

# THE EPISTLE *of PAUL to the* ROMANS

## CHAPTER 1

1:1 Paul, the servant of Jesus Christ, called an apostle, separated into the gospel of God [parted into the gospel of God];

1:2 which he had promised before by his prophets in holy scriptures

1:3 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,]

1:4 and he was before-ordained the Son of God in virtue, by the Spirit of hallowing of the again-rising of dead men, of Jesus Christ our Lord [+which is predestined, *or before-ordained by grace*, the Son of God in virtue, after the Spirit of hallowing of the again-rising of dead men, of Jesus Christ our Lord,]

1:5 by whom we have received grace and the office of apostle [by whom we have received grace and apostlehood, *or state of apostle*], to obey to the faith in all folks for his name,

1:6 among which ye be also called of Jesus Christ,

1:7 to all that be at Rome, darlings of God, and called holy, grace to you [to all that be at Rome, the loved of God, called holy, *grace be* to you], and peace of God our Father, and of the Lord Jesus Christ.

1:8 First I do thankings to my God, by Jesus Christ, for all you, for your faith is showed in all the world.

1:9 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 ever in my prayers [whom I serve in my spirit, in the gospel of his Son, for without ceasing I make mind of you evermore in my prayers],

1:10 and beseech [praying], if in any manner sometime I have a speedy way in the will of God to come to you.

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1:11 For I desire to see you, to part somewhat *to you* of spiritual grace [that I give to you something of spiritual grace], that ye be confirmed,

1:12 that is, to be comforted together in you, by [that] faith that is both yours and mine together.

1:13 And, brethren, I will not, that ye not know [that ye unknow], that oft I purposed to come to you, and I am letted [and I am forbidden] till this time, that I have some fruit in you, as [and] in other folks.

1:14 To Greeks and to barbarians, to wise men and to unwise men, I am debtor,

1:15 so that that is in me is ready to preach the gospel also to you that be at Rome.

1:16 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.

1:17 For the rightwiseness of God is showed in it, of faith into faith, as it is written, For a just man liveth of faith.

1:18 For the wrath of God is showed from heaven on all unpiety and wickedness of those men, that withhold the truth of God in unrightwiseness. [Forsooth the wrath of God is showed from heaven upon all unpiety and unrightwiseness of those men, that withhold, *or hold aback*, the truth of God in unrightwiseness.]

1:19 For that thing of God that is known, is showed to them [For that that is known of God is shown, *or made open*, to them], for God hath showed to them.

1:20 For the invisible things of him, that be understood, be beheld of the creature of the world, by those things that be made, yea, and the everlasting virtue of him and the Godhead, so that they may not be excused. [For the invisible things of him, of the creature of the world, by those things that be made, understood be beholden, and the everlasting virtue of him, and the Godhead, so that they be unexcusable.]

1:21 For when they had known God, they glorified *him* not as God, neither did thankings; but they vanished in their thoughts, and the unwise heart of them was darked [was darked, *or made dark*].

1:22 For they saying that themselves were wise [Soothly they saying themselves to be wise men], they were made fools.

1:23 And they changed the glory of uncorruptible God into the likeness of an image of a deadly man [into the likeness of an image of corruptible man], and of birds, and of four-footed beasts, and of serpents.

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1:24 For which thing God betook them into the desires of their heart, into uncleanness, that they punish with wrongs their bodies in themselves.

1:25 The which [*men*] changed the truth of God into lying, and praised and served a creature rather than the creator, that is blessed into worlds of worlds [that is blessed into worlds, *or without end*]. Amen.

1:26 Therefore God betook them into passions of shame [Therefore God betook them into passions of evil fame, *or shame*]. For the women of them changed the natural use into that use that is against kind.

1:27 Also the men [the males, *or men*,] forsook the natural use of woman, and burned in their desires together, and men into men wrought filthhood, and received into themselves the meed that behooved of their error [males into males working filthhood, and receiving in themselves the meed, *or hire*, that behooved of their error].

1:28 And as they proved that they had not God in knowing [And as they proved not to have God in knowing], God betook them into a reprovably wit, that they do those things that be not suitable;

1:29 that they be full-filled with all wickedness [full-filled with all wickedness], malice, fornication, covetousness, waywardness, full of envy, manslayings [manslaying], strife, guile, evil will,

1:30 privy backbiters, detractors, hateful to God, debaters, proud, and high over measure [hateful to God, wrongful despisers, proud, high over measure], finders of evil things, not obedient to father and mother,

1:31 unwise, unmannerly, without love [without affection, *or love*], without bond of peace, without mercy.

1:32 The which when they had known the rightwiseness of God, understood not, that they that do such things be worthy the death, not only they that do those things [not only they that do such things], but also they that consent to the doers.

## CHAPTER 2

2:1 Therefore thou art unexcusable, each man that deemest, for in what thing thou deemest another, thou condemnest thyself; for thou doest the same things which thou deemest.

2:2 And we know, that the doom of God is after truth against them, that do such things.

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2:3 But guessest thou, man, that deemest them that do such things, and thou doest those things [and thou doest them], that thou shalt escape the doom of God?

2:4 Whether thou despisest the riches of his goodness, and the patience, and the long abiding? Knowest thou not, that the benignity of God leadeth thee to repenting? [Whether despisest thou the riches of his goodness, and patience, and long abiding? Unknowest thou, that the benignity, *or good will*, of God leadeth thee to penance?]

2:5 But after thine hardness and unrepentant heart, thou treasurest to thee wrath in the day of wrath [Forsooth after thy hardness and unrepentant heart, thou treasurest to thee wrath into the day of wrath] and of showing of the rightful doom of God,

2:6 that shall yield to each man after his works;

2:7 soothly to them that be by patience of good work, glory, and honour, and uncorruption, to them that seek everlasting life;

2:8 but to them that be of strife, and that assent not to truth, but believe to wickedness, wrath and indignation,

2:9 tribulation and anguish, into each soul of man that worketh evil, to the Jew first, and to the Greek [of Jew first and of the Greek];

2:10 but glory, and honour, and peace, to each man that worketh good thing, to the Jew first, and to the Greek.

2:11 For acceptance of persons [*that is, to put one before another without desert,*] is not with God.

2:12 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 sin without law, shall perish without law; and whoever in the law sin, shall be deemed by the law.]

2:13 For the hearers of the law be not just with God, but the doers of the law shall be made just.

2:14 For when heathen men that have not law, do naturally [do by kind] those things that be of the law, they not having such manner [of] law, be law to themselves,

2:15 that show the work of the law written in their hearts. For the conscience of them yieldeth to them a witnessing betwixt themselves of thoughts that be accusing or defending, [that show the work of law written in their hearts; the conscience of them yielding to them a witnessing and between themselves of thoughts accusing or also defending,]

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2:16 in the day when God shall deem the privy things of men after my gospel, by Jesus Christ.

2:17 But if thou art named a Jew [Forsooth if thou art named a Jew], and retest in the law, and hast glory in God,

2:18 and hast known his will, and thou learned by the law approvest [provest] the more profitable things,

2:19 and trustest thyself to be a leader of blind men, the light of them that be in darkneses,

2:20 a teacher of unwise men, a master of young children, that hast the form of knowing [having the form of science, *or knowing,*] and of truth in the law;

2:21 what then teachest thou another, and teachest not thyself? Thou that preachest that me shall not steal, stealest? [therefore thou that teachest another, teachest not thyself? Thou that preachest to not steal, stealest?]

2:22 Thou that teachest that me shall not do lechery, doest lechery? Thou that loathest maumets, doest sacrilege? [+Thou that sayest to not do lechery, doest lechery? Thou that loathest idols, *or maumets,* doest sacrilege?]

2:23 Thou that hast glory in the law, unhonourest God by breaking of the law? [Thou that gloriest in the law, by breaking of the law unworshippest, *or despisest,* God?]

2:24 For the name of God is blasphemed by you among heathen men, as [it] is written. [For the name of God by you is blasphemed among heathen men, as it is written.]

2:25 For circumcision profiteth, if thou keep the law; but if thou be a trespasser against the law [forsooth if thou be a trespasser of the law], thy circumcision is made prepuce.

2:26 Therefore if prepuce keep the rightwiseness of the law, whether his prepuce shall not be areckoned [shall not be reckoned] into circumcision?

2:27 And the prepuce of kind that fulfilleth the law, shall deem thee, that by letter and circumcision art a trespasser against the law. [And the prepuce, which is of the kind, fulfilling the law, shall deem thee, that by letter and circumcision art trespasser of the law.]

2:28 For he that is in open is not a Jew, neither it is circumcision that is openly in the flesh [neither the circumcision that is in the flesh in open];

2:29 but he that is a Jew in hid, and the circumcision of heart, in spirit, not by the

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letter [not in letter], whose praising is not of men, but of God.

## CHAPTER 3

3:1 What then is more to a Jew, or what profit of circumcision?

3:2 Much by all wise [Much by all manner]; first, for the speakings of God were betaken to them.

3:3 And what if some of them believed not? Whether the unbelief of them hath voided the faith of God?

3:4 God forbid [Far be it]. For God is soothfast [Forsooth God is true, *or soothfast*], but each man a liar; as it is written, That thou be justified in thy words, and overcome, when thou art deemed.

3:5 But if our wickedness [Forsooth if our wickedness, *or unequity*,] commend the rightwiseness of God, what shall we say? Whether God is wicked, that bringeth in wrath? After man I say.

3:6 God forbid [Far be it]. Else how shall God deem this world?

3:7 For if the truth of God hath abounded in my lying, into the glory of him, what [and] yet am I deemed as a sinner?

3:8 And not as we be blasphemed, and as some say that we say, Do we evil things, that good things come. Whose damnation is just.

3:9 What then? Surpass we them? Nay; for we have showed by skill, that all both Jews and Greeks be under sin, [+What therefore? Pass we them? Nay; for we have showed by skill, the Jews and Greeks all to be under sin,]

3:10 as it is written, For there is no man just [For there is not any man just];

3:11 there is no man understanding [there is not a man understanding], neither seeking God.

3:12 All bowed away, together they be made unprofitable; there is none that doeth good thing, there is none till to one [there is not till to one].

3:13 The throat of them is an open sepulchre; with their tongues they did guilefully; the venom of snakes *is* under their lips [+with their tongues they did guilefully, *or treacherously*; the venom of snakes, *that is asps, is* under their lips].

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3:14 The mouth of whom is full of cursing and bitterness;

3:15 the feet of them *be* swift to shed blood.

3:16 Sorrow and cursedness *be* in the ways of them, [<sup>+</sup>Contrition, *or defouling together*, and infelicity/unhappiness, *be* in the ways of them,]

3:17 and they knew not the way of peace;

3:18 the dread of God is not before their eyes.

3:19 And we know [Forsooth we know], that whatever things the law speaketh, it speaketh to them that be in the law, that each mouth be stopped, and each world be made subject to God.

3:20 For of the works of the law each flesh shall not be justified before him; for by the law there is knowing of sin [for by the law is knowing of sin].

3:21 But now without the law the rightwiseness of God is showed, that is witnessed of the law and the prophets.

3:22 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. [Soothly the rightwiseness of God is by the faith of Jesus Christ into all and on all that believe into him; forsooth there is no distinction, *or parting*.]

3:23 For all men sinned, and have need to the glory of God;

3:24 and be justified freely by his grace, by the again-buying that is in Christ Jesus [by the redemption, *or the again-buying*, that is in Jesus Christ].

3:25 Whom God ordained forgiver [Whom God purposed 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,

3:26 to the showing of his rightwiseness in this time, that he be just, and justifying him that is of the faith of Jesus Christ.

3:27 Where then is thy glorying? It is excluded. By what law? Of deeds doing? Nay, but by the law of faith.

3:28 For we deem a man to be justified by faith, without works of the law.

3:29 Whether of the Jews is God only? Whether he is not also of heathen men?

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Yes, and of heathen men.

3:30 For there is one God, that justifieth circumcision by faith, and prepuce by faith.

3:31 Destroy we therefore the law by faith? God forbid [Far be it]; but we stablish the law.

## CHAPTER 4

4:1 What then shall we say, that Abraham our father after the flesh found?

4:2 For if Abraham is justified of works of the law, he hath glory, but not with God.

4:3 For what saith the scripture? Abraham believed to God, and it was areckoned [reckoned] to him to rightwiseness.

4:4 And to him that worketh meed is not areckoned by grace [is not given to, *or reckoned*, after grace], but by debt.

4:5 Soothly to him that worketh not, but believeth into him that justifieth a wicked man, his faith is areckoned to rightwiseness [+But to him that worketh not, but believing into him that justifieth the wicked man, *or unpius*, his faith is reckoned to rightwiseness], after the purpose of God's grace.

4:6 As David saith the blessedness of a man, whom God accepteth, he giveth to him rightwiseness without works *of the law*, [As and David saith the blessedness of a man, to whom God accepteth, rightwiseness without works,]

4:7 Blessed *be* they, whose wickednesses be forgiven, and whose sins be hid [and whose sins be covered, *or hid*].

4:8 Blessed *is* that man, to whom God areckoned [reckoned] not sin.

4:9 Then whether dwelleth this blessedness only in circumcision, or also in prepuce? For we say, that the faith was areckoned [reckoned] to Abraham to rightwiseness.

4:10 How then was it areckoned [reckoned]? in circumcision, or in prepuce? Not in circumcision, but in prepuce.

4:11 And he took a sign of circumcision, a token of rightwiseness of the faith [a marking, *or tokening*, of rightwiseness of faith] which is in prepuce, that he be father of all

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men believing by prepuce, that it be areckoned [reckoned] also to them to rightwiseness;

4:12 and that he be father of circumcision, not only to them that be of circumcision, but also to them that follow the steps of the faith, which *faith* is in prepuce of our father Abraham. [and that he be father of circumcision, not only to them that be of circumcision, but and to them that follow the steps of the faith of our father Abraham, that is in prepuce.]

4:13 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.

4:14 For if they that be of the law, be heirs, faith is destroyed, promise is done away.

4:15 For the law worketh wrath; for where is no law, there is no trespass, neither is trespassing. [Forsooth the law worketh wrath; soothly where the law is not, neither is prevarication, *or trespassing*.]

4:16 Therefore *rightwiseness is* of faith, that by grace promise be stable to each seed [that after grace promise be stable, *or 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 is father of us all.

4:17 As it is written, For I have set thee father of many folks, before God to whom thou hast believed. The which *God* quickeneth dead men [The which quickeneth the dead], and calleth those things that be not, as those that be.

4:18 [The] Which *Abraham* against hope believed into hope, that he should be made father of many folks, as it was said to him [after that it is said to him], Thus shall thy seed be, as the stars of heaven, and as the gravel [and as gravel, *or sand*,] that is in the brink of the sea.

4:19 And he was not made unsteadfast in the belief, neither he beheld his body then nigh dead [neither he beheld his body now nigh dead], when he was almost of an hundred years, nor the womb of Sarah nigh dead.

4:20 Also in the promise of God he doubted not with untrust; but he was comforted in belief, giving glory to God,

4:21 witting most fully that whatever things God hath promised, he is mighty also to do.

4:22 Therefore it was areckoned [reckoned] to him to rightwiseness.

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4:23 And it is not written only for him, that it was areckoned [reckoned] to him to rightwiseness,

4:24 but also for us, to whom it shall be areckoned [reckoned], that believe in him that raised our Lord Jesus Christ from death [from dead].

4:25 Which was betaken for our sins, and rose again for our justifying.

### CHAPTER 5

5:1 Therefore we, justified of faith, have we peace at God by our Lord Jesus Christ.

5:2 By whom we have nigh going to [By whom we have access, *or nigh going to*], by faith into this grace, in which we stand, and have glory in the hope of the glory of God's children.

5:3 And not this only, but also we glory in tribulations, witting that tribulation worketh patience,

5:4 and patience proving, and proving hope.

5:5 And hope confoundeth not, for the charity of God is spread abroad in our hearts by the Holy Ghost, that is given to us.

5:6 And while that we were frail [When we were yet sick] after the time, what died Christ for wicked men?

5:7 For scarcely dieth any man for the just man; and yet for a good man peradventure some man dare die.

5:8 But God commendeth his charity in us; for if when we were yet sinners, after the time Christ was dead for us,

5:9 then much more now we justified in his blood, shall be safe from wrath by him.

5:10 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.

5:11 And not only this, but also we glory in God, by our Lord Jesus Christ, by whom we have received now reconciling [by whom we have received now reconciling, *or according*].

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5:12 Therefore as by one man sin entered into this world [sin entered into the world], and by sin death, and so death passed forth into all men, in which *man* all men sinned.

5:13 For unto the law [Soothly till to the law] sin was in the world; but sin was not reckoned, when [the] law was not.

5:14 But death reigned from Adam unto Moses [But death reigned from Adam till to Moses], also into them that sinned not in likeness of the trespassing of Adam, the which is likeness of *Christ* to coming [the which is form, *or likeness*, of *one* to come].

5:15 But not as [the] guilt, so the gift; for if through the guilt of one many be dead [+But not as the guilt, *or trespass*, so and the gift; soothly if 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.

5:16 And not as by one sin, so by the gift; for the doom of one into condemnation, but the grace of many guilts into justification [for why soothly doom of one into condemnation, grace forsooth of many guilts, *or trespassings*, into justification].

5:17 For if in the guilt of one death reigned through one, much more men that take plenty of grace, and of giving, and of rightwiseness, shall reign in life by one Jesus Christ.

5:18 Therefore as by the guilt of one into all men into condemnation, so [and] by the rightwiseness of one into all men into justifying of life.

5:19 For as by unobedience of one man many be made sinners, so by the obedience of one many shall be [ordained] just.

5:20 And the law entered, that guilt should be plenteous; but where guilt was plenteous, grace was more plenteous [grace abounded, *or was plenteous*].

5:21 That as sin reigned into death, so [and] grace reign by rightwiseness into everlasting life, by Jesus Christ our Lord.

## CHAPTER 6

6:1 Therefore what shall we say? Shall we dwell in sin, that grace be plenteous?

6:2 God forbid [Far be it]. For how shall we that be dead to sin, live yet therein?

6:3 Whether, brethren, ye know not, that whichever we be baptized in Christ Jesus, we be baptized in his death?

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6:4 For we be together buried with him by baptism into death; that as Christ arose from death [that as Christ rose from dead] by the glory of the Father, so [and] walk we in a newness of life.

6:5 For if we planted together be made to the likeness of his death, also we shall be of the likeness of his rising again;

6:6 witting this thing, that our old man is crucified together, that the body of sin be destroyed, that we serve no more to sin.

6:7 For he that is dead [*to sin*], is justified from sin.

6:8 And if we be dead with Christ, we believe that also we shall live together with him;

6:9 witting that Christ, rising again from death [rising again from dead], now dieth not, death shall no more have lordship on him.

6:10 For that he was dead to sin, he was dead once; but that he liveth, he liveth to God.

6:11 So [and] ye deem yourselves to be dead [soothly] to sin, but living to God in Jesus Christ our Lord.

6:12 Therefore reign not sin in your deadly body, that ye obey to his covetings.

6:13 Neither give ye your members arms of wickedness to sin, but give ye yourselves to God, as they that live of dead men, and your members arms of rightwiseness to God.

6:14 For sin shall not have lordship over you; for ye be not under the law, but under grace.

6:15 What therefore? Shall we do sin [Shall we sin], for we be not under the law, but under grace? God forbid [Far be it].

6:16 Know ye not, that to whom ye give *yourselves* servants to obey to, ye be servants of that thing, to which ye have obeyed [Know ye not, for to whom ye give you servants to obey, ye be servants of that thing, to whom ye have obeyed], either of sin to death, either of obedience to rightwiseness?

6:17 But I thank God, that ye were servants of sin; but ye have obeyed of heart into that form of teaching, in which ye be betaken.

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6:18 And ye delivered from sin, be made servants of rightwiseness.

6:19 I say that thing that is of man, for the unsteadfastness of your flesh [for the infirmity, *or unstableness*, 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.

6:20 For when ye were servants of sin, ye were free of rightwiseness.

6:21 Therefore what fruit had ye then in those things, in which ye shame now? For the end of them is death.

6:22 But now ye delivered from sin, and made servants to God, have your fruit into holiness, and the end everlasting life.

6:23 For the wages of sin *is* death; the grace of God *is* everlasting life in Christ Jesus our Lord.

### CHAPTER 7

7:1 Brethren, whether ye know not; for I speak to men that know the law; for the law hath lordship in a man, as long time as he liveth?

7:2 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 from the law of the husband [soothly if her husband be dead, she is delivered, *or unbound*, from the law of the husband].

7:3 Therefore she shall be called adulteress, if she be with another man, while the husband liveth [Therefore living the man, she shall be called adulteress, if she be with another man]; but if her husband is dead [forsooth if her husband be dead], she is delivered from the law of the husband, that she be not adulteress, if she be with another man.

7:4 And so, my brethren, ye be made dead to the law by the body of Christ, that ye be of another, that rose again from death, that ye bear fruit to God. [+Therefore, my brethren, and ye be made dead to the law by the body of Christ, that ye be another's, that rose from dead, that we bear fruit to God.]

7:5 For when we were in flesh, passions of sins, that were by the law, wrought in our members, to bear fruit to death.

7:6 But now we be unbound from the law of death, in which we were held [in which we were holden], so that we serve in newness of spirit, and not in oldness of letter.

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7:7 What therefore shall we say? The law is sin? God forbid [Far be it]. But I knew not sin, but by [the] law; for I knew not that coveting was sin, but for the law said, Thou shalt not covet.

7:8 And through occasion taken, sin by the commandment hath wrought in me all covetousness [sin by the commandment hath wrought in me all coveting, *or covetousness*]; for without the law, sin was dead.

7:9 And I lived [Forsooth I lived] without the law sometime; but when the commandment was come, sin lived again. But I was dead,

7:10 and this commandment [and the commandment] that was to life, was found to me, to be to death.

7:11 For sin, through occasion taken by the commandment, deceived me, and by that it slew *me* [and by it slew *me*].

7:12 Therefore the law *is* holy, and the commandment *is* holy, and just, and good.

7:13 Is then that thing that is good, made death to me? God forbid [Far be it]. But sin, that it seem sin, through good thing wrought death to me, that me sin over manner through the commandment [But sin, that it appear sin, through good thing wrought death to me, that there be made sin sinning over manner, *or measure*, by commandment].

7:14 And we know, that the law is spiritual; but I am fleshly, sold under sin.

7:15 For I understand not that that I work; for I do not the good thing that I will, but I do that evil thing that I hate.

7:16 And if I do that thing that I will not, I consent to the law, that it is good.

7:17 But now I work not it now, but the sin that dwelleth in me.

7:18 But I know, that in me, that is, in my flesh, dwelleth no good; for will lieth to me (for will lieth *before* me), but I find not to perform good thing [truly to perform good thing I find not].

7:19 For I do not that good thing that I will, but I do that evil thing that I will not.

7:20 And if I do that *evil* thing that I will not [Soothly if I do that thing that I will not], I work not it, but the sin that dwelleth in me.

7:21 Therefore I find the law to me willing to do good thing [Therefore I find a law to

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me willing to do good thing], for evil thing lieth to me (for evil thing lieth *before* me).

7:22 For I delight together to the law of God, after the inner man.

7:23 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.

7:24 I am an unhappy man [I *am* a woeful man]; who shall deliver me from the body of this sin?

7:25 [Forsooth] 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

8:1 Therefore now nothing of condemnation is to them that be in Christ Jesus, which wander not after the flesh.

8:2 For the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin, and of death [hath delivered me from the law of sin, and death].

8:3 For that that was impossible to the law, in what thing it was frail by flesh, God sent his Son into the likeness of flesh of sin [in that thing it was sick, *or frail*, by flesh, God sending his Son into the likeness of flesh of sin], and of sin condemned sin in flesh;

8:4 that the justifying of the law were fulfilled in us, that go not after the flesh [that not after the flesh we wander], but after the Spirit.

8:5 For they that be after the flesh, understand those things [savour those things] that be of the flesh; but they that be after the Spirit, feel those things that be of the Spirit.

8:6 For the prudence of flesh is death; but the prudence of Spirit *is* life and peace.

8:7 For the wisdom of the flesh is enemy to God; for it is not subject to the law of God, for neither it may [soothly neither it may *be subject to the law*].

8:8 And they that be in flesh, be not able to please to God. [For they that be in flesh, may not please to God.]

8:9 But ye be not in flesh, but in Spirit; if nevertheless the Spirit of God dwelleth in you [dwell in you]. But if any man hath not the Spirit of Christ, this is not his.

8:10 For if Christ is in you, the body is dead for sin [the body is dead from sin], but the

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Spirit liveth for justifying.

8:11 And if the Spirit of him that raised Jesus Christ from death dwelleth in you, he that raised Jesus Christ from death, shall quicken also your deadly bodies, for the Spirit of him that dwelleth in you. [<sup>+</sup>For if the Spirit of him that raised Jesus Christ from dead dwell in you, he that raised Jesus Christ from dead, shall quicken also your deadly bodies, for the Spirit of him dwelling in you.]

8:12 Therefore, brethren, we be debtors, not to the flesh, that we live after the flesh.

8:13 For if ye live after the flesh, ye shall die; but if ye by the Spirit [shall] slay the deeds of the flesh, ye shall live.

8:14 For whoever be led by the Spirit of God, these be the sons of God.

8:15 For ye have not taken again the spirit of servage in dread, but ye have taken the Spirit of adoption of sons, in which we cry, Abba, Father.

8:16 And that Spirit yieldeth witnessing to our spirit, that we be the sons of God;

8:17 if sons, and heirs, heirs forsooth of God, and heirs together with Christ [forsooth if sons, and heirs, soothly heirs of God, truly even-heirs of Christ]; if nevertheless we suffer together, that also we be glorified together.

8:18 And I deem, that the passions of this time be not worthy to the glory to coming [be not even worthy to the glory to come], that shall be showed in us.

8:19 For the abiding of creature abideth the showing of the sons of God.

8:20 But the creature is subject to vanity, not willing(ly), but for him that made it subject in hope; [Soothly the creature is subject to vanity, not willing, but for him that subjected it in hope;]

8:21 for that creature [for and that creature] shall be delivered from servage of corruption into the liberty of the glory of the sons of God.

8:22 And we know, that each creature sorroweth, and travaileth with pain till yet.

8:23 And not only it, but also we us selves [but and we ourselves], that have the first fruits of the Spirit, and we us selves sorrow within us [and we ourselves sorrow within us] for the adoption of God's sons, abiding the again-buying of our body.

8:24 But by hope we be made safe. For hope that is seen, is not hope; for who

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hopeth that thing, that he seeth? [Soothly by hope we be made safe. Forsooth the hope that is seen, is not hope; for why what hopeth a man that thing, that he seeth?]

8:25 And if we hope that thing that we see not, we abide by patience.

8:26 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 [but that Spirit asketh for us with sorrowings, that be not able to be told out].

8:27 For he that seeketh the hearts, knoweth what the Spirit desireth, for by God [for after God, *that is, at God's will,*] he asketh for holy men.

8:28 And we know, that to men that love God, all things work together into good, to them that after purpose be called saints.

8:29 For those that he knew before [For why and whom he knew before], he before-ordained by grace to be made like to the image of his Son, that he be the first begotten among many brethren.

8:30 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. [Soothly whom he before-ordained to bless, and them he called; and whom he called, and them he justified; soothly whom he justified, and them he glorified.]

8:31 What then shall we say to these things? If God *be* for us, who *is* against us?

8:32 Which also spared not his own Son, but betook him for us all, how also gave he not to us all things with him?

8:33 Who shall accuse against the chosen men of God? It is God that justifieth,

8:34 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 [the which and rose again, the which is on the right half of God, the which prayeth for us].

8:35 Who then shall separate us [Who therefore shall part us] from the charity of Christ? tribulation, or anguish, or hunger, or nakedness, or persecution, or peril, or sword?

8:36 As it is written, For we be slain all day for thee; we be guessed as sheep of slaughter [we be guessed as sheep to slaughter].

8:37 But in all these things we overcome, for him that loved us.

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8:38 But I am certain [Soothly I am certain], that neither death, neither life, neither angels, neither principats, neither virtues, neither present things, neither things to coming [neither things to come],

8:39 neither strength, neither height, neither deepness, neither any other creature may separate us [shall be able to part us] from the charity of God, that is in Christ Jesus our Lord.

### CHAPTER 9

9:1 I say truth in Christ Jesus, I lie not, for my conscience beareth witnessing to me in the Holy Ghost, [I say truth in Christ Jesus, I lie not, my conscience bearing witness to me in the Holy Ghost,]

9:2 for great heaviness is to me, and continual sorrow to my heart.

9:3 For I myself desired to be separated from Christ for my brethren [Forsooth I myself desired to be cursed, *or parted*, from Christ for my brethren], that be my cousins after the flesh,

9:4 that be men of Israel [that be Israelites]; whose is adoption of sons, and glory, and testament, and giving of the law, and service, and promises;

9:5 whose be the fathers, and of which *is* Christ after the flesh [<sup>+</sup>and of whom *is* Christ after the flesh], that is God above all things, blessed into worlds. Amen.

9:6 But not that the word of God hath fallen down [Soothly not that the word of God hath fallen down, *or failed unfulfilled*]. For not all that be of Israel, these be Israelites.

9:7 Neither they that be [the] seed of Abraham, all be sons; but in Isaac the seed shall be called to thee;

9:8 that is to say, not they that be sons of the flesh, *be* sons of God, but they that be sons of [the] promise be deemed in the seed.

9:9 For why this is the word of promise, After this time I shall come, and a son shall be to Sarah.

9:10 And not only she, but also Rebecca had two sons of one lying-by of Isaac, our father. [Forsooth not only she, but and Rebecca, of one lying-by, *or of one knowing of man*, having two sons of Isaac, our father.]

9:11 And when they were not yet born, neither had done any thing of good either evil [or evil], that the purpose of God should dwell by election [that the purpose of God

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should dwell after election], not of works, but of God calling,

9:12 it was said to him, That the more should serve the less, [it is said to her, For the more shall serve to the less,]

9:13 as it is written, I loved Jacob, but I hated Esau. [as it is written, I loved Jacob, forsooth Esau I had in hate.]

9:14 What therefore shall we say? Whether wickedness be with God? God forbid [Far be it].

9:15 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.

9:16 Therefore it is not neither of man willing [Therefore it is not neither of a man willing], neither running, but of God having mercy.

9:17 And the scripture saith to Pharaoh [Forsooth the scripture saith to Pharaoh], For to this thing I have stirred thee, that I show in thee my virtue, and that my name be told in all [the] earth.

9:18 Therefore of whom God will, he hath mercy; and whom he will, he endureth [and whom he will, he endureth, *or hardeneth*].

9:19 Then sayest thou to me, What is sought yet [What thing is yet sought]? for who withstandeth his will?

9:20 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?

9:21 Whether a potter of clay hath not power to make of the same gobbet one vessel into honour, another into despite? [Whether a potter of clay hath not power of the same gobbet to make soothly one vessel into honour, another forsooth into despite, *or low office*?]

9:22 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, [That if God willing to show wrath, and to make his power known, sustained in great patience the vessels of wrath able into perdition, *or damnation*,]

9:23 to show the riches of his glory [that he should show the riches of his glory] into vessels of mercy, which he made ready into glory.

9:24 Which also he called [us,] not only of the Jews, but also of heathen men,

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9:25 as he saith in Osee, I shall call not my people my people, and not my loved my loved, and not getting mercy getting mercy [and not having mercy having mercy];

9:26 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 living God.

9:27 But Esaias crieth for Israel [Forsooth Esaias crieth for Israel], If the number of children of Israel shall be as [the] gravel of the sea, the remnants [the reliefs] shall be made safe.

9:28 Forsooth a word making an end, and abridging in equity, for the Lord shall make a word abridged on all the earth [<sup>+</sup>for the Lord shall make a word abridged, *or made short*, upon earth].

9:29 And as Esaias before-said, But God of hosts had left to us seed, we had been made as Sodom, and we had been like as Gomorrha.

9:30 Therefore what shall we say? That heathen men that followed not rightwiseness, have gotten rightwiseness [have caught rightwiseness], yea, the rightwiseness that is of faith.

9:31 But Israel following the law of rightwiseness, came not perfectly to [into] the law of rightwiseness.

9:32 Why? For not of faith, but as of works. And they spurned against the stone of offence [Soothly they offended against the stone of offence, *or spurning*],

9:33 as it is written, Lo! I put a stone of offence in Sion, and a stone of stumbling; and each that shall believe in it, shall not be confounded. [as it is written, Lo! I put a stone of *spurning* in Sion, and a stone of offence; and each that shall believe into it, shall not be confounded, *or shamed*.]

### CHAPTER 10

10:1 Brethren, the will of mine heart and my beseeching is made to God for them into health.

10:2 But I bear witnessing to them [Forsooth I bear witnessing to them], that they have the love of God, but not after knowing.

10:3 For they not knowing God's rightwiseness [For they unknowing God's rightwiseness], and seeking to make steadfast their own *rightwiseness*, be not subject to the rightwiseness of God.

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10:4 For the end of the law *is* Christ, to rightwiseness to each man that believeth.

10:5 For Moses wrote, For the man that shall do rightwiseness that is of the law, shall live in it.

10:6 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;

10:7 or who shall go down into hell? that is, to again-call Christ from death. [<sup>+</sup>or who shall do down into deepness, *or hell?* that is, to again-call Christ from dead.]

10:8 But what saith the scripture? The word is nigh in thy mouth, and in thine heart; this is the word of belief, which we preach.

10:9 That if thou acknowledge in thy mouth the Lord Jesus Christ, and believest in thine heart, that God raised him from death [that God raised him from dead], thou shalt be safe.

10:10 For by heart me believeth to rightwiseness [Forsooth by heart men believeth to rightwiseness], but by mouth acknowledging is made to health.

10:11 For why the scripture saith, Each that believeth in him, shall not be confounded.

10:12 And there is no distinction of Jew and of Greek; for the same Lord of all *is* rich into all, that inwardly call him [that in-call him].

10:13 For each man, whoever shall inwardly call [whoever shall in-call] the name of the Lord, shall be safe.

10:14 How then shall they inwardly call him [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? How shall they hear, without a preacher?

10:15 and how shall they preach, but they be sent? As it is written, How fair *be* the feet of them that preach peace, of them that preach good things [As it is written, How fair the feet of men evangelizing peace, of preaching good things].

10:16 But not all men obey to the gospel [But not all obey to the gospel]. For Esaias saith, Lord, who believed to our hearing?

10:17 Therefore faith *is* of hearing [Therefore faith by hearing], but hearing by the word of Christ.

10:18 But I say, Whether they heard not? Yes, soothly the sound of them went out

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into all the earth, and their words into the ends of the world.

10:19 But I say, Whether Israel knew not? First Moses saith, I shall lead you to envy, that ye be no folk; that ye be an unwise folk, I shall send you into wrath [First Moses saith, I shall lead you to envy, into not a folk; into an unwise folk, I shall send you into wrath].

10:20 And Esaias is bold, and saith, I am found of men that seek me not; openly I appeared to them, that asked not me.

10:21 But to Israel he saith, All day I stretched out mine hands to a people that believed not, but gainsaid me. [Forsooth to Israel, he saith, All day I stretched out my hands to a people not believing to me, but again-saying to me.]

### CHAPTER 11

11:1 Therefore I say, Whether God hath put away his people? God forbid [Far be it]. For [and] I am an Israelite, of the seed of Abraham, of the lineage of Benjamin.

11:2 God hath not put away his people, which he before-knew. Whether ye know not [Whether ye witen not], what the scripture saith in Elias? How he prayeth God against Israel,

11:3 Lord, they have slain thy prophets, they have under-delved thine altars, and I am left alone, and they seek my life.

11:4 But what saith God's answer to him? I have left to me seven thousands of men [I have left to me seven thousand of men], that have not bowed their knees before Baal.

11:5 So therefore also in this time, the remnants [the reliefs] be made safe, by the choosing [after the choosing] of the grace of God.

11:6 And if *it be* by the grace of God, *it is* not now of works; else grace is not now grace.

11:7 What then? Israel hath not gotten this that he sought [Israel hath not gotten that that he sought], but election hath gotten; and the others be blinded.

11:8 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.

11:9 And David saith, Be the board of them made into a snare before them, and into catching, and into cause of stumbling, and into yielding to them [and into

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catching, and into offence, and into yielding again to them].

11:10 Be the eyes of them made dark, that they see not; and bow thou down always the back of them [and bow down all-gates the back of them].

11:11 Therefore I say, Whether they offended so, that they should fall down? God forbid [Far be it]. But by the guilt of them health is made to heathen men, that they follow them.

11:12 That if the guilt of them be riches of the world, and the making less of them be riches of heathen men [and the diminishing, *or making less*, of them be riches of heathen men], how much more the plenty of them?

11:13 But I say to you [Soothly I say to you], heathen men, for as long as I am apostle of heathen men, I shall honour my ministry [I shall honour my ministry, *or service*],

11:14 if in any manner I stir my flesh for to follow, and that I make some of them safe. [if on any manner I stir my flesh to follow, and I make some of them safe.]

11:15 For if the loss of them is the reconciling of the world, what *is* the taking up [*of them*], but life of dead *men* [but life of dead]?

11:16 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.

11:17 What if any of the branches be broken, when thou were a wild olive tree, art grafted among them, and art made fellow of the root, and of the fatness of the olive tree, [That if any of the branches be broken, thou soothly, when thou were a wild olive tree, wert set in among them, and wert made fellow of the root, and of fatness of the olive tree,]

11:18 do not thou have glory against the branches [do not thou glory against the branches]. For if thou gloriest, thou bearest not the root, but the root thee.

11:19 Therefore thou sayest, The branches be broken, that I be grafted in [that I be inset].

11:20 Well, for unbelief the branches be broken; but thou standest by faith. Do not thou understand high things [Do not thou savour high thing], but dread thou,

11:21 for if God spared not the natural branches, [*see thou*] lest peradventure he spare not thee.

11:22 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

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[if thou shalt dwell in goodness], else also thou shalt be cut down.

11:23 Yea, and they shall be set in, if they dwell not in unbelief. For God is mighty, to set them in again. [But, and they shall be inset, if they shall not dwell in unbelief. Forsooth God is mighty, again to inset them.]

11:24 For if thou art cut down of the natural 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? [<sup>+</sup>For if thou wert cut down of the natural wild olive tree, and against kind wert inset into a good olive tree, how much more they that be by kind, shall be inset into their olive tree?]

11:25 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, [Forsooth, brethren, I will not that ye unknow this mystery, that ye be not wise to yourselves; for blindness hath felled of part in Israel, till the plenty of heathen men entered,]

11:26 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 of Jacob [and turn away the unpiety of Jacob].

11:27 And this testament to them of me, when I shall do away their sins.

11:28 After the gospel *they be* enemies for you, but *they be* most dear-worthy by the election [after the election] for the fathers.

11:29 And the gifts and the calling of God be without repenting. [Soothly the gifts and calling of God be without repenting.]

11:30 And as sometime also ye believed not to God, but now ye have gotten mercy for the unbelief of them;

11:31 so and these now believed not into your mercy [so and these now believed not to your mercy], that also they get mercy.

11:32 For God closed all things together in unbelief [Forsooth God closed together all things in unbelief], that he have mercy on all.

11:33 O! the highness of the riches of the wisdom and of the knowing of God; how incomprehensible be his dooms, and his ways *be* unsearchable. [O! the depth of the riches of wisdom and knowing of God; how incomprehensible be his dooms, and his ways unsearchable.]

11:34 For why who knew the wit of the Lord, or who was his counsellor?

11:35 or who former gave to him, and it shall be requited [again] to him?

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11:36 For of him, and by him, and in him be all things. To him *be* glory into worlds [of worlds]. Amen.

### CHAPTER 12

12:1 Therefore, brethren, I beseech you by the mercy of God, that ye give your bodies a living sacrifice, holy, pleasing to God, and your service reasonable.

12:2 And do not ye be conformed to this world, but be ye reformed in newness of your wit, that ye prove which is the will of God, good, and well pleasing, and perfect.

12:3 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 [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.

12:4 For as in one body we have many members, but all the members have not the same deed [soothly all the members have not the same act, *or deed*];

12:5 so we many be one body in Christ [so we be many, one body in Christ], and each *be* members one of another.

12:6 Therefore we that have gifts diversing [Therefore having gifts diversing], after the grace that is given to us, either prophecy, after the reason of faith;

12:7 either service, in ministering; either he that teacheth, in teaching; [either ministry, *or service*, in ministering; or he that teacheth, in teaching;]

12:8 he that stirreth softly, in admonishing [he that stirreth softly, in exhortation, *or admonishing*]; he that giveth, in simpleness; he that is sovereign [<sup>+</sup>he that is prelate, *or sovereign*/he that is before], in busyness; he that hath mercy, in gladness.

12:9 Love without feigning, hating evil, drawing to good [cleaving, *or fast drawing*, to good thing];

12:10 loving together the charity of brotherhood. Each come before to worship (the) other [Coming before together in honour];

12:11 not slow in busyness, fervent in spirit, serving to the Lord,

12:12 joying in hope, patient in tribulation, busy in prayer,

12:13 giving good to the needs of saints, keeping hospitality.

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12:14 Bless ye men that pursue you; bless ye, and do not ye curse;

12:15 for to joy with men that joy, for to weep with men that weep.

12:16 Feel ye the same thing together; not understanding high things, but consenting to meek things [<sup>+</sup>Feeling the same thing together; not savouring, *or knowing*, high things, but consenting to meek things, *following meek fathers*]. Do not ye be prudent with yourselves;

12:17 to no man yielding evil for evil, but purvey ye good things, not only before God, but also before all men.

12:18 If it may be done, that that is of you, have ye peace with all men.

12:19 Ye most dear brethren, not defending yourselves, but give ye place to wrath [Ye most dear-worthy brethren, not defending, *or venging*, yourselves, but give ye place to ire, *or wrath*]; for it is written, The Lord saith, To me vengeance, and I shall yield [again].

12:20 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. [But if thine enemy shall hunger, feed him; if he thirsteth, give drink to him; forsooth doing these things thou shalt gather together coals on his head.]

12:21 Do not thou be overcome of evil, but overcome thou evil by good.

### CHAPTER 13

13:1 Every soul be subject to higher powers. For there is no power but of God, and those things that be of God, be ordained.

13:2 Therefore he that against-standeth power, against-standeth the ordinance of God; and they that against-stand, get to themselves damnation.

13:3 For princes be not to the dread of good work, but of evil. But wilt thou, that thou dread not power? Do thou good thing, and thou shalt have praising of it [Soothly wilt thou not dread power? Do good, and thou shalt have praising of it];

13:4 for he is the minister of God to thee into good. But if thou doest evil, dread thou [Soothly, if thou doest evil, dread]; for not without cause he beareth the sword, for he is the minister of God, venger into wrath to him that doeth evil.

13:5 And therefore by need be ye subject, not only for wrath, but also for conscience.

13:6 For therefore [and] ye give tributes, they be the ministers of God, and serve

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for this same thing [for this same thing serving].

13:7 Therefore yield ye to all men debts, to whom tribute, tribute, to whom toll, toll [to whom toll, *or custom for things borne about*, toll, *or such custom*], to whom dread, dread, to whom honour, honour.

13:8 To no man owe ye any thing, but that ye love together. For he that loveth his neighbour, hath fulfilled the law.

13:9 For, Thou shalt do no lechery [Thou shalt not do lechery], Thou shalt not slay, Thou shalt not steal, Thou shalt not say false witnessing, Thou shalt not covet the thing of thy neighbour, and if there be any other commandment, it is enstored, *or included* [it is enstored, *or enclosed*], in this word, Thou shalt love thy neighbour as thyself.

13:10 The love of thy neighbour worketh not evil; therefore love is the fulfilling of the law.

13:11 And we know this time, that the hour is now, that we rise from sleep; for now is our health near(er), than when we believed. [+And we knowing this time, that the hour is now, us to rise of sleep; soothly now our health is nearer, than when we believed.]

13:12 The night went before, but the day hath approached [forsooth the day hath nighed]. Therefore cast we away the works of darkneses, and be we clothed in the armours of light [and be we clothed with the armours of light].

13:13 As in [the] day wander we honestly, not in superfluous feasts [not in oft eatings] and drunkennesses, not in beds [not in bedchambers] and unchastities, not in strife and in envy;

13:14 but be ye clothed in the Lord Jesus Christ, and do ye not the busyness of flesh in desires [and do ye not the care, *or busyness*, of flesh in desires].

### CHAPTER 14

14:1 But take ye a frail man in belief, not in deemings of thoughts. [Forsooth take ye a sick man in belief, not in deceptions, *or disputations*, of thoughts.]

14:2 For another man believeth, that he may eat all things; but he that is frail [but he that is sick, *or unsteadfast*], eat worts.

14:3 He that eateth, despise not him that eateth not; and he that eateth not, deem not him that eateth. For God hath taken him to him(self) [For why God hath taken him].

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14:4 Who art thou, that deemest another's servant? To his lord he standeth, or falleth *from him*. But he shall stand; for the Lord is mighty to make him perfect [<sup>+</sup>To his lord he standeth, or falleth down. Forsooth he shall stand; for the Lord is mighty to ordain him, *or make steadfast*].

14:5 For why one deemeth a day betwixt [between] a day, another deemeth each day. Each man increase in his wit.

14:6 He that understandeth the day, understandeth to the Lord [He that savoureth, *or understandeth*, the day, understandeth to the Lord]. And he that eateth, eateth to the Lord, for he doeth thankings to God. And he that eateth not, eateth not to the Lord, and doeth thankings to God.

14:7 For no man of us liveth to himself, and no man dieth to himself.

14:8 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 [we be (the) Lord's].

14:9 For why for this thing Christ was dead, and rose again, that he be Lord both of quick and of dead men [that he be Lord and of quick and of dead].

14:10 But what deemest thou thy brother? or why despisest thou thy brother? for all we shall stand before the throne of Christ.

14:11 For it is written, I live, saith the Lord, for to me each knee shall be bowed, and each tongue shall acknowledge to God.

14:12 Therefore each of us [And so each of us] shall yield reason to God for himself.

14:13 Therefore no more deem we each other; but more deem ye this thing, that ye put not hurting, or cause of stumbling [or offence], to a brother.

14:14 I know and trust in the Lord Jesus, that nothing is unclean by him, no but to him that deemeth any thing to be unclean [but to him that deemeth any thing to be unclean], to him it is unclean.

14:15 And if thy brother be made sorry in conscience for meat [Soothly if thy brother be made sorry, *or heavy in conscience*, for meat], now thou walkest not after charity. Do not thou through thy meat destroy him [Do not through thy meat lose him], for whom Christ died.

14:16 Therefore be not your good thing blasphemed. [Therefore be not our good thing blasphemed, *or despised*.]

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14:17 For why the realm of God is not meat and drink, but rightwiseness and peace and joy in the Holy Ghost.

14:18 And he that in this thing serveth Christ, pleaseth God, and is approved to men [and is proved to men].

14:19 Therefore follow we those things that be of peace, and keep we together those things that be of edification [and keep we those things together that be of edification].

14:20 Do not thou for meat destroy the work of God. For all things be clean, but it is evil to the man that eateth by offending.

14:21 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 frail [neither in what thing thy brother offendeth, or is caused to offend, or is made sick, *or unsteadfast*].

14:22 Thou hast faith with thyself, have thou before God. Blessed is he that deemeth not himself in that thing that he approveth [Blessed is he that deemeth not, *or condemneth not*, himself in that thing that he proveth].

14:23 For he that deemeth, is condemned, if he eateth; for it is not of faith. And all thing that is not of faith, is sin. [+Forsooth he that deemeth, is damned, if he eateth; for why? for *his eating* is not of faith. Forsooth all thing that is not of faith, is sin.]

### CHAPTER 15

15:1 But we firmer men owe to sustain the feeblenesses of frail men, and not please to ourselves. [+Forsooth we firmer owe to sustain, *or bear up*, the feebleness of sick men, *or unfirm in faith*, and not to please to ourselves.]

15:2 Each of us please to his neighbour in good [into good], to edification.

15:3 For Christ pleased not to himself, as it is written, The reproves of men despising thee, felled on me. [+For why Christ pleased not to himself, but, as it is written, The reproves, *or shames*, of men displeasing thee, fell on me.]

15:4 For whatever things be written, those be written to our teaching [they be written to our teaching], that by patience and comfort of scriptures we have hope.

15:5 But God of patience and of solace give to you to understand the same thing, each into (the) other after Jesus Christ,

15:6 that ye of one will with one mouth worship God and the Father of our Lord Jesus Christ.

## ROMANS

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15:7 For which thing take ye together, as also Christ took you into the honour of God.

15:8 For I say, that Jesus Christ was a minister of circumcision for the truth of God, to confirm the promises of fathers.

15:9 And heathen men owe to honour God for mercy; as it is written, Therefore, Lord, I shall acknowledge to thee among heathen men, and I shall sing to thy name.

15:10 And again he saith, Ye heathen men, be ye glad with his people. [And again he saith, Glad, *or joy*, ye heathen men with his people.]

15:11 And again, All heathen men, praise ye the Lord; and all peoples, magnify ye him.

15:12 And again Esaias saith, There shall be a root of Jesse, that shall rise up to govern heathen men [that shall rise to govern heathen men], and heathen men shall hope in him.

15:13 And God of hope full-fill you in all joy and peace in believing, that ye increase in hope and virtue of the Holy Ghost [that ye abound in hope and virtue of the Holy Ghost].

15:14 And, brethren, I myself am certain of you, that also ye be full of love, and ye be filled with all knowing, so that ye be able to admonish each other. [<sup>+</sup>Soothly, brethren, and I myself am certain of you, that also ye be full of love, yea, full-filled with all science, *or knowing*, so that ye may admonish each other.]

15:15 And, brethren, more boldly I wrote to you a part [more hardily I wrote to you of part], as bringing you into mind, for the grace that is given to me of God,

15:16 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, and hallowed in the Holy Ghost [I hallowing the gospel of God, that the offering of heathen men be made acceptable, and hallowed in the Holy Ghost].

15:17 Therefore I have glory in Christ Jesus to God.

15:18 For I dare not speak any thing of those things, which Christ doeth not by me [which Christ maketh not by me], into obedience of heathen men, in word and deeds,

15:19 in virtue of tokens and great wonders, in virtue of the Holy Ghost, so that from Jerusalem by compass to the Illyricum sea I have filled the gospel of Christ [so that from Jerusalem by compass, *or environ*, till unto Illyricum I have full-filled the gospel of Christ].

## ROMANS

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15:20 And so I have preached this gospel, not where Christ was named, lest I build upon another's ground,

15:21 but as it is written, For to whom it is not told of him, they shall see, and they that heard not, shall understand.

15:22 For which thing I was hindered full much to come to you, and I am hindered till this time. [For which thing I was letted full much to come to you, and I am forbidden till unto yet.]

15:23 And now I have not further place in these countries, but I have desire to come to you, of many years that be passed. [Forsooth now I not having further place, *or cause of longer dwelling*, in these countries, soothly having covetousness of coming to you, of many years now going before.]

15:24 When I [shall] begin to pass into Spain, I hope that in my going I shall see you [I hope that I passing forth shall see you], and of you I shall be led thither, if I use you first in part.

15:25 Therefore now I shall pass forth to Jerusalem, to minister to saints.

15:26 For Macedonia and Achaia have assayed to make some gift to poor men of saints, that be in Jerusalem. [Forsooth Macedonia and Achaia proved to make some collection, *or gathering of money*, into poor men of saints, that be in Jerusalem.]

15:27 For it pleased to them [Soothly 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.

15:28 Therefore when I have ended this thing, and have assigned to them this fruit, I shall pass by you into Spain.

15:29 And I know, that I coming to you, shall come in the abundance of the blessing of Christ [shall come into the abundance, *or plenty*, of the blessing of Christ].

15:30 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,

15:31 that I be delivered from the unfaithful men, that be in Judaea, and that the offering of my service be accepted in Jerusalem to saints;

15:32 that I come to you in joy, by the will of God, and that I be refreshed with you.

15:33 And God of peace be with you all. Amen.

# ROMANS

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## CHAPTER 16

16:1 And I commend to you Phebe, our sister, which is in the service of the church that is at Cenchrea,

16:2 that ye receive her in the Lord worthily to saints, and that ye help her in whatever cause she shall need of you. For she hath helped many men, and myself.

16:3 Greet Priscilla and Aquila, mine helpers in Christ Jesus,

16:4 which under-putted [which under-put] their necks for my life; to whom not I alone do thankings, but also all the churches of heathen men.

16:5 And greet ye well their household church [And greet ye well their home-church]. Greet well Epaenetus, loved to me, that is the first of Asia in Christ Jesus.

16:6 Greet well Mary, the which hath travailed much in us. [Greet well Mary, that hath travailed much in us.]

16:7 Greet well Andronicus and Junia, my cousins, and mine even-prisoners, which be noble among the apostles, and which were before me in Christ.

16:8 Greet well Amplias, most dear-worthy to me in the Lord.

16:9 Greet well Urbane, our helper in Christ Jesus, and Stachys, my darling [and Stachys, my loved].

16:10 Greet well Apelles, the noble in Christ [Greet well Apelles, noble in Christ]. Greet well them that be of Aristobulus' house.

16:11 Greet well Herodion, my cousin. Greet well them that be of Narcissus' house, that be in the Lord.

16:12 Greet well Tryphena and Tryphosa, which *women* travail in the Lord. Greet well Persis, most dear-worthy *woman*, that hath travailed much in the Lord.

16:13 Greet well Rufus, chosen in the Lord, and his mother, and mine.

16:14 Greet well Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and brethren that be with them.

16:15 Greet well Philologus, and Julia, and Nereus, and his sister, and Olympas, and all the saints that be with them.

## ROMANS

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16:16 Greet ye well together in holy kiss [Greet well together in holy kiss]. All the churches of Christ greet you well.

16:17 But, brethren, I pray you, that ye espy them that make dissensions and hurtings [that ye espy them that make dissensions and hurtings, *or offences*], besides the doctrine that ye have learned, and bow away from them.

16:18 For such men serve not to the Lord Christ, but to their womb, and by sweet words and blessings deceive the hearts of innocent men.

16:19 But your obedience is published into every place, therefore I have joy in you. But I will that ye be wise in good thing [But I will you to be wise in good thing], and simple in evil.

16:20 And God of peace tread Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.

16:21 Timothy, mine helper, greeteth you well, and also Lucius, and Jason, and Sosipater, my cousins.

16:22 I Tertius greet you well, that wrote this epistle, in the Lord.

16:23 Gaius, mine host, greeteth you well, and all the church. Erastus, treasurer of the city [Erastus, treasurer, *or keeper*, of the city], greeteth you well, and Quartus [the] brother.

16:24 The grace of our Lord Jesus Christ *be* with you all. Amen.

16:25 And honour and glory be to him, that is mighty to confirm you by my gospel, and preaching of Jesus Christ, by the revelation of mystery held still in times everlasting; [Forsooth to him, that is mighty to confirm you by my gospel, and preaching of Jesus Christ, after the revelation of mystery holden still, *that is, not showed*, in times everlasting;]

16:26 which *mystery* is now made open by scriptures of prophets, by the commandment of God without beginning and ending, to the obedience of faith in all heathen men, [the which is now made open by scriptures of prophets, after the commandment of God without beginning and ending, to the obedience of faith in all heathen men,]

16:27 *the mystery* known by Jesus Christ to God alone wise [*the mystery* known to God alone wise, by Jesus Christ], to whom *be* honour and glory into worlds of worlds. Amen.