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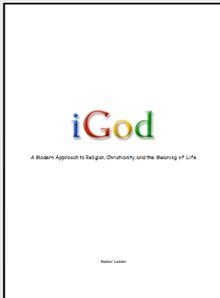
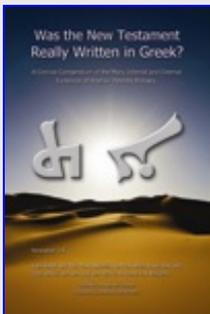
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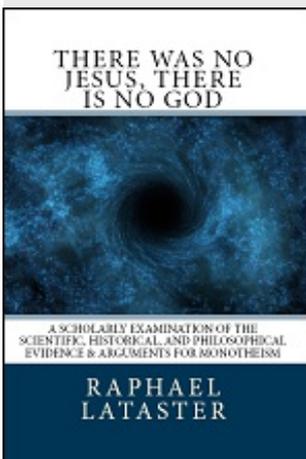
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## Etheridge Translation - Romans

The Epistle Of Paulos The Apostle To The Rumoyee.

IN THE NAME OF OUR LORD AND OUR ALOHA JESHU MESHIHA,  
WE WRITE THE FOURTEEN EPISTLES OF PAULOS THE APOSTLE  
OF OUR LORD JESHU MESHIHA.

I. 1:1

PAULOS, a servant of Jeshu Meshiha, called, and an apostle, who hath been separated unto the gospel of Aloha, which from of old he had promised by the hand of the prophets, in the holy writings, concerning his Son, who was born, according to the flesh, of the seed of the house of David, and is known 1 (to be) the Son of Aloha by power, and by the Holy Spirit, who raised him from among the dead, Jeshu Meshiha our Lord: by whom we have received grace and apostleship among all nations, that they should become obedient unto the faith of his name: and you also are of them, called in Jeshu Meshiha: To all who are in Ruma, beloved of Aloha, called and saints; peace and grace be with you from Aloha our Father, and from our Lord Jeshu Meshiha.

First, I praise my God through Jeshu Meshiha on behalf of you all, that your faith is heard (of) in all the world. For a witness unto me is Aloha, whom I serve in the spirit in the gospel of his Son, that without ceasing at all time I remember you in my prayers. And I pray that from now there may be opened unto me the way, by the will of Aloha, to come to you. For I greatly desire to see you, and to impart to you the gift of the Spirit, that thereby you may be established, and that together we may be comforted by your faith and mine.

1 Or, acknowledged.

II. 1:13

BUT I will that you know, my brethren, that many times I have willed to come to you, and have been hindered until this; that among you also I may have fruit as among the rest of the nations of the Javnoyee and Barbaroyee, the wise and the foolish, because to every man am I obligated to preach; and so am I urged to evangelize unto you also who are in Ruma. For I am not ashamed of the gospel, because it is the power of Aloha for the salvation of all who believe in him, whether of the Jihudoyee first, or of the Aramoyee: for the righteousness of Aloha in it is revealed from faith to faith, as it is written,

The righteous by faith shall live.

For the wrath of Aloha is revealed from heaven against all the unrighteousness and depravity of the sons of men, who the truth in unrighteousness detain. Because the knowledge of Aloha is revealed in them; for Aloha revealed it in them. For the occult things 2 of Aloha from the foundations of the world, unto his creatures by intelligence are apparent, and his power and his Godhead eternal, that they may be without excuse. For when they knew Aloha, they did not as Aloha glorify him and praise him, but became vain in their imaginations, and their heart was darkened, that they understood not. And while thinking in themselves that they were wise, they were fools.<sup>3</sup> And they changed the glory of Aloha the Incorruptible into the likeness of the image of corruptible man, and

into the likeness of birds and of four-footed (beasts) and of reptiles of the earth. Because of this Aloha delivered them up to the unclean lusts of their hearts, that they would debase their bodies among them. And they changed the truth of Aloha into a lie, and worshipped and served the creatures rather than their Creator, to whom be praises and blessings for ever and ever. Amen.

2 Kasyotheh d'Aloha. 3 Or, befooled.

III. 1:26

WHEREFORE Aloha delivered them up to passions of vileness: for their females changed the use of their nature, and to what is not natural were used. And also their males likewise left the natural use of their females, and were inflamed with concupiscence one with another, and male with male wrought shamefulness, and the just retribution for their perverseness in themselves received. And as they did not decide in themselves to know Aloha, so did Aloha cause them to be delivered up to a mind of vainness, and to do what is not fit; being filled with all wickedness, and uncleanness, and rancour, and malice, and rapacity, and envy, and murder, and contention, and deceit, and evil imaginings, and murmurings, and slanders, and hating of Aloha: vilifiers, inflated ones, boasters, inventors of evil things, mindless, disobedient to parents, (men) to whom a compact is nothing, and (who) neither love peace nor (have) mercy in them; who, knowing the judgment of Aloha, that they who these things do, unto death are condemned, (yet) not only do them, but also participate with those who do them.

Wherefore thou hast no excuse, O man, who judgest thy neighbour; for in that for which thou judgest thy neighbour, thou condemnest thyself; for in those which thou judgest, thou also art conversant.

IV. 2:2

AND we know what is the judgment of Aloha in truth against them who in these things converse. But thinkest thou, O man, who judgest them who in these converse, while thou also conversest in them, that thou wilt escape the judgment of Aloha? Or upon the riches of his goodness, and upon his long-suffering, and upon the space he giveth thee, presumest thou ? and knowest not that the goodness of Aloha unto repentance leadeth thee? Yet, through the hardness of thy unrepenting heart, layest thou up the treasure of wrath for the day of wrath, and the revelation of the just judgment of Aloha, who rendereth to every man according to his works. To them who seek, in perseverance of good works, glory and honour and incorruption, he giveth eternal life; but to them who are rebellious, and obey not the truth, but unrighteousness obey, he will render wrath and indignation and affliction and distress, upon every man who worketh evils; to Jihudoyee first, and to Aramoyee; but glory and honour and peace to every one who worketh good, to the Jihudoya first, and also to the Aramoya; for there is no acceptance of faces with Aloha.

For they who without the law have sinned, without the law also will perish: and they who in the law have sinned, by the law will be judged. For not the hearers of the law are righteous before Aloha, but the doers of the law are justified.

V. 2:14

FOR if the Gentiles, who have not the law, from their nature shall perform the law, these, while not having the law, unto themselves become a law. And these show the work of law written upon their hearts, and their conscience testifieth of them, while their reasonings accuse or excuse one another; in the day when Aloha judgeth the secrets of men according to my gospel by Jeshu Meshiha.

But if thou (who) a Jihudoya art called, and reposest on the law, and boastest in Aloha, because thou knowest his will, and distinguishest the things that are fitting, because thou art learned from the law; and confidest upon thyself that thou art a guide of the blind, and a light to those who are in darkness, and an instructor of the wanting-in-mind, and a teacher of children, and hast a type of knowledge and of truth in the law: Thou, then, who teachest others, dost thou not teach thyself? and who preachest that men should not steal, dost thou steal? and who sayest they should not commit adultery, dost thou commit adultery? And thou who condemnest idols, dost thou despoil the sanctuary? <sup>4</sup> And thou who boastest of the law, in this that thou transgresses against the law, Aloha himself despisest thou? For the name of Aloha through you is blasphemed among the Gentiles, as it is written.

For circumcision profiteth, if thou accomplish the law; but if thou transgress the law, thy circumcision is become uncircumcisedness. But if the uncircumcision shall keep the commandment of the law, is not uncircumcisedness reckoned to him (as) circumcision? And the uncircumcision, who by nature accomplishes the law will judge thee, who with the scripture and with circumcision, transgresses against the law.

4 The house of holiness.

VI. 2:28

FOR it is not in outwardness that he is a Jihudoya nor is that which is seen in the flesh circumcision: but he is a Jihudoya who is one in inwardness; and circumcision is that which is of the heart, in the spirit, and not in the letter; whose praise is not from the sons of men, but from Aloha.

What then is the excellence of the Jihudoya, and what the profit of circumcision?

Much in every thing: primarily that they had intrusted (to them) the words of Aloha.

For if some of them believed not, would their unbelief abolish the faithfulness of Aloha?

Not so: for Aloha is true, and every man a liar; as it is written,

That thou mayest be just in thy words,  
And triumph when they judge thee.

But if our iniquity the righteousness of Aloha establisheth, what shall we say? Is Aloha evil, who bringeth his wrath? As a man do I speak.

Not so; otherwise how shall Aloha judge the world?

For if the truth of Aloha is promoted by my lie unto his glory, why then am I judged as a sinner?

Or why, as certain blaspheme concerning us, affirming that we say, Let us do evil, that good may come? they, whose condemnation is reserved by justice.

What then, have we attained excellence? (No.) For before we decided of the Jihudoyee and of the Aramoyee that they are all under sin; as it is written,

None is righteous, not one.  
None understandeth or seeketh Aloha.  
All have declined together and are reprobate,  
And there is none that doeth good, not one.  
Open sepulchres are their throats,  
Their tongues have deceived,  
And the venom of asps is under their lips.  
Their mouth is full of cursing and bitterness,  
And their feet are swift to shed blood.  
Crushing and misery are in their ways;  
And the way of peace they have not known;  
And the fear of Aloha is not before their eyes.

#### VII. 3:19

BUT we know that whatever the law saith, to them who are under the law it saith: that every mouth may be shut, and all the world be guilty unto Aloha. Because by the works of the law no flesh is justified before him; for from the law sin is known. But now, without the law the righteousness of Aloha is revealed, and the law and the prophets (themselves) testify of it. But the righteousness of Aloha is by faith of Jeshu Meshiha, unto all and also upon all who believe in him. For there is no distinction: for all have sinned, and have failed of the glory of Aloha; and all are justified by grace freely, and (that) through the redemption which is in Jeshu Meshiha, whom Aloha before ordained (to be) a propitiation through faith in his blood for our sins which from the first we had sinned, within the space which Aloha hath given to us in his patience, unto the manifestation of his righteousness which (is) in this time: that he might be just, and might justify in righteousness him who is in the faith of our Lord Jeshu Meshiha.

Where, then, is boasting ? It is abolished. By what law ? of works ? No, but by the law of faith. We comprehend, therefore, that by faith man is justified, and not by the works of the law. Is Aloha of the Jihudoyee only, and not of the Gentiles ? Yes, of the Gentiles also Because one is Aloha, who justifieth the circumcision by faith, also the uncircumcision by the same faith. Do we therefore the law abolish by faith ? Not so, but the law itself we establish.

What then say we of Abraham, the chief of the fathers, that he found in the flesh ? For if Abraham by works was justified, he had cause for boasting; but not with Aloha. For what saith the scripture ? That Abraham believed Aloha, and he reckoned it to him for righteousness. But to him who worketh, his wages are not reckoned to him as of favour, but as that which is owing to him: but to him who worketh not, but believeth only in him who justifieth sinners, his faith is reckoned to him for righteousness. As also David hath spoken concerning the blessedness of the man to whom Aloha reckoneth righteousness without works, saying,

Blessed are they whose iniquity is forgiven,  
And whose sins are covered.  
Blessed is the man to whom Aloha reckoneth not his sin.

Is this blessedness, then, upon the circumcision (only), or upon the uncircumcision (also) ? Now we have said, that his faith was reckoned to Abraham for righteousness. When, then, was it reckoned to him ? In circumcision or in uncircumcision ? It was not in circumcision, but in uncircumcision. For he received the sign of circumcision (as) a seal of the

righteousness of his faith, which (was his) in uncircumcision, that he should be the father of all them who believe of the uncircumcision; that it might be accounted also to them for righteousness: and the father of the circumcision, not of them who are of the circumcision only, but of them who pursue <sup>6</sup> the footsteps of the faith of uncircumcision of our father Abraham.

5 Lit. " By the hand of faith." <sup>6</sup> Or, accomplish, fulfil.

#### VIII. 4:13

FOR not through the law was the promise unto Abraham and to his seed that he should be the heir of the world, but through the righteousness of faith. For if they who are of the law were heirs, faith would be vain, and the promise be abolished. For the law is the worker of wrath. For where there is no law, there also is no transgression of the law. Therefore it is by faith, which is through grace, that we are justified, that the promise might be firm unto all his seed; not to that which is of the law only, but also to that which is of the faith of Abraham, who is the father of us all: (as it is written, I have ordained thee the father of many nations before Aloha, in whom thou hast believed, who maketh alive the dead, and calleth those who are not as though they were:) and who, without hope, unto hope believed that he should be the father of many nations, as it is written, that " so shall be thy seed." Nor was he weak in his faith, while considering his body dead, (for he was the son of an hundred years,) and the dead womb of Sara; and at the promise of Aloha he wavered not as deficient in faith, but was strong in faith, and gave glory to Aloha; and was sure that what he had promised to him Aloha could fulfil. Wherefore it was reckoned to him for righteousness. And not for his sake only was this written, that his faith was reckoned for righteousness, but for our sake, because it should be reckoned to us also who believe in Him who hath raised our Lord Jeshu Meshiha from among the dead; who was delivered for our sins, and rose that he might justify us.

#### IX. 5:1

BECAUSE, then, we are justified by faith, we have peace with Aloha through our Lord Jeshu Meshiha. And by him we have been admitted through faith into this grace in which we stand, and exult in hope of the glory of Aloha. And not thus only, but also in afflictions we exult; for we know that affliction perfecteth patience in us, and patience experience, <sup>7</sup> and experience hope: but hope maketh us not ashamed, because the love of Aloha is shed forth upon our hearts by the Spirit of Holiness who is given to us.

But if the Meshiha on account of our infirmity in this time for the wicked hath died: for hardly for the wicked one dieth; for on account of the good one may perhaps dare to die. Nevertheless Aloha hath manifested his love for us, in that, when we were sinners, the Meshiha for us died: how much more, then, shall we be now justified through his blood, and by him be delivered from wrath? For if, while we were adversaries, Aloha was reconciled with us through the death of his Son, how much more, then, in reconciliation with him, <sup>8</sup> shall we be saved by his life ? And not thus only, but we also exult in Aloha through our Lord Jeshu Meshiha, by whom we have now received the reconciliation.

<sup>7</sup> Or, proof, probation. <sup>8</sup> Or, in his reconciliation.

#### X. 5:12

As by one man sin entered into the world, and by sin death, so death hath passed upon all men through this, that all have sinned. For until the law, sin, while it was in the world, was not reckoned sin, because the law was not; yet death reigned from Adam until Musha on them also who had not sinned after the manner of the transgression of the law of Adam, who was the type of him who was to be. But not as was the fall, so is the gift; for if, on account of the fall of one, many died, how much more the grace of Aloha, and his gift, for the sake of one man, Jeshu Meshiha, in many will abound ? And not as the transgression of one, so is the gift; for the judgment that was by one was unto condemnation, but the gift (which saves) from many sins was unto righteousness. For if because of the transgression of one death was made to reign, much more (shall) they who receive the abundance of the grace and of the gift and of righteousness, reign in life by one, Jeshu Meshiha. As then on account of the transgression of one was the condemnation of all men, so, on account of the righteousness of one shall there be acquittal 9 unto the life of all men. For as on account of the disobedience of one man many became sinners, so also on account of the obedience of one many became righteous. But the entrance which was of the law, (made) sin to increase; and where sin increased, there grace hath abounded: that as sin hath reigned in death, so grace might reign in righteousness unto the life which is eternal, by the hand of our Lord Jeshu Meshiha.

9 Zokutho, Victoria, innocentia, justificatio. Heb. Zakah, Purum fuit, purum pronunciavit.

XI. 6:1

WHAT, then, shall we say, Let us remain in sin, that grace may abound ? Not so. For how shall they who are dead to 1 sin live yet in it ? Or do you not know, that they who have been baptized into Jeshu Meshiha, into his death have been baptized ? For we are buried with him by baptism into death; that as Jeshu Meshiha arose from among the dead by the glory of his Father, so also we in a new life shall walk. For if together we have been planted with him in the likeness of his death, so also in his resurrection shall we be. For we know that our old man is crucified with him, that the body of sin might be abolished, that more we should not serve sin. For he who is dead is set free from sin. If then we are dead with the Meshiha, we believe that with him, with the Meshiha, we shall live: for we know that the Meshiha rose from among the dead, and no more dieth, nor hath death dominion over him. For [as] he who died on account of sin died once, and he who liveth liveth unto Aloha; so also reckon yourselves to be dead unto sin, and alive unto Aloha by our Lord Jeshu Meshiha.

Let not sin then reign in your dead body, as that you may obey the lusts of it: nor prepare your members the instruments of iniquity unto sin, but prepare yourselves for Aloha, as men who from the dead have been made alive, and your members instruments to be for the righteousness of Aloha. For sin shall not rule over you; for you are not under law, but under grace. What, then, shall we sin, because we are not under law, but under grace ? Not so. Know you not, that to whomsoever you prepare yourselves to obey him unto service, of him you are the servants, of him whom you obey; whether of sin, or of the hearing of the ear of righteousness ? But praise to Aloha that you were the servants of sin, but have obeyed from the heart the form of doctrine to which you have been delivered. And when you were made free from sin, you became obedient to righteousness. As among men I speak, because of the infirmity of your flesh, that as you have

prepared your members for the service of uncleanness and of iniquity, so also now prepare ye your members for the service of righteousness and of holiness. For when you were the servants of sin, you were free from righteousness. And what product 2 had you then from that of which to-day you are ashamed? For the end of it is death. And now made free from sin, and become servants to Aloha, you have holy fruits, 3 of which the end is the life of eternity. For the wages of sin is death; and the gift of Aloha the life of eternity by our Lord Jeshu Meshiha.

1 Or, by, on account of, sin: the particle admitting of either meaning. Compare the Syr. Apoc. xx. 11; I Peter i. 5; 2 Cor. viii. 14. 2 Odsho. 3 Phiree.

## XII. 7:1

BUT know you not, my brethren, for to those who know the law I speak, that the law has authority over a man as long as he liveth ? as a woman who is bound in law to her husband as long as he liveth; but if her husband be dead, she is freed from the law of her husband. But if, while her husband lives, she adhere to another man, she becometh an adulteress; but if her husband shall die, she is freed from the law, and is not an adulteress, though she become (the wife) of another man. And now, my brethren, you also are dead to the law, through the body of the Meshiha, that you should be married to another, (namely, to) him who rose from the dead, that you may render fruit unto Aloha.

For while we were in the flesh, the affections of sin, which are against 4 the law, wrought powerfully in our members to yield fruits unto death; but now we are loosed from the law, and are dead to that which held us, that we might serve henceforth in the newness of the spirit, and not in the oldness of the writing.

What then, say we the law is sin ? Not so. But sin I had not learned (to know) but by the law: for I had not known concupiscence (to be sinful), but (by) the law, which hath said, Thou shalt not covet. And by this commandment sin found for itself an occasion, and completed in me all concupiscence. For without the law sin was dead. But I was alive without the law formerly: but when the commandment came, sin lived, and I died. And that commandment of life was found to me (to tend) unto death. For sin, by the occasion it found through the commandment, deceived me, and thereby killed me. The law therefore is holy, and the commandment holy, and just, and good. The good, then, unto me, unto death was made? Not so. But sin, that it might be seen what sin is, by the good (law) effected death in me, that sin might be the more condemned by the commandment. For we know that the law is spiritual ; 5 but I am carnal, and sold unto sin. For what I work, I know 6 not; and not that which I will, I do; but what I hate, that I do. And if the thing that I would not, I do, I witness of the law that it is good. 7 But now it is not I who work this, but sin which dwelleth in me. For I know that in me, but that is in my flesh, good dwelleth not; because to will the good is easy to me, but to perform it I find not. For the good that I will to do, I do not; but the evil that I will not to do, that do I. And if the thing that I will not I do, it is not I who do it, but sin which dwelleth in me. I find then a law which accordeth with my mind, that willeth to do good, because evil is near to me. For I rejoice in the law of Aloha in the interior man; but I see another law in my members, which warreth against the law of my mind, making me captive to the law of sin that is in my members. Miserable son of man am I ! who will deliver me from this body of death ? I give thanks to Aloha ! (it is) by the hand of our Lord Jeshu Meshiha.

4 Compare the same particle, 2 Cor. vii. 2. 5 Da-ruch, " Of the spirit. "  
6 Or, acknowledge, approve. 7. Shaphir.

### XIII. 7:26

Now then, I in my mind am the servant of the law of Aloha, but in my flesh 8 I am the servant of the law of sin. Hence, there is no condemnation to them who do not walk according to the flesh, in Jeshu Meshiha. For the law of the Spirit of life, which is in Jeshu Meshiha, hath set thee free from the law of sin and of death. Because the law was weak through the infirmity of the flesh, Aloha sent his Son in the likeness of the flesh of sin, on account of sin to condemn sin in his flesh; that the righteousness of the law might in us be fulfilled, who walk not in the flesh, but in the Spirit. For they who are in the flesh, of that flesh are mindful; and they who are of the Spirit, of that Spirit are mindful. For the mind of the flesh is death, and the mind of the Spirit life and peace. Because the mind of the flesh is enmity towards Aloha; for to the law of Aloha it is not subject, for it cannot be; and they who are in the flesh cannot please Aloha. But you are not in the flesh, but in the Spirit, if truly the Spirit of Aloha dwelleth in you. But if a man have not the Spirit of the Meshiha, this (man) is not his. And if the Meshiha be in you, the body is dead because of sin; but the Spirit is life because of righteousness. And if the Spirit of him who raised our Lord Jeshu Meshiha from among the dead dwell in you, he who raised our Lord Jeshu Meshiha from among the dead will also make alive your dead bodies, on account of his Spirit who dwelleth in you.

8 Compare verse 13 with John iii. 6, 7.

### XIV. 8:12

Now, my brethren, we are debtors, not to the flesh, that according to the flesh we should walk. For if after the flesh you live, you must die: but if, after the Spirit, the habitudes of the body you mortify, you live. For they who by the Spirit of Aloha are led, they are the sons of Aloha. For we have not received the spirit of servitude again unto fear, but we have received the Spirit of the adoption 9 of sons, by whom we cry, Father, our Father! And the Spirit himself witnesseth with our spirit, that we are the sons of Aloha. And if sons, heirs also; heirs of Aloha, and the sons of the inheritance of Jeshu Meshiha. For if we suffer with him, with him also shall we be glorified. For I consider that the sufferings of this time are not equal to that glory which is to be revealed in us. For the whole creation hopeth and waiteth for the manifestation of the sons of Aloha. For the creation hath been subjected to vanity, not willingly, 1 but on account of him who subjected her, upon the hope that the creation herself also shall be made free from the servitude of corruption into the liberty of the glory of the sons of Aloha. For we know that all creatures groan and travail until this day; and not only they, but we also who have in us the first-fruit of the Spirit, groan within ourselves, and wait for the adoption, the redemption of our bodies. For in hope we live: but hope that is seen is not hope; for if we see it, why hope we for it? But if we hope for that which is not seen, in patience we wait. So also the Spirit helpeth our infirmity: for what to pray for as we ought we know not; but the Spirit himself prayeth on our behalf in groanings unspoken. But he who searcheth the hearts, he knoweth the mind of the Spirit, who, according to the will of Aloha, prayeth for the saints.

9 Rucho da-simath benayo: The Spirit of the constituting of sons. 1 Or, not with her will.

XV. 8:28

BUT we know that those who love Aloha, in every thing he helpeth them for good; them whom he set before that they might be called. And from the first he knew them, and signified 2 them in the likeness of the image of his Son, that he might be the first-born of many brethren. But whom he before signified, them he called; and whom he called, them he justified; and whom he justified, them he glorified.

What then shall we say of these ? If Aloha be for us, who is against us? And if his Son be spared not, but for all of us delivered him up, how will he not with him give us all things ? Who is against the chosen of Aloha ? Aloha justifieth. Who condemneth? The Meshiha hath died and arisen, and is at the right hand of Aloha, and prayeth for us. Who shall separate us from the love of Meshiha ? Affliction, or sorrow, or persecution, or famine, or nakedness, or peril, or the sword ? As it is written:

For thee all the day long are we killed,  
We are reckoned as sheep for the slaughter.

But in these we all are victorious by the hand of him who hath loved us. For I am persuaded that neither death, nor life, nor angels, nor authorities, nor powers, nor things subsisting, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of Aloha which is in our Lord Jeshu Meshiha.

I say the truth in Meshiha, and lie not; my conscience witnesseth for me in the Spirit of Holiness, that I have great grief, and (that) the sorrow of my heart ceaseth not. For I could pray that I myself might be one accursed from Meshiha 3 instead of my brethren and my kinsmen who are in the flesh; who are the sons of Israel, and whose was the adoption of sons, and the glory, and the covenants, and the law, and the ministry, and the promises, and the fathers; and from whom appeared the Meshiha in the flesh, who is Aloha over all: his be praises and benedictions to the age of ages. Amen.

2 Var'sham enum, Signed, designated, notified them. 3 Cherem from Meshiha.

XVI. 9:6

FOR the word of Aloha hath not really fallen :4 for not all who are of Israel are Israel; neither also are they who are of the seed of Abraham all children; because it was said, In Ishok shall be called unto thee the seed: but that is, the children of the flesh are not the children of Aloha, but the children of the promise are reckoned the seed. For the promise is this word, In this time I will come, and a son shall be unto Sara. And not this only, but also Raphka when with one, our father Ishok, she had association, before her sons were born, and had not wrought good or evil, the (choice) of Aloha was (made) known before that it should remain: not by works, but by him who called: for it was said, The elder shall be servant to the less; as it is written, Jakub have I loved, and Isu have I hated.

What then say we? Is there iniquity with Aloha? Not so: behold, also, he said unto Musha, I will have mercy upon whom I will have mercy, and I will be

gracious to whom I will be gracious. Therefore it is not by him who willeth, nor by him who runneth, but by Aloha the Merciful. For it is said in the scripture to Pherun, For this I have raised thee up, that I might show in thee my power, and that my name might be proclaimed in all the earth. Then upon whom he willeth he is merciful, and whom he willeth he hardeneth.

Perhaps thou wilt say, Of what then doth he complain; for who shall arise against his will ? Who then art thou, O man, who givest answer against Aloha ? Will the mass say to him who formeth it, Why thus hast thou formed me ? Or, hath not the potter power over his clay, that from the (same) mass he might make vessels, the one to honour, and the other to vileness ?

4 Fallen to fall.

XVII. 9:22

BUT if Aloha, willing to reveal his wrath, and to make known his power, in his much patience bore with the vessels of wrath who were perfected for destruction, and poured his mercy upon the vessels of mercy who were prepared of Aloha for glory, who are we, (ourselves) the called, not only of the Jihudoyee, but also of the Gentiles: so also in Husha he said, I will call them my people who were not my people, and on those on whom I was not merciful, will I be merciful: for it shall be in the place where they were not called my people, there shall they be called the children of Aloha the Living. But Eshaia proclaims of the sons of Israel: Though the number of the sons of Israel were as the sand which is on the sea, the residue of them shall be saved. The Lord hath decreed and determined the word, and will perform it upon the earth. And as that which Eshaia had said before: Unless the Lord of sebaoth had left to us a residue, as Sedum should we have been, and to Amura have been likened.

XVIII. 9:30

WHAT then shall we say? That the Gentiles who have not followed <sup>5</sup> after righteousness have attained righteousness, but that righteousness which is of faith: but Israel, who followed <sup>5</sup> after the law of righteousness, unto the law of righteousness have not attained. For why ? Because it was not by faith, but by the works of the law: for they stumbled at the stone of stumbling; as it is written,

Behold, I lay in Zion a stone of stumbling  
And a rock of offence;  
And whosoever in him shall believe  
Shall not be ashamed.

My brethren, (it is) the wish <sup>6</sup> of my heart, and my prayer to Aloha concerning them, that they may be saved. For I testify of them that they have zeal for Aloha,<sup>7</sup> but not in knowledge. But the righteousness of Aloha they know not, but seek the righteousness of themselves to establish, and on this account to the righteousness of Aloha they have not become subject. For the end of the law is the Meshiha unto righteousness in all who believe in him.

<sup>5</sup> Or, ran. <sup>6</sup> Or, will. <sup>7</sup> Or, the zeal of Aloha.

XIX. 10:5

FOR Musha thus describeth the righteousness which is of the law, that he who doeth these things shall live by them. But the righteousness which is by faith thus speaketh,

Say not in thy heart, Who shall ascend into heaven,  
And bring down the Meshiha ?  
And who shall descend into the deep of Sheul,  
And bring up the Meshiha from among the dead ?

But what saith it ?

Nigh thee is the word of thy mouth and of thy heart: that is, the word of faith, which we preach. And if thou wilt confess with thy mouth our Lord Jeshu, and wilt believe with thy heart that Aloha hath raised him from among the dead, thou shalt be saved. For the heart which believeth in him is justified, and the mouth which confesseth him is saved. For the scripture saith, that every one who believeth in him shall not be ashamed. And in this he hath not distinguished nor the Jihudoya nor the Aramoya; for one is the Lord of them all, who is rich toward every one who calleth on him. For every one who shall invoke the name of the Lord shall be saved.

How then shall they invoke him in whom they have not believed ? Or how shall they believe in him of whom they have not heard ? Or how shall they hear without a preacher? Or how shall they preach if they are not sent ? As it is written,

How beautiful the feet of them who evangelize peace,  
And who evangelize good things !

But all of them have not obeyed 8 the preaching of the gospel: for Eshaia saith,

My Lord, who hath believed our voice ?

Therefore faith is from the hearing of the ear, and the hearing of the ear from the word of Aloha.

But I say, Have they not heard ?

Behold, in all the earth their voice hath gone forth,  
And to the ends of the world their words !

But I say, Hath not Israel known? First, Musha thus speaketh,

I will provoke you by a people who is not a people.  
And by the disobedient people will I make you angry.

But Eshaia is bold, and saith,

I am beheld by them who have not sought me,  
And found of them who for me have not inquired.

But of Israel he saith,

I have stretched out my hands all the day  
To a contentious and disobedient people.

8 Lit. " heard."

XX. 11:1

BUT I say, Hath Aloha put away his people ? Not so. For I also am of Israel, of the seed of Abraham, of the tribe of Benyamen. Aloha hath not put away his people whom from before he knew. Or know you not what he saith in the scripture concerning Elia, when he cried unto Aloha against Israel, saying, My Lord, thy prophets have they killed, and thy altars overthrown, and I alone am left, and they seek my soul ? And it was said to him by revelation, Behold, I have left to myself seven thousand men, who upon their knees have not kneeled nor worshipped Baal. So also, at this time, a residue is left by the election of grace. But if by grace, it is not of works; otherwise grace is not grace. But if by works, it is not of grace; otherwise work is not work. What then, That which Israel sought he hath not found; but the election hath found: but the rest of them are blinded in their hearts. As it is written,

Aloha hath given them the spirit of trouble,<sup>9</sup>  
And eyes that see not, and ears that hear not,  
until the present day.<sup>1</sup> And David again saith,

Let their table become a snare before them,  
And their reward be for a stumbling-block:  
Let their eyes be darkened, that they may not see,  
And their back at all times be bowed;

But I say, Have they stumbled so as to fall ? Not so: but, by their stumbling was salvation to the Gentiles, unto [the stirring up of] their zeal. And if their stumbling were wealth to the world, and their condemnation wealth to the Gentiles, how much then will their fulness be?

9 Spiritum stupidum.-WALTON. 1 Until the day of to-day.

XXI. 11:13

To you, Gentiles, I speak, I, who am apostle of the Gentiles, in my ministry I glory,<sup>2</sup> if I may provoke my fleshly kindred, and save some of them. For if their rejection was the reconciliation of the world, what (will) their conversion (be) but life from the dead ? For if the first-fruits be holy, (so) also (will be) the mass; and if the root be holy, (so) also the branches. And if the branches were cut off, and thou who art a wild olive art engrafted in their place, and hast a participation of the root and fatness of the olive, boast not against the branches: but if thou boast, thou bearest not the root, but the root beareth thee. And perhaps thou wilt say, The branches were cut off, and I in their place am engrafted: Well, they on account of unbelief were cut off, and thou by faith standest: be not exalted in thy mind, but fear. If Aloha spared not them who were branches by nature, (take heed) lest he spare not thee. Behold, then, the goodness and the severity of Aloha: towards them who fell, severity; but towards thee, goodness, if thou continue in his goodness; if not, thou also wilt be cut off. And they, if they continue not in their want of faith, they also shall be engrafted; for Aloha is able again to engraft them. For if thou who art of the wild olive which is thy nature, wast cut off, and, which was not thy nature, art engrafted into the good olive, how much more they, if they are engrafted into the olive of their nature ?

But I would have you know, my brethren, this mystery, that you may not be wise in your own mind,-that blindness of heart for a little space is unto Israel until the fulness of the Gentiles be brought in: and then all Israel shall be saved. As it is written,

The Redeemer shall come from Sion, 3  
And turn iniquity from Jakub;  
And then shall be to them my covenant,  
When I have forgiven them their sins.

But, in (regard of) the gospel, they are enemies on your account; and, in the election, they are beloved on account of the fathers. For Aloha turneth not in his gift and in his vocation. For as you also were not obedient unto Aloha at the first, and now have received mercy through their disobedience; so also these are now disobedient for the mercy that is upon you, that upon them also might be mercy. For Aloha hath included them all in disobedience, that upon all he might show mercy. O the depth of the riches of the wisdom and knowledge of Aloha, whose judgments man searcheth not, and whose ways are inscrutable ! For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, that so he should receive from him ? For all is of him, and all in him, and all by him. To him be praises and benedictions unto the age of ages. Amen.

2 Or, boast. 3 Nithe men Tshiun Poruko.

XXII. 12:1

I BESEECH then of you, my brethren, by the mercies of Aloha, that you present 4 your bodies a sacrifice, living and holy and acceptable unto Aloha, in a rational 5 service. And be not likened unto this world, but be changed by the renewing of your minds, that you may discern what is the will of Aloha, good, and acceptable, and perfect.

But I tell you all through the grace which is given to me, that you are not to think beyond what it is proper to think; but that you think with sobriety, every man as Aloha hath divided to him faith in measure. For as in one body we have many members, and as all the members have not one work, so also we who are many are one body in the Meshiha; but we are each of us members one of another. But we have various gifts according to the grace that is given to us: is it prophecy ? (let him who has received it) prophesy according to the measure of the faith. Hath (another the gift) of ministry? (let him be employed) in his ministry; he who is a teacher, (let him labour) in his teaching; he who is an exhorter, in his exhorting; as he who giveth, (let him give with simplicity;) and he who presideth,6 (let it be) with diligence; and he who (is engaged in works) of mercy, with cheerfulness. And let not your love be guileful; abhor things evil, cleave to the good. Be tender to your brethren, and love one another, being forward to honour one another. Be diligent, and not slothful, be fervent in spirit, be serving your Lord. Rejoice in your hope, sustain your afflictions, be constant in prayer; distributing to the necessity of the saints. Be kind to strangers. Bless your persecutors; bless, and curse not. Rejoice with them who rejoice, and weep with them who weep. And what you think of yourselves, (that) also think of your brethren; nor think with a high mind, but incline to them who are humble; and be not wise in the conceit of your own mind. And repay to no man evil for evil, but be careful to do good before all men. And if possible, as much as is in

you, with all men make peace. And avenge not yourselves, my beloved, but give place unto wrath; for it is written, that if thou execute not judgment for thyself, I will execute thy judgment, saith Aloha. And if thy adversary hunger, feed him; and if he thirst, give him drink: and if these things thou do unto him, coals of fire thou wilt heap upon his head. Let not evil overcome you, but overcome evil with good.

4 Or, make to stand, constitute.

5 Meliltho. Compare the use of the corresponding Chaldee word in the Targum of Onkelos on Gen. ii. 7, where the divine afflatus is described as creating in man *ruch memalla*, " a speaking or rational spirit."

6 Lit. " standeth at the head."

### XXIII . 13:1

LET every soul to the powers of dominion be subject. For there is no power that is not from Aloha, and the powers that be, of Aloha are they instituted. Whoever then riseth up against the power, against the institution of Aloha he riseth; and they who arise against them will receive judgment. For judges are not a terror to the workers of good, but to the evil. Wilt thou then not be afraid of the power? do good, and thou shalt have praise from him. For he is the servant of Aloha, but to thee for good: and if thou do evil, fear; for not in vain is he girded with the sword; for he is the servant of Aloha, and the dispenser of wrath to them who do evil. And because of this are we bound to be subject, not for the wrath only, but also because of conscience. On this account also give we tribute 7 to them; for they are the servants of Aloha over these things constituted.

Render therefore to every man as is due to him: to whom tribute 7 (is due,) tribute ;7 and to whom custom, custom; and to whom reverence, reverence; and to whom honour, honour. And to no man owe any thing, but one another to love. For whoever loveth his neighbour fulfilleth the law: for that also which it hath said, Thou shalt not kill; and, Thou shalt not commit adultery; and, Thou shalt not steal; and, Thou shalt not covet; and if there be any other commandment, in this word it is accomplished, Thou shalt love thy neighbour as thyself. Love unto his neighbour evil worketh not: therefore love is the fulfilling of the law.

7 Lit. " head-silver."

### XXIV. 13:11

AND also this know, that the time is, and the hour is, when we should be awake from our sleep; for now hath drawn nearer to us our salvation than when we believed. The night now passeth away, and the day hath drawn nigh; put we away then from us the works of darkness, and let us clothe with the arms of light. And as in the day, let us walk decorously, not with the song, nor with drunkenness, nor in the unclean chamber, nor in envy and in contention; but let (every one) clothe himself with our Lord Jeshu Meshiha, and care not for your flesh unto the lusts (thereof).

But to him who is weak in the faith give the hand, and be not divided in your thoughts. For there are some who believe that one may eat every thing, and he who is weak; eateth (only) the herb. But let not him who eateth despise him who eateth not; and he who eateth not, let him not judge him who eateth; for Aloha hath received him. Who art thou that judgest a servant who is not thine ? who, if

he stand, unto his Lord he standeth, and if he fall, falleth unto his Lord. But standing, he standeth; for there is power in the hands of his Lord to make him stand. There is who distinguisheth 8 day from day, and there is who judgeth all days (to be alike); but let every man in the conviction 9 of his (own) mind be confirmed. He who thinketh of the day, to his Lord he thinketh; and every one who thinketh not of the day, unto his Lord he thinketh not (of it). He who eateth, to his Lord he eateth, and to Aloha giveth thanks; and he who eateth not, to his Lord he eateth not, and giveth thanks to Aloha. For there is no one of us who to himself liveth and no one who to himself dieth. For if we live, to our Lord we live; and if we die, to our Lord we die: and if we live, then, or if we die, our Lord's are we. Because of this also the Meshiha died and lived and arose, that he might be Lord of the dead and of the living. But thou, why dost thou judge thy brother? Or thou, also, why despisest thou thy brother? For we shall all stand before the tribunal of the Meshiha: as it is written, As I live, saith the Lord, unto me every knee shall bow, and to me shall every tongue confess. Therefore, every one of us the answer for himself shall give unto Aloha. Then judge not one another, but this determine 1 rather, to lay not a stumbling-block for thy brother. For I know, and am persuaded in the Lord Jeshu, that a thing which is unclean from itself is not (so); but to him who judgeth of any thing that it is polluted, to him only it is polluted. But if on account of meat thou grievest thy brother, thou walkest not in love: destroy not by thy meat him on account of whom the Meshiha died. Let not our good 2 (things) be blasphemed. For the kingdom of Aloha is not meat and drink, but righteousness and peace and joy in the Spirit of Holiness. For who in these things serveth the Meshiha pleaseth Aloha, and before men is approved. Now, after peace let us pursue,<sup>3</sup> and after the edification of one another, and not for the sake of meats undo the work of Aloha. For each thing is pure, yet evil is it to the man who eateth with offence. It is well not to eat flesh, nor to drink wine, nor any thing by which our brother is offended. Hast thou confidence? In thyself retain it before Aloha. Blessed is he who condemneth 4 not himself in what he distinguisheth. For he who doubteth and eateth is made guilty, because he eateth not with confidence. For every thing that is not of confidence is sin.

8 Or, judgeth. 9 Or, knowledge, intelligence.

1 Or, judge. 2 Toböthan, plural. 3 Run. 4 Judgeth.

XXV. 15:1

WE then, the strong, are obligated to bear up the infirmities of the weak, and not ourselves to please. But let every one of us please his neighbour in good things as unto edification. Because the Meshiha also pleased not himself; but as it is written,

The reproach of thy reproachers hath fallen upon me.

For every thing that hath before been written for our instruction was written, that by the patience and consolation of the scriptures we might have hope. But the God of patience and of consolation give to you that with impartiality 5 you may think one of another in Jeshu Meshiha, that with one mind and with one mouth you may glorify Aloha, the Father of our Lord Jeshu Meshiha. Therefore, receive and bear with one another, as also the Meshiha hath received you, to the glory of Aloha.

But I say that Jeshu Meshiha ministered [to] the circumcision, on behalf of the

truth of Aloha, that he might confirm the promise of the fathers, and the Gentiles might glorify Aloha for his mercy that was upon them. As it is written,

I will confess thee among the Gentiles,  
And to thy name will I sing.

And again he hath said,

Be glad, ye Gentiles, with his people.

And again he hath said,

Praise the Lord, all (ye) Gentiles;  
Let all peoples praise him.

And again, Eshaia hath said,

There shall be a root of Jeshai,  
And he who shall arise shall be the chief of the peoples;  
And upon him will the Gentiles hope.

But the God of hope fill you with all joy and peace, through faith, that you may abound in hope through the power of the Spirit of Holiness.

5 Equality.

XXVI. 15:14

BUT I am persuaded also concerning you, my brethren, that you are also full of good, and filled with all knowledge, and able also to instruct others. But I have somewhat <sup>6</sup> boldly written to you, my brethren, as that I may put you in remembrance, through the grace which is given to me from Aloha, to be a minister of Jeshu Meshiha among the Gentiles, and to labour in the gospel of Aloha, that there may be an oblation of the Gentiles, acceptable and holy through the Spirit of Holiness. I have, then, exultation in Jeshu Meshiha with Aloha. For I dare not speak any thing which the Meshiha hath not done by my hands, unto the obedience of the Gentiles, in word and in deeds, with the power of signs and miracles, and with the power of the Spirit of Aloha; as that I have itinerated from Urishlem unto Illyrikum, to fulfil the preaching of Meshiha; being anxious to preach, not where the name of Meshiha had been called, that I might not build upon another foundation, but as it is written, They to whom it hath not been told of him, they shall see him; and they who have not heard shall be persuaded.<sup>7</sup>

On this account I have been hindered many times when I would have come to you. But now, because I have no place in these countries, and have desired for many years to come to you, when I go into Ispania, I hope to come and see you; and you shall lead me thitherward, when I shall in some measure <sup>8</sup> have been gladdened with the sight of you. But now I go to Urishlem to minister to the saints. For they in Makedunia and in Akaia have desired that a communication should be made from themselves with the poor and the saints who are at Urishlem. They have desired (this), because they also are indebted to them. For if the Gentiles have participated with them in the Spirit, they are indebted to serve them in the flesh. This, then, when I have accomplished, and have sealed to them this fruit, I (intend to) pass by you into Ispania. And I know that when I come to

you, with the plenitude of the blessing of the gospel of Meshiha I (shall) come.

Now I entreat of you, my brethren, by our Lord Jeshu Meshiha, and by the love of the Spirit, to labour with me in prayer on my behalf, with Aloha, that I may be delivered from them who believe not in Jihud, and (that) the service which I bear to the saints may be well received, and I may come to you with joy in the will of Aloha, and be rested with you. The God of peace be with all of you. Amen.

6 Or, a little. 7 Or, be obedient. 8 Kalil men sagi, " a little from much."

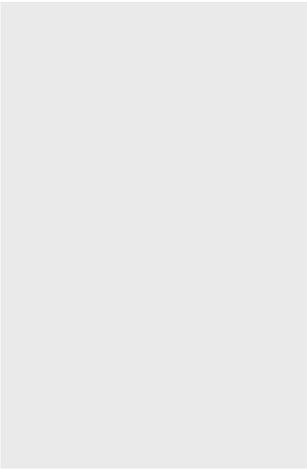
XXVII. 16:1

I COMMEND to you Phebe our sister, who is a deaconess of the church of Kancreos, that you receive her in the Lord, as is right for saints; and, in every thing which she requests from you, assist <sup>9</sup> her; because she also hath assisted many, and myself also. Ask for the peace of <sup>1</sup> Priskela and Akulos, labourers with me in Jeshu Meshiha; for they themselves for my life have given their necks; and not only do I praise them, but also all the churches of the Gentiles. And give salutation <sup>2</sup> to the church which is in their house. Ask the peace of Epenetos, my beloved, who was the first-fruits of Akaia in the Meshiha. Ask the peace of Maria, who hath laboured much with you. Ask for the peace of Andronikos and Junia, my kindred, who were captives with me, and are known among the apostles, and in Meshiha were before me. Ask for the peace of Ampleos, my beloved in our Lord. Ask for the peace of Urbanos, a labourer with us in Meshiha, and of Estakos my beloved. Ask the peace of Apella, chosen in our Lord. Ask for the peace of the sons of the house of Aristobulos. Ask the peace of Herodion, my relative. Ask for the peace of the sons of the house of Narkisos, who are in our Lord. Ask for the peace of Tryphena and Tryphosa, who labour in our Lord. Ask for the peace of Parsis, my beloved, who much hath laboured in our Lord. Ask for the peace of Rufus, the chosen in our Lord, and of his mother and mine. Ask the peace of Asynkritos, and of Phlegun, and of Arma, and of Patroba, and of Herma, and of the brethren who are with them. Ask the peace of Philologos, and of Julia, and of Niros, and of his sister, and of Olympa, and all the saints who are with them. Ask for the peace one of another with the holy kiss. All the churches of the Meshiha ask for your peace.

But I beseech of you, my brethren, beware of them who make divisions and scandals apart from the doctrine which you have learned; and be distant from them. For they who are thus serve not our Lord Jeshu Meshiha, but their bellies; and with sweet words and benedictions seduce the hearts of the simple. But your obedience is known to every one; I rejoice therefore in you, and I wish you to be wise unto good (works), and pure with regard to [those which are] evil. But the God of peace will soon bruise Satana beneath your feet. The grace of our Lord Jeshu Meshiha be with you !

Timotheos, a labourer with me, and Lukios and Iason and Sosipatros my kinsmen ask for your peace. I, Tertios, who have inscribed this epistle in our Lord, ask for your peace. Gaios my entertainer, and of all the church, asketh for your peace; (as do) Erastos steward of the city, and Quartos a brother.

TO ALOHA, who is able to confirm you in my gospel which is proclaimed concerning Jeshu the Meshiha, through revelation of the mystery, which from the times of the ages was hidden, but is revealed in this time by means of the scriptures of the prophets, and by the commandment of the Everlasting Aloha is made known to all the nations for the obedience of faith; (to Him) who alone is wise, BE GLORY BY JESHU MESHIHA, UNTO THE AGE OF AGES.



AMEN.

The grace of our Lord Jeshu Meshiha be with you all. Amen.

Finished is the Epistle to the Rumoyee, which was written from Kurinthos, and sent by the hands of Phebe, a faithful deaconess.

9 Or, stand by. 1 Shalu bashalomo; the same form as in the Hebrew of Psalm cxxii. 6: Shaalu shelowm Yerushalaim,, "Ask the peace of Jerusalem. " 2 Shalomo.