.

<sup>7</sup> For no man of us liveth (*un*)to himself, and no man dieth (*un*)to himself.

<sup>8</sup> For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore whether we live or die, we be of the Lord [*or we be (the) Lord's*].

<sup>9</sup> For why for this thing Christ was dead, and rose again, that he be (*the*) Lord both of quick and of dead men [*or of quick and of dead*]. (*Because the Messiah died, and rose again for this,*



*so that he be the Lord both of the living and of the dead.)*

10 But what deemest thou thy brother? or why despisest thou thy brother? for all we shall stand before the throne of Christ. *(But why judgest thy brother? or why despisest thy brother? for all of us shall stand before the throne of the Messiah.)*

11 For it is written, I live, saith the Lord, for to me each knee shall be bowed, and each tongue shall acknowledge to God.

12 Therefore each of us shall yield reason to God for himself. *(And so each of us shall have to answer to God for himself, or give an account of himself.)*

13 Therefore no more deem we *(or judge)* each other; but more deem ye this thing, that ye put not hurting, or *(any)* cause of stumbling, to a brother.

14 I know and trust in the Lord Jesus, that nothing is *(made)* unclean by him, no but to him that deemeth anything to be unclean, to him it is unclean.

15 And if thy brother be made sorry, *[or heavy]*, in *(his)* conscience for meat, now thou walkest not after charity. Do not thou through thy meat lose him, for whom Christ died. *(And if thy brother be grieved in his conscience over food, now thou walkest not with love. Do not because of thy food, or by thy eating, destroy him for whom the Messiah died.)*

16 Therefore be not your good thing blasphemed *[or despised]*.

17 For why the realm of God is not meat and drink, but rightwiseness and peace and joy in the Holy Ghost. *(Because the Kingdom of God is not food and drink, but righteousness and joy in the Holy Spirit.)*

18 And he that in this thing serveth Christ, pleaseth God, and is proved to men. *(And he who doeth this serveth the Messiah, pleaseth God, and is approved by men.)*

19 Therefore *(pur)sue* we those things that be of peace, and keep we together those things that be of edification. *(And so follow those things that be about peace, and hold we together those things that be for our edification.)*

20 Do not thou for meat lose the work of God. For all things be clean, but it is evil to the man that eateth by offending. *(Do not because of food, or by thy eating, destroy the work of God. For all things be clean, but it becometh evil to the man who, by his eating, causeth someone else to stumble.)*

21 It is good to not eat flesh, and to not drink wine, neither in what thing thy brother offendeth, or is caused to stumble, or is made sick, *[or unsteadfast], (or is made frail, or weak).*

22 Thou hast faith with thyself, have thou *(it)* before God. Blessed is he that deemeth not himself in that thing that he *(ap)proveth [or Blessed is he that deemeth not, or condemneth not, himself in that thing that he proveth].*

23 For he that deemeth, is condemned *[or is damned]*, if he eateth; for it, *[his eating]*, is not

of faith (*or is not based on faith*). And all thing that is not of faith, is sin.

## CHAPTER 15

<sup>1</sup> But we firmer men owe to sustain [*or to bear up*] the feeblenesses of sick men, [*or (those) unfirm in (the) faith*], and not [*to*] please to ourselves. (*But we stronger men ought to bear up the weakness of frail or weak men, or those unstable in the faith, and not to please ourselves.*)

<sup>2</sup> Each of us please to his neighbour in[*to*] good, to edification.

<sup>3</sup> For Christ pleased not to himself (*or For the Messiah did not please himself*), [*but*], as it is written, The reproofs of men despising thee, felled on me, [*or The reproofs, or shames, of men despising thee, fell on me*].

<sup>4</sup> For whatever things be written, those be written to our teaching, (*so*) that by (*the*) patience and (*the*) comfort of (*the*) scriptures we have hope.

<sup>5</sup> But (*the*) God of patience and of solace give to you to understand the same thing, each into (*the*) other, after (*the example of*) Jesus Christ, (*And may the God of patience and of solace help you to agree on matters, with one another, after the example of Jesus Christ,*)

<sup>6</sup> (*so*) that ye of one will with one mouth worship God and the Father of our Lord Jesus Christ.

<sup>7</sup> For which thing take ye together, as also Christ took you into the honour of God. (*For which thing accept one another, as also the*

*Messiah hath accepted you, for the honour or the glory of God.)*

<sup>8</sup> For I say, that Jesus Christ was a minister (*or a servant*) of (*the*) circumcision for the truth of God, to confirm the promises of (*the*) fathers.

<sup>9</sup> And (*the*) heathen men owe to honour God for mercy (*or And the Gentiles ought to honour God for his mercy*); as it is written, Therefore, Lord, I shall acknowledge to thee among (*the*) heathen men, and I shall sing to thy name.

<sup>10</sup> And again he saith, Ye heathen men, be ye glad [*or (make) joy*] with his people. (*And again it saith, Ye Gentiles, rejoice with his people!*)

<sup>11</sup> And again, All heathen men, praise ye the Lord; and all peoples, magnify ye him. (*And again, All the Gentiles, praise the Lord; yea, all the peoples, praise him.*)

<sup>12</sup> And again Esaias saith, There shall be a root of Jesse, that shall rise up to govern heathen men, and heathen men shall (*have*) hope in him. (*And again, Isaiah saith, There shall be a root of Jesse, that shall rise up to govern the Gentiles, and the Gentiles shall have hope in him.*)

<sup>13</sup> And God of hope full-fill you in all joy and peace in believing, that ye increase [*or ye abound*] in hope and virtue of the Holy Ghost. (*And may the God of hope fill you full with all joy and peace by your believing, or by your faith in him, so that ye increase or abound in the hope and the power of the Holy Spirit.*)

<sup>14</sup> And, brethren, I myself am certain of you, that also ye be full of love, and ye be [*full-*]filled with all cunning, (*or with all knowing*), [*or with*

*all science], so that ye may admonish each other. (And, brothers, I myself am certain about you, that ye also be full of love, and that ye be filled full with all knowledge, so that ye can admonish one another.)*

<sup>15</sup> And, brethren, more boldly I wrote to you a part, as bringing you into mind, for the grace that is given to me of God, *(And, brothers, more boldly I wrote to you in part, as bringing you into remembrance, of the gift that is given to me by God,)*

<sup>16</sup> that I be the minister of Christ Jesus among heathen men. And I hallow the gospel of God, that the offering of heathen men be accepted [*or be made acceptable*], and hallowed in the Holy Ghost. *(that I be the servant of the Messiah Jesus among the Gentiles. And I consecrate the Gospel, or the Good News, of God, so that the offering of the Gentiles be made acceptable, and consecrated by the Holy Spirit.)*

<sup>17</sup> Therefore I have glory in Christ Jesus to God. *(And so I have glory in the Messiah Jesus to God.)*

<sup>18</sup> For I dare not speak anything of those things, which Christ doeth not by me, into obedience of *(the)* heathen men, in word and deeds, *(For I dare not say anything about those things, which the Messiah doeth not by me, to bring the Gentiles into obedience to God, by word and deed,)*

<sup>19</sup> in virtue of tokens and great wonders, in virtue of the Holy Ghost, so that from Jerusalem by compass to the Illyricum sea [*or till unto Illyricum*], I have [*full-*]filled the gospel of Christ. *(by the power of miracles, or signs, and great*

*wonders, by the power of the Holy Spirit, so that from Jerusalem all around unto Illyricum, I have fully preached the Gospel, or the Good News, of the Messiah.)*

<sup>20</sup> And so I have preached this gospel, not where Christ was named, *(or not where the Messiah hath already been spoken of, or not where the Messiah hath already been heard of)*, lest I build upon another's ground,

<sup>21</sup> but as it is written, For to whom it is not told of him, they shall see, and they that heard not, shall understand.

<sup>22</sup> For which thing I was hindered full much to come to you, and I am hindered till [*to*] this time.

<sup>23</sup> And now I have not further place, [*or cause of longer dwelling (there)*], in these countries *(or in these regions)*, but I have *(a)* desire to come to you, of many years that [*now*] be passed.

<sup>24</sup> When I begin to pass into Spain *(or When I go forth to Spain)*, I hope that in my going I shall see you, and of you I shall be led thither, if I [*shall*] use you first in part.

<sup>25</sup> Therefore now I shall pass forth to Jerusalem, to minister to *(the)* saints. *(But now I shall go forth to Jerusalem, to serve God's people.)*

<sup>26</sup> For Macedonia and Achaia have assayed to make some gift, [*or some collection, or (a) gathering of money*], to *(the)* poor men of *(the)* saints, that be in Jerusalem. *(For the churches in Macedonia and in Achaia have decided to make a gift of some money, for those of God's people in Jerusalem who be poor.)*

<sup>27</sup> For it pleased to them, and they be debtors of them; for if heathen men be made partners of their ghostly things, they owe also in fleshly things to minister to them. *(For it pleased them to do this, and they be their debtors; for if the Gentiles be made the partners of their spiritual things, then they, the Gentiles, ought also to serve them with fleshly things.)*

<sup>28</sup> Therefore when I have ended this thing, and have assigned to them this fruit, I shall pass by you into Spain *(or I shall pass by you as I go to Spain).*

<sup>29</sup> And I know, that I coming to you, shall come in the abundance, *[or (in the) plenty]*, of the blessing of Christ. *(And I know, that when I come, I shall come with a full measure of the Messiah's blessing.)*

<sup>30</sup> Therefore, brethren, I beseech you by our Lord Jesus Christ, and by the charity of the Holy Ghost, that ye help me in your prayers *[for me]* to the Lord, *(And so, brothers, I beseech you by our Lord Jesus Christ, and by the love of the Holy Spirit, that ye help me by your prayers for me to the Lord.)*

<sup>31</sup> that I be delivered from the unfaithful men, that be in Judea, and that the offering of my service be accepted in Jerusalem to *(the)* saints; *(so that I be delivered from the unfaithful men, who be in Judea, and that the offering of my service be accepted by, or acceptable to, God's people in Jerusalem;)*

<sup>32</sup> *(so)* that I come to you in joy, by the will of God, and that I be refreshed with you.

<sup>33</sup> And (*may the*) God of peace be with you all. Amen.

## CHAPTER 16

<sup>1</sup> And I commend to you Phebe, our sister, which is in the service of the church that is at Cenchrea, (*And I commend to you our sister Phoebe, who is in the service of the church that is at Cenchrea,*)

<sup>2</sup> that ye receive her in the Lord worthily to (*the*) saints, and that ye help her in whatever cause she shall need of you (*or and that ye help her with whatever she shall need from you*). For she hath helped many men, and myself.

<sup>3</sup> Greet Priscilla and Aquila, mine helpers in Christ Jesus, (*Greetings to Priscilla and Aquila, my helpers in the Messiah Jesus,*)

<sup>4</sup> which under-putted their necks for my life; to whom not I alone do thankings, but also all the churches of (*the*) heathen men. (*who risked their necks for me; for whom not I alone give thanks, but also all the churches of the Gentiles.*)

<sup>5</sup> And greet ye well their household church [*or their home-church*]. Greet well Epaenetus, (*be*)loved to me, that is the first of Asia in Christ, Jesus (*or Hearty greetings to Epaenetus, beloved to me, who is the first Asian convert to the Messiah Jesus*).

<sup>6</sup> Greet well Mary, the which hath travailed much in us. (*Hearty greetings to Mary, who hath laboured much with us, or for us.*)

<sup>7</sup> Greet well Andronicus and Junia, my cousins, and mine even-prisoners, which be noble among



the apostles, and which were before me in Christ. (*Hearty greetings to Andronicus and Junia, my cousins, and my fellow prisoners, who be of note among the apostles, and who were in the Messiah before me.*)

<sup>8</sup> Greet well Amplias (*or Hearty greetings to Amplias*), most dearworthy to me in the Lord.

<sup>9</sup> Greet well Urbane, our helper in Christ Jesus, and Stachys, my darling [*or my (be)loved*]. (*Hearty greetings to Urbane, our helper in the Messiah Jesus, and Stachys, my beloved.*)

<sup>10</sup> Greet well Apelles, the noble in Christ [*or noble in Christ*]. Greet well them that be of Aristobulus' house.

<sup>11</sup> Greet well Herodion, my cousin. Greet well them that be of Narcissus' house, that be in the Lord.

<sup>12</sup> Greet well Tryphena and Tryphosa, which *women* travail in the Lord. Greet well Persis, most dearworthy *woman*, that hath travailed much in the Lord.

<sup>13</sup> Greet well Rufus, chosen in the Lord, and his mother, and mine.

<sup>14</sup> Greet well Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and brethren that be with them (*or and the brothers who be with them*).

<sup>15</sup> Greet well Philologus, and Julia, and Nereus, and his sister, and Olympas, and all the saints that be with them (*or and all of God's people who be with them*).

<sup>16</sup> Greet ye well together in holy kiss. All the churches of Christ greet you well. (*Give hearty greetings to one another with a holy kiss.*)

*All the churches of the Messiah send you hearty greetings.)*

<sup>17</sup> But, brethren, I pray you, that ye espy them that make dissensions and hurtings [*or offences*], besides the doctrine that ye have learned, and bow away from them.

<sup>18</sup> For such men serve not to the Lord Christ, but to their womb, (*or For such men do not serve the Lord Messiah, but their own bellies*), and by sweet words and blessings deceive the hearts of innocent men.

<sup>19</sup> But your obedience is published into every place, therefore I have joy in you. But I will (*or I desire*), that ye be wise in good thing(s), and simple in evil (*things*).

<sup>20</sup> And (*may the*) God of peace tread Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.

<sup>21</sup> Timothy, mine helper, greeteth you well (*or sendeth hearty greetings*), and also Lucius, and Jason, and Sosipater, my cousins.

<sup>22</sup> I Tertius greet you well, that wrote this epistle, in the Lord. (*I Tertius, who wrote this letter, send you hearty greetings, in the Lord.*)

<sup>23</sup> Gaius, mine host, greeteth you well, and all the church. Erastus, (*the*) treasurer, [*or (the) keeper*], of the city, greeteth you well, and Quartus [*the*] brother. (*My host Gaius, sendeth you hearty greetings, and all the church. Erastus, the treasurer of the city, sendeth you hearty greetings, and also our brother Quartus.*)

<sup>24</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

<sup>25</sup> And honour and glory be to him, that is mighty to confirm you by my gospel, and *(the)* preaching of Jesus Christ, by the revelation of *(the)* mystery held still, in times everlasting; [*Forsooth to him, that is mighty to confirm you by my gospel, and (the) preaching of Jesus Christ, after the revelation of (the) mystery holden still, that is, not showed, in times everlasting;*]

<sup>26</sup> which *mystery* is now made open by *(the)* scriptures of *(the)* prophets, by the commandment of God without beginning and ending, to the obedience of faith in all heathen men *(or to bring all the Gentiles to faith and obedience)*,

<sup>27</sup> *the mystery* known by Jesus Christ to God alone wise [*or the mystery known to God alone wise by Jesus Christ*], to whom *be* honour and glory into worlds of worlds. Amen. *(to God who alone is wise, through Jesus Christ, to whom be honour and glory forever and ever. Amen.)*

# **Wycliffe's Bible with Modern Spelling (Enhanced)**

## **English: Wycliffe's Bible Modern Spelling (Enhanced) (with Deuterocanon)**

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Language: English

Dialect: Archaic

Translation by: Terry Noble

### **Wycliffe's Bible with Modern Spelling (Enhanced)**

Wycliffe's Bible with Modern Spelling (Enhanced) is a composite of my Wycliffe's Bible, a modern-spelling version of the 14th century Middle English translation, consisting of Wycliffe's Old Testament and Wycliffe's New Testament, and my modern-spelling version of Wycliffe's Apocrypha. These books contain literally tens of thousands of rewritten verses, presented in parentheses “( )”, to provide help in comprehending the 14th century Middle English vocabulary and grammar. Wycliffe's Apocrypha also includes the books of the Apocrypha from the 1st edition of the King James Version of the Bible.

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