

# Epistula Ad Romanos - Chapter 1

**1** Paulus servus Christi Iesu vocatus apostolus segregatus in evangelium Dei

**2** quod ante promiserat per prophetas suos in scripturis sanctis

**3** de Filio suo qui factus est ex semine David secundum carnem

**4** qui praedestinatus est Filius Dei in virtute secundum Spiritum sanctificationis ex resurrectione mortuorum Iesu Christi Domini nostri

**5** per quem accepimus gratiam et apostolatam ad oboediendum fidei in omnibus gentibus pro nomine eius

**6** in quibus estis et vos vocati Iesu Christi

**7** omnibus qui sunt Romae dilectis Dei vocatis sanctis gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

**8** primum quidem gratias ago Deo meo per Iesum Christum pro omnibus vobis quia fides vestra adnuntiatur in universo mundo

**9** testis enim mihi est Deus cui servio in spiritu meo in evangelio Filii eius quod sine intermissione memoriam vestri facio

**10** semper in orationibus meis obsecrans si quo modo tandem aliquando prosperum iter habeam in voluntate Dei veniendi ad vos

**11** desidero enim videre vos ut aliquid in partem gratiae vobis spiritualis ad confirmandos vos

**12** id est simul consolari in vobis per eam quae invicem est fidem vestram atque meam

**13** nolo autem vos ignorare fratres quia saepe proposui venire ad vos et prohibitus sum usque adhuc ut aliquem fructum habeam et in vobis sicut et in ceteris gentibus

**14** Graecis ac barbaris sapientibus et insipientibus debitor sum

**15** ita quod in me promptum est et vobis qui Romae estis evangelizare

**16** non enim erubescio evangelium virtus enim Dei est in salutem omni credenti Iudaeo primum et Graeco

**17** iustitia enim Dei in eo revelatur ex fide in fidem sicut scriptum est iustus autem ex fide vivit

**18** revelatur enim ira Dei de caelo super omnem impietatem et iniustitiam hominum eorum qui veritatem in iniustitiam detinent

**19** quia quod notum est Dei manifestum est in illis Deus enim illis manifestavit

**20** invisibilia enim ipsius a creatura mundi per ea quae facta sunt intellecta conspiciuntur sempiterna quoque eius virtus et divinitas ut sint

**1** Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

**2** Which he had promised before, by his prophets, in the holy scriptures,

**3** Concerning his Son, who was made to him of the seed of David, according to the flesh,

**4** Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead:

**5** By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name:

**6** Among whom are you also the called of Jesus Christ:

**7** To all that are at Rome, the beloved of God, called to be saints. Grace to you and peace, from God our Father and from the Lord Jesus Christ.

**8** First, I give thanks to my God, through Jesus Christ, for you all: because your faith is spoken of in the whole world.

**9** For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you:

**10** Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you.

**11** For I long to see you that I may impart unto you some spiritual grace, to strengthen you:

**12** That is to say, that I may be comforted together in you by that which is common to us both, your faith and mine.

**13** And I would not have you ignorant, brethren, that I have often purposed to come unto you (and have been hindered hitherto) that I might have some fruit among you also, even as among other Gentiles.

**14** To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor.

**15** So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

**16** For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth: to the Jew first and to the Greek.

**17** For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.

**18** For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:

**19** Because that which is known of God is manifest in them. For God hath manifested it unto them.

**20** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. His eternal power also and divinity: so that they are

inexcusabiles

**21** quia cum cognovissent Deum non sicut Deum glorificaverunt aut gratias egerunt sed evanuerunt in cogitationibus suis et obscuratum est insipiens cor eorum

**22** dicentes enim se esse sapientes stulti facti sunt

**23** et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis et volucrum et quadrupedum et serpentium

**24** propter quod tradidit illos Deus in desideria cordis eorum in inmunditiam ut contumeliis adficiant corpora sua in semet ipsis

**25** qui commutaverunt veritatem Dei in mendacio et coluerunt et servierunt creaturae potius quam creatori qui est benedictus in saecula amen

**26** propterea tradidit illos Deus in passiones ignominiae nam feminae eorum inmutaverunt naturalem usum in eum usum qui est contra naturam

**27** similiter autem et masculi relicto naturali usu feminae exarserunt in desideriis suis in invicem masculi in masculos turpitudinem operantes et mercedem quam oportuit erroris sui in semet ipsis recipientes

**28** et sicut non probaverunt Deum habere in notitia tradidit eos Deus in reprobum sensum ut faciant quae non conveniunt

**29** repletos omni iniquitate malitia fornicatione avaritia nequitia plenos invidia homicidio contentione dolo malignitate susurriones

**30** detractores Deo odibiles contumeliosos superbos elatos inventores malorum parentibus non oboedientes

**31** insipientes inconpositos sine affectione absque foedere sine misericordia

**32** qui cum iustitiam Dei cognovissent non intellexerunt quoniam qui talia agunt digni sunt morte non solum ea faciunt sed et consentiunt facientibus

inexcusable.

**21** Because that, when they knew God, they have not glorified him as God or given thanks: but became vain in their thoughts. And their foolish heart was darkened.

**22** For, professing themselves to be wise, they became fools.

**23** And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds, and of fourfooted beasts and of creeping things.

**24** Wherefore, God gave them up to the desires of their heart, unto uncleanness: to dishonour their own bodies among themselves.

**25** Who changed the truth of God into a lie and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

**26** For this cause, God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

**27** And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men, working that which is filthy and receiving in themselves the recompense which was due to their error.

**28** And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient.

**29** Being filled with all iniquity, malice, fornication, avarice, wickedness: full of envy, murder, contention, deceit, malignity: whisperers,

**30** Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

**31** Foolish, dissolute: without affection, without fidelity, without mercy.

**32** Who, having known the justice of God, did not understand that they who do such things, are worthy of death: and not only they that do them, but they also that consent to them that do them.

## Epistula Ad Romanos - Chapter 2

**1** Propter quod inexcusabilis es o homo omnis qui iudicas in quo enim iudicas alterum te ipsum condemnas eadem enim agis qui iudicas

**2** scimus enim quoniam iudicium Dei est secundum veritatem in eos qui talia agunt

**3** existimas autem hoc o homo qui iudicas eos qui talia agunt et facis ea quia tu effugies iudicium Dei

**1** Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

**2** For we know that the judgment of God is, according to truth, against them that do such things.

**3** And thinkest thou this, O man, that judgest them who do such things and dost the same, that thou shalt escape the judgment of God?

**4** an divitias bonitatis eius et patientiae et longanimitatis contemnis ignorans quoniam benignitas Dei ad paenitentiam te adducit

**5** secundum durtiam autem tuam et inpaenitens cor thesaurizas tibi iram in die irae et revelationis iusti iudicii Dei

**6** qui reddet unicuique secundum opera eius

**7** his quidem qui secundum patientiam boni operis gloriam et honorem et incorruptionem quaerentibus vitam aeternam

**8** his autem qui ex contentione et qui non adquiescunt veritati credunt autem iniquitati iram et indignatio

**9** tribulatio et angustia in omnem animam hominis operantis malum Iudaei primum et Graeci

**10** gloria autem et honor et pax omni operanti bonum Iudaeo primum et Graeco

**11** non est enim personarum acceptio apud Deum

**12** quicumque enim sine lege peccaverunt sine lege et peribunt et quicumque in lege peccaverunt per legem iudicabuntur

**13** non enim auditores legis iusti sunt apud Deum sed factores legis iustificabuntur

**14** cum enim gentes quae legem non habent naturaliter quae legis sunt faciunt eiusmodi legem non habentes ipsi sibi sunt lex

**15** qui ostendunt opus legis scriptum in cordibus suis testimonium reddente illis conscientia ipsorum et inter se invicem cogitationum accusantium aut etiam defendentium

**16** in die cum iudicabit Deus occulta hominum secundum evangelium meum per Iesum Christum

**17** si autem tu Iudaeus cognominaris et requiescis in lege et gloriaris in Deo

**18** et nosti voluntatem et probas utiliora instructus per legem

**19** confidis te ipsum ducem esse caecorum lumen eorum qui in tenebris sunt

**20** eruditorem insipientium magistrum infantium habentem formam scientiae et veritatis in lege

**21** qui ergo alium doces te ipsum non doces qui praedicas non furandum furaris

**22** qui dicis non moechandum moecharis qui abominaris idola sacrilegium facis

**23** qui in lege gloriaris per praevaricationem legis Deum inhonoras

**24** nomen enim Dei per vos blasphematur inter

**4** Or despisest thou the riches of his goodness and patience and longsuffering? Knowest thou not that the benignity of God leadeth thee to penance?

**5** But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath and revelation of the just judgment of God:

**6** Who will render to every man according to his works.

**7** To them indeed who, according to patience in good work, seek glory and honour and incorruption, eternal life:

**8** But to them that are contentious and who obey not the truth but give credit to iniquity, wrath and indignation.

**9** Tribulation and anguish upon every soul of man that worketh evil: of the Jew first, and also of the Greek.

**10** But glory and honour and peace to every one that worketh good: to the Jew first, and also to the Greek.

**11** For there is no respect of persons with God.

**12** For whosoever have sinned without the law shall perish without the law: and whosoever have sinned in the law shall be judged by the law.

**13** For not the hearers of the law are just before God: but the doers of the law shall be justified.

**14** For when the Gentiles, who have not the law, do by nature those things that are of the law; these, having not the law, are a law to themselves.

**15** Who shew the work of the law written in their hearts, their conscience bearing witness to them: and their thoughts between themselves accusing or also defending one another,

**16** In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

**17** But if thou art called a Jew and retest in the law and makest thy boast of God,

**18** And knowest his will and approvest the more profitable things, being instructed by the law:

**19** Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

**20** An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

**21** Thou therefore, that teachest another, teachest not thyself: thou, that preachest that men should not steal, stealest.

**22** Thou, that sayest men should not commit adultery, committest adultery: thou, that abhorrest idols, committest sacrilege:

**23** Thou, that makest thy boast of the law, by transgression of the law dishonourest God.

**24** (For the name of God through you is

gentes sicut scriptum est

**25** circumcisio quidem prodest si legem observes si autem praevaricator legis sis circumcisio tua praeputium facta est

**26** si igitur praeputium iustitias legis custodiat nonne praeputium illius in circumcisionem reputabitur

**27** et iudicabit quod ex natura est praeputium legem consummans te qui per litteram et circumcisionem praevaricator legis es

**28** non enim qui in manifesto Iudaeus est neque quae in manifesto in carne circumcisio

**29** sed qui in abscondito Iudaeus et circumcisio cordis in spiritu non littera cuius laus non ex hominibus sed ex Deo est

blasphemed among the Gentiles, as it is written.)

**25** Circumcision profiteth indeed, if thou keep the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

**26** If then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision?

**27** And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

**28** For it is not he is a Jew, who is so outwardly: nor is that circumcision which is outwardly in the flesh.

**29** But he is a Jew that is one inwardly and the circumcision is that of the heart, in the spirit not in the letter: whose praise is not of men, but of God.

## Epistula Ad Romanos - Chapter 3

**1** Quid ergo amplius est Iudaeo aut quae utilitas circumcisionis

**2** multum per omnem modum primum quidem quia credita sunt illis eloquia Dei

**3** quid enim si quidam illorum non crediderunt numquid incredulitas illorum fidem Dei evacuabit absit

**4** est autem Deus verax omnis autem homo mendax sicut scriptum est ut iustificeris in sermonibus tuis et vincas cum iudicaris

**5** si autem iniquitas nostra iustitiam Dei commendat quid dicemus numquid iniquus Deus qui infert iram secundum hominem dico

**6** absit alioquin quomodo iudicabit Deus mundum

**7** si enim veritas Dei in meo mendacio abundavit in gloriam ipsius quid adhuc et ego tamquam peccator iudicor

**8** et non sicut blasphemamur et sicut aiunt nos quidam dicere faciamus mala ut veniant bona quorum damnatio iusta est

**9** quid igitur praecellimus eos nequaquam causati enim sumus Iudaeos et Graecos omnes sub peccato esse

**10** sicut scriptum est quia non est iustus quisquam

**11** non est intellegens non est requirens Deum

**12** omnes declinaverunt simul inutiles facti sunt non est qui faciat bonum non est usque ad unum

**13** sepulchrum patens est guttur eorum linguis suis dolose agebant venenum aspidum sub labiis eorum

**14** quorum os maledictione et amaritudine plenum est

**1** What advantage then hath the Jew: or what is the profit of circumcision?

**2** Much every way. First indeed, because the words of God were committed to them.

**3** For what if some of them have not believed? Shall their unbelief make the faith of God without effect? God forbid!

**4** But God is true and every man a liar, as it is written: That thou mayest be justified in thy words and mayest overcome when thou art judged.

**5** But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?

**6** (I speak according to man.) God forbid! Otherwise how shall God judge this world?

**7** For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner?

**8** And not rather (as we are slandered and as some affirm that we say) let us do evil that there may come good? Whose damnation is just.

**9** What then? Do we excel them? No, not so. For we have charged both Jews and Greeks, that they are all under sin.

**10** As it is written: There is not any man just.

**11** There is none that understandeth: there is none that seeketh after God.

**12** All have turned out of the way: they are become unprofitable together: there is none that doth good, there is not so much as one.

**13** Their throat is an open sepulchre: with their tongues they have dealt deceitfully. The venom of asps is under their lips.

**14** Whose mouth is full of cursing and bitterness:

**15** veloces pedes eorum ad effundendum sanguinem

**16** contritio et infelicitas in viis eorum

**17** et viam pacis non cognoverunt

**18** non est timor Dei ante oculos eorum

**19** scimus autem quoniam quaecumque lex loquitur his qui in lege sunt loquitur ut omne os obstruatur et subditus fiat omnis mundus Deo

**20** quia ex operibus legis non iustificabitur omnis caro coram illo per legem enim cognitio peccati

**21** nunc autem sine lege iustitia Dei manifestata est testificata a lege et prophetis

**22** iustitia autem Dei per fidem Iesu Christi super omnes qui credunt non enim est distinctio

**23** omnes enim peccaverunt et egent gloriam Dei

**24** iustificati gratis per gratiam ipsius per redemptionem quae est in Christo Iesu

**25** quem proposuit Deus propitiationem per fidem in sanguine ipsius ad ostensionem iustitiae suae propter remissionem praecedentium delictorum

**26** in sustentatione Dei ad ostensionem iustitiae eius in hoc tempore ut sit ipse iustus et iustificans eum qui ex fide est Iesu

**27** ubi est ergo gloriatio exclusa est per quam legem factorum non sed per legem fidei

**28** arbitramur enim iustificari hominem per fidem sine operibus legis

**29** an Iudaeorum Deus tantum nonne et gentium immo et gentium

**30** quoniam quidem unus Deus qui iustificabit circumcisionem ex fide et praepitium per fidem

**31** legem ergo destruimus per fidem absit sed legem statuimus

**15** Their feet swift to shed blood:

**16** Destruction and misery in their ways:

**17** And the way of peace they have not known.

**18** There is no fear of God before their eyes.

**19** Now we know that what things soever the law speaketh, it speaketh to them that are in the law: that every mouth may be stopped and all the world may be made subject to God.

**20** Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.

**21** But now, without the law, the justice of God is made manifest, being witnessed by the law and the prophets.

**22** Even the justice of God, by faith of Jesus Christ, unto all, and upon all them that believe in him: for there is no distinction.

**23** For all have sinned and do need the glory of God.

**24** Being justified freely by his grace, through the redemption that is in Christ Jesus,

**25** Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins,

**26** Through the forbearance of God, for the shewing of his justice in this time: that he himself may be just and the justifier of him who is of the faith of Jesus Christ

**27** Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.

**28** For we account a man to be justified by faith, without the works of the law.

**29** Is he the God of the Jews only? Is he not also of the Gentiles? yes, of the Gentiles also.

**30** For it is one God that justifieth circumcision by faith and uncircumcision through faith.

**31** Do we then, destroy the law through faith? God forbid! But we establish the law.

## Epistula Ad Romanos - Chapter 4

**1** Quid ergo dicemus invenisse Abraham patrem nostrum secundum carnem

**2** si enim Abraham ex operibus iustificatus est habet gloriam sed non apud Deum

**3** quid enim scriptura dicit credidit Abraham Deo et reputatum est illi ad iustitiam

**4** ei autem qui operatur merces non inputatur secundum gratiam sed secundum debitum

**5** ei vero qui non operatur credenti autem in eum qui iustificat impium reputatur fides eius ad iustitiam

**1** What shall we say then that Abraham hath found, who is our father according to the flesh?

**2** For if Abraham were justified by works, he hath whereof to glory, but not before God.

**3** For what saith the scripture? Abraham believed God: and it was reputed to him unto justice.

**4** Now to him that worketh, the reward is not reckoned according to grace but according to debt.

**5** But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.

- 6** sicut et David dicit beatitudinem hominis cui Deus accepto fert iustitiam sine operibus
- 7** beati quorum remissae sunt iniquitates et quorum tecta sunt peccata
- 8** beatus vir cui non inputabit Dominus peccatum
- 9** beatitudo ergo haec in circumcisione an etiam in praepotio dicimus enim quia reputata est Abrahae fides ad iustitiam
- 10** quomodo ergo reputata est in circumcisione an in praepotio non in circumcisione sed in praepotio
- 11** et signum accepit circumcisionis signaculum iustitiae fidei quae est in praepotio ut sit pater omnium credentium per praepotium ut reputetur et illis ad iustitiam
- 12** et sit pater circumcisionis non his tantum qui sunt ex circumcisione sed et his qui sectantur vestigia quae est in praepotio fidei patris nostri Abrahae
- 13** non enim per legem promissio Abrahae aut semini eius ut heres esset mundi sed per iustitiam fidei
- 14** si enim qui ex lege heredes sunt exinanita est fides abolita est promissio
- 15** lex enim iram operatur ubi enim non est lex nec praevaricatio
- 16** ideo ex fide ut secundum gratiam ut firma sit promissio omni semini non ei qui ex lege est solum sed et ei qui ex fide est Abrahae qui est pater omnium nostrum
- 17** sicut scriptum est quia patrem multarum gentium posui te ante Deum cui credidit qui vivificat mortuos et vocat quae non sunt tamquam ea quae sunt
- 18** qui contra spem in spem credidit ut fieret pater multarum gentium secundum quod dictum est sic erit semen tuum
- 19** et non infirmatus fide consideravit corpus suum emortuum cum fere centum annorum esset et emortuam vulvam Sarrae
- 20** in repromissione etiam Dei non haesitavit diffidentia sed confortatus est fide dans gloriam Deo
- 21** plenissime sciens quia quaecumque promisit potens est et facere
- 22** ideo et reputatum est illi ad iustitiam
- 23** non est autem scriptum tantum propter ipsum quia reputatum est illi
- 24** sed et propter nos quibus reputabitur credentibus in eum qui suscitavit Iesum Dominum nostrum a mortuis
- 6** As David also termeth the blessedness of a man to whom God reputeth justice without works:
- 7** Blessed are they whose iniquities are forgiven: and whose sins are covered.
- 8** Blessed is the man to whom the Lord hath not imputed sin.
- 9** This blessedness then, doth it remain in the circumcision only or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.
- 10** How then was it reputed? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.
- 11** And he received the sign of circumcision, a seal of the justice of the faith which he had, being uncircumcised: that he might be the father of all them that believe, being uncircumcised: that unto them also it may be reputed to justice:
- 12** And he might be the father of circumcision; not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the uncircumcision of our father Abraham.
- 13** For not through the law was the promise to Abraham or to his seed, that he should be heir of the world: but through the justice of faith.
- 14** For if they who are of the law be heirs, faith is made void: the promise is made of no effect.
- 15** For the law worketh wrath. For where there is no law, neither is there transgression.
- 16** Therefore is it of faith, that according to grace the promise might be firm to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,
- 17** (As it is written: I have made thee a father of many nations), before God, whom he believed: who quickeneth the dead and calleth those things that are not, as those that are.
- 18** Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.
- 19** And he was not weak in faith. Neither did he consider his own body, now dead (whereas he was almost an hundred years old), nor the dead womb of Sara.
- 20** In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God:
- 21** Most fully knowing that whatsoever he has promised, he is able also to perform.
- 22** And therefore it was reputed to him unto justice.
- 23** Now it is not written only for him. that it was reputed to him unto justice,
- 24** But also for us, to whom it shall be reputed, if we believe in him that raised up Jesus Christ, our Lord, from the dead,

**25** qui traditus est propter delicta nostra et  
resurrexit propter iustificationem nostram

**25** Who was delivered up for our sins and rose  
again for our justification.

## Epistula Ad Romanos - Chapter 5

**1** Iustificati igitur ex fide pacem habeamus ad  
Deum per Dominum nostrum Iesum Christum

**1** Being justified therefore by faith, let us have  
peace with God, through our Lord Jesus Christ:

**2** per quem et accessum habemus fide in gratiam  
istam in qua stamus et gloriamur in spe gloriae  
filiorum Dei

**2** By whom also we have access through faith  
into this grace wherein we stand: and glory in  
the hope of the glory of the sons of God.

**3** non solum autem sed et gloriamur in  
tribulationibus scientes quod tribulatio  
patientiam operatur

**3** And not only so: but we glory also in  
tribulation, knowing that tribulation worketh  
patience;

**4** patientia autem probationem probatio vero  
spem

**4** And patience trial; and trial hope;

**5** spes autem non confundit quia caritas Dei  
diffusa est in cordibus nostris per Spiritum  
Sanctum qui datus est nobis

**5** And hope confoundeth not: because the  
charity of God is poured forth in our hearts, by  
the Holy Ghost who is given to us.

**6** ut quid enim Christus cum adhuc infirmi  
essemus secundum tempus pro impiis mortuus  
est

**6** For why did Christ, when as yet we were weak,  
according to the time, die for the ungodly?

**7** vix enim pro iusto quis moritur nam pro bono  
forsitan quis et audeat mori

**7** For scarce for a just man will one die: yet  
perhaps for a good man some one would dare to  
die.

**8** commendat autem suam caritatem Deus in nos  
quoniam cum adhuc peccatores essemus

**8** But God commendeth his charity towards us:  
because when as yet we were sinners according  
to the time.

**9** Christus pro nobis mortuus est multo igitur  
magis iustificati nunc in sanguine ipsius salvi  
erimus ab ira per ipsum

**9** Christ died for us. Much more therefore, being  
now justified by his blood, shall we be saved  
from wrath through him.

**10** si enim cum inimici essemus reconciliati  
sumus Deo per mortem Filii eius multo magis  
reconciliati salvi erimus in vita ipsius

**10** For if, when we were enemies, we were  
reconciled to God by the death of his Son: much  
more, being reconciled, shall we be saved by his  
life.

**11** non solum autem sed et gloriamur in Deo per  
Dominum nostrum Iesum Christum per quem  
nunc reconciliationem accepimus

**11** And not only so: but also we glory in God,  
through our Lord Jesus Christ, by whom we have  
now received reconciliation.

**12** propterea sicut per unum hominem in hunc  
mundum peccatum intravit et per peccatum  
mors et ita in omnes homines mors pertransiit in  
quo omnes peccaverunt

**12** Wherefore as by one man sin entered into this  
world and by sin death: and so death passed upon  
all men, in whom all have sinned.

**13** usque ad legem enim peccatum erat in  
mundo peccatum autem non inputatur cum lex  
non est

**13** For until the law sin was in the world: but sin  
was not imputed, when the law was not.

**14** sed regnavit mors ab Adam usque ad Mosen  
etiam in eos qui non peccaverunt in  
similitudinem praevaricationis Adae qui est  
forma futuri

**14** But death reigned from Adam unto Moses,  
even over them also who have not sinned, after  
the similitude of the transgression of Adam, who  
is a figure of him who was to come.

**15** sed non sicut delictum ita et donum si enim  
unius delicto multi mortui sunt multo magis  
gratia Dei et donum in gratiam unius hominis  
Iesu Christi in plures abundavit

**15** But not as the offence, so also the gift. For if  
by the offence of one, many died: much more the  
grace of God and the gift, by the grace of one  
man, Jesus Christ, hath abounded unto many.

**16** et non sicut per unum peccantem ita et  
donum nam iudicium ex uno in condemnationem  
gratia autem ex multis delictis in iustificationem

**16** And not as it was by one sin, so also is the gift.  
For judgment indeed was by one unto  
condemnation: but grace is of many offences  
unto justification.

**17** si enim in unius delicto mors regnavit per  
unum multo magis abundantiam gratiae et

**17** For if by one man's offence death reigned  
through one; much more they who receive

donationis et iustitiae accipientes in vita regnabunt per unum Iesum Christum

**18** igitur sicut per unius delictum in omnes homines in condemnationem sic et per unius iustitiam in omnes homines in iustificationem vitae

**19** sicut enim per inoboedientiam unius hominis peccatores constituti sunt multi ita et per unius oboedientiam iusti constituentur multi

**20** lex autem subintravit ut abundaret delictum ubi autem abundavit delictum superabundavit gratia

**21** ut sicut regnavit peccatum in morte ita et gratia regnet per iustitiam in vitam aeternam per Iesum Christum Dominum nostrum

abundance of grace and of the gift and of justice shall reign in life through one, Jesus Christ.

**18** Therefore, as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life.

**19** For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just.

**20** Now the law entered in that sin might abound. And where sin abounded, grace did more abound.

**21** That as sin hath reigned to death: so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord.

## Epistula Ad Romanos - Chapter 6

**1** Quid ergo dicemus permanebimus in peccato ut gratia abundet

**2** absit qui enim mortui sumus peccato quomodo adhuc vivemus in illo

**3** an ignoratis quia quicumque baptizati sumus in Christo Iesu in morte ipsius baptizati sumus

**4** consepulti enim sumus cum illo per baptismum in mortem ut quomodo surrexit Christus a mortuis per gloriam Patris ita et nos in novitate vitae ambulemus

**5** si enim conplantati facti sumus similitudini mortis eius simul et resurrectionis erimus

**6** hoc scientes quia vetus homo noster simul crucifixus est ut destruat corpus peccati ut ultra non serviamus peccato

**7** qui enim mortuus est iustificatus est a peccato

**8** si autem mortui sumus cum Christo credimus quia simul etiam vivemus cum Christo

**9** scientes quod Christus surgens ex mortuis iam non moritur mors illi ultra non dominabitur

**10** quod enim mortuus est peccato mortuus est semel quod autem vivit vivit Deo

**11** ita et vos existimate vos mortuos quidem esse peccato viventes autem Deo in Christo Iesu

**12** non ergo regnet peccatum in vestro mortali corpore ut oboediatis concupiscentiis eius

**13** sed neque exhibeatis membra vestra arma iniquitatis peccato sed exhibete vos Deo tamquam ex mortuis viventes et membra vestra arma iustitiae Deo

**14** peccatum enim vobis non dominabitur non enim sub lege estis sed sub gratia

**15** quid ergo peccavimus quoniam non sumus sub lege sed sub gratia absit

**16** nescitis quoniam cui exhibetis vos servos ad oboediendum servi estis eius cui oboeditis sive

**1** What shall we say, then? Shall we continue in sin, that grace may abound?

**2** God forbid! For we that are dead to sin, how shall we live any longer therein?

**3** Know you not that all we who are baptized in Christ Jesus are baptized in his death?

**4** For we are buried together with him by baptism into death: that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

**5** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

**6** Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer.

**7** For he that is dead is justified from sin.

**8** Now, if we be dead with Christ, we believe that we shall live also together with Christ.

**9** Knowing that Christ, rising again from the dead, dieth now no more. Death shall no more have dominion over him.

**10** For in that he died to sin, he died once: but in that he liveth, he liveth unto God.

**11** So do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

**12** Let not sin therefore reign in your mortal body, so as to obey the lusts thereof.

**13** Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God, as those that are alive from the dead; and your members as instruments of justice unto God.

**14** For sin shall not have dominion over you: for you are not under the law, but under grace.

**15** What then? Shall we sin, because we are not under the law, but under grace? God forbid!

**16** Know you not that to whom you yield yourselves servants to obey, his servants you are



peccati sive oboeditionis ad iustitiam

**17** gratias autem Deo quod fuistis servi peccati oboedistis autem ex corde in eam formam doctrinae in qua traditi estis

**18** liberati autem a peccato servi facti estis iustitiae

**19** humanum dico propter infirmitatem carnis vestrae sicut enim exhibuistis membra vestra servire inmunditiae et iniquitati ad iniquitatem ita nunc exhibete membra vestra servire iustitiae in sanctificationem

**20** cum enim servi essetis peccati liberi fuistis iustitiae

**21** quem ergo fructum habuistis tunc in quibus nunc erubescitis nam finis illorum mors est

**22** nunc vero liberati a peccato servi autem facti Deo habetis fructum vestrum in sanctificationem finem vero vitam aeternam

**23** stipendia enim peccati mors gratia autem Dei vita aeterna in Christo Iesu Domino nostro

whom you obey, whether it be of sin unto death or of obedience unto justice.

**17** But thanks be to God, that you were the servants of sin but have obeyed from the heart unto that form of doctrine into which you have been delivered.

**18** Being then freed from sin, we have been made servants of justice.

**19** I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity: so now yield your members to serve justice, unto sanctification.

**20** For when you were the servants of sin, you were free men to justice.

**21** What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death.

**22** But now being made free from sin and become servants to God, you have your fruit unto sanctification, and the end life everlasting.

**23** For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

## Epistula Ad Romanos - Chapter 7

**1** An ignoratis fratres scientibus enim legem loquor quia lex in homine dominatur quanto tempore vivit

**2** nam quae sub viro est mulier vivente viro alligata est legi si autem mortuus fuerit vir soluta est a lege viri

**3** igitur vivente viro vocabitur adultera si fuerit cum alio viro si autem mortuus fuerit vir eius liberata est a lege ut non sit adultera si fuerit cum alio viro

**4** itaque fratres mei et vos mortificati estis legi per corpus Christi ut sitis alterius qui ex mortuis resurrexit ut fructificaremus Deo

**5** cum enim essemus in carne passiones peccatorum quae per legem erant operabantur in membris nostris ut fructificarent morti

**6** nunc autem soluti sumus a lege morientes in quo detinebamur ita ut serviamus in novitate spiritus et non in vetustate litterae

**7** quid ergo dicemus lex peccatum est absit sed peccatum non cognovi nisi per legem nam concupiscentiam nesciebam nisi lex diceret non concupisces

**8** occasione autem accepta peccatum per mandatum operatum est in me omnem concupiscentiam sine lege enim peccatum mortuum erat

**9** ego autem vivebam sine lege aliquando sed cum venisset mandatum peccatum revixit

**10** ego autem mortuus sum et inventum est

**1** Know you not, brethren (for I speak to them that know the law) that the law hath dominion over a man as long as it liveth?

**2** For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband.

**3** Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress, if she be with another man.

**4** Therefore, my brethren, you also are become dead to the law, by the body of Christ: that you may belong to another, who is risen again from the dead that we may bring forth fruit to God.

**5** For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

**6** But now we are loosed from the law of death wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter.

**7** What shall we say, then? Is the law sin? God forbid! But I do not know sin, but by the law. For I had not known concupiscence, if the law did not say: Thou shalt not covet.

**8** But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

**9** And I lived some time without the law. But when the commandment came, sin revived,

**10** And I died. And the commandment that was

mihi mandatum quod erat ad vitam hoc esse ad mortem

**11** nam peccatum occasione accepta per mandatum seduxit me et per illud occidit

**12** itaque lex quidem sancta et mandatum sanctum et iustum et bonum

**13** quod ergo bonum est mihi factum est mors absit sed peccatum ut appareat peccatum per bonum mihi operatum est mortem ut fiat supra modum peccans peccatum per mandatum

**14** scimus enim quod lex spiritalis est ego autem carnalis sum venundatus sub peccato

**15** quod enim operor non intellego non enim quod volo hoc ago sed quod odi illud facio

**16** si autem quod nolo illud facio consentio legi quoniam bona

**17** nunc autem iam non ego operor illud sed quod habitat in me peccatum

**18** scio enim quia non habitat in me hoc est in carne mea bonum nam velle adiacet mihi perficere autem bonum non invenio

**19** non enim quod volo bonum hoc facio sed quod nolo malum hoc ago

**20** si autem quod nolo illud facio non ego operor illud sed quod habitat in me peccatum

**21** invenio igitur legem volenti mihi facere bonum quoniam mihi malum adiacet

**22** condelector enim legi Dei secundum interiorem hominem

**23** video autem aliam legem in membris meis repugnantem legi mentis meae et captivantem me in lege peccati quae est in membris meis

**24** infelix ego homo quis me liberabit de corpore mortis huius

**25** gratia Dei per Iesum Christum Dominum nostrum igitur ego ipse mente servio legi Dei carne autem legi peccati

ordained to life, the same was found to be unto death to me.

**11** For sin, taking occasion by the commandment, seduced me: and by it killed me.

**12** Wherefore the law indeed is holy: and the commandment holy and just and good.

**13** Was that then which is good made death unto me? God forbid! But sin, that it may appear sin, by that which is good, wrought death in me: that sin, by the commandment, might become sinful above measure.

**14** For we know that the law is spiritual. But I am carnal, sold under sin.

**15** For that which I work, I understand not. For I do not that good which I will: but the evil which I hate, that I do.

**16** If then I do that which I will not, I consent to the law, that it is good.

**17** Now then it is no more I that do it: but sin that dwelleth in me.

**18** For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will is present with me: but to accomplish that which is good, I find not.

**19** For the good which I will, I do not: but the evil which I will not, that I do.

**20** Now if I do that which I will not, it is no more I that do it: but sin that dwelleth in me.

**21** I find then a law, that when I have a will to do good, evil is present with me.

**22** For I am delighted with the law of God, according to the inward man:

**23** But I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members.

**24** Unhappy man that I am, who shall deliver me from the body of this death?

**25** The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God: but with the flesh, the law of sin.

## Epistula Ad Romanos - Chapter 8

**1** Nihil ergo nunc damnationis est his qui sunt in Christo Iesu qui non secundum carnem ambulant

**2** lex enim Spiritus vitae in Christo Iesu liberavit me a lege peccati et mortis

**3** nam quod impossibile erat legis in quo infirmabatur per carnem Deus Filium suum mittens in similitudinem carnis peccati et de peccato damnavit peccatum in carne

**4** ut iustificatio legis impleretur in nobis qui non secundum carnem ambulamus sed secundum Spiritum

**5** qui enim secundum carnem sunt quae carnis sunt sapiunt qui vero secundum Spiritum quae

**1** There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh.

**2** For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death.

**3** For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and of sin, hath condemned sin in the flesh.

**4** That the justification of the law might be fulfilled in us who walk not according to the flesh, but according to the spirit.

**5** For they that are according to the flesh mind the things that are of the flesh: but they that are

sunt Spiritus sentiunt

**6** nam prudentia carnis mors prudentia autem Spiritus vita et pax

**7** quoniam sapientia carnis inimicitia est in Deum legi enim Dei non subicitur nec enim potest

**8** qui autem in carne sunt Deo placere non possunt

**9** vos autem in carne non estis sed in Spiritu si tamen Spiritus Dei habitat in vobis si quis autem Spiritum Christi non habet hic non est eius

**10** si autem Christus in vobis est corpus quidem mortuum est propter peccatum spiritus vero vita propter iustificationem

**11** quod si Spiritus eius qui suscitavit Iesum a mortuis habitat in vobis qui suscitavit Iesum Christum a mortuis vivificabit et mortalia corpora vestra propter inhabitantem Spiritum eius in vobis

**12** ergo fratres debitores sumus non carni ut secundum carnem vivamus

**13** si enim secundum carnem vixeritis moriemini si autem Spiritu facta carnis mortificatis vivetis

**14** quicumque enim Spiritu Dei aguntur hii filii sunt Dei

**15** non enim accepistis spiritum servitutis iterum in timore sed accepistis Spiritum adoptionis filiorum in quo clamamus Abba Pater

**16** ipse Spiritus testimonium reddit spiritui nostro quod sumus filii Dei

**17** si autem filii et heredes heredes quidem Dei coheredes autem Christi si tamen conpatimur ut et conglorificemur

**18** existimo enim quod non sunt condignae passionibus huius temporis ad futuram gloriam quae revelabitur in nobis

**19** nam expectatio creaturae revelationem filiorum Dei expectat

**20** vanitati enim creatura subiecta est non volens sed propter eum qui subiecit in spem

**21** quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei

**22** scimus enim quod omnis creatura ingemescit et parurit usque adhuc

**23** non solum autem illa sed et nos ipsi primitias Spiritus habentes et ipsi intra nos gemimus adoptionem filiorum expectantes redemptionem corporis nostri

**24** spe enim salvi facti sumus spes autem quae videtur non est spes nam quod videt quis quid sperat

**25** si autem quod non videmus speramus per patientiam expectamus

according to the spirit mind the things that are of the spirit.

**6** For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace.

**7** Because the wisdom of the flesh is an enemy to God. For it is not subject to the law of God: neither can it be.

**8** And they who are in the flesh cannot please God.

**9** But you are not in the flesh, but the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**10** And if Christ be in you, the body indeed is dead, because of sin: but the spirit liveth, because of justification.

**11** And if the Spirit of him that raised up Jesus from the dead dwell in you; he that raised up Jesus Christ, from the dead shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

**12** Therefore, brethren, we are debtors, not to the flesh to live according to the flesh.

**13** For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live.

**14** For whosoever are led by the Spirit of God, they are the sons of God.

**15** For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba (Father).

**16** For the Spirit himself giveth testimony to our spirit that we are the sons of God.

**17** And if sons, heirs also; heirs indeed of God and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him.

**18** For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us.

**19** For the expectation of the creature waiteth for the revelation of the sons of God.

**20** For the creature was made subject to vanity: not willingly, but by reason of him that made it subject, in hope.

**21** Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

**22** For we know that every creature groaneth and travaileth in pain, even till now.

**23** And not only it, but ourselves also, who have the firstfruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

**24** For we are saved by hope. But hope that is seen is not hope. For what a man seeth, why doth he hope for?

**25** But if we hope for that which we see not, we wait for it with patience.

**26** similiter autem et Spiritus adiuvat infirmitatem nostram nam quid oremus sicut oportet nescimus sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus

**27** qui autem scrutatur corda scit quid desideret Spiritus quia secundum Deum postulat pro sanctis

**28** scimus autem quoniam diligentibus Deum omnia cooperantur in bonum his qui secundum propositum vocati sunt sancti

**29** nam quos praescivit et praedestinavit conformes fieri imaginis Filii eius ut sit ipse primogenitus in multis fratribus

**30** quos autem praedestinavit hos et vocavit et quos vocavit hos et iustificavit quos autem iustificavit illos et glorificavit

**31** quid ergo dicemus ad haec si Deus pro nobis quis contra nos

**32** qui etiam Filio suo non pepercit sed pro nobis omnibus tradidit illum quomodo non etiam cum illo omnia nobis donabit

**33** quis accusabit adversus electos Dei Deus qui iustificat

**34** quis est qui condemnet Christum Iesum qui mortuus est immo qui resurrexit qui et est ad dexteram Dei qui etiam interpellat pro nobis

**35** quis nos separabit a caritate Christi tribulatio an angustia an persecutio an fames an nuditas an periculum an gladius

**36** sicut scriptum est quia propter te mortificamur tota die aestimati sumus ut oves occisionis

**37** sed in his omnibus superamus propter eum qui dilexit nos

**38** certus sum enim quia neque mors neque vita neque angeli neque principatus neque instantia neque futura neque fortitudines

**39** neque altitudo neque profundum neque creatura alia poterit nos separare a caritate Dei quae est in Christo Iesu Domino nostro

**26** Likewise, the Spirit also helpeth our infirmity. For, we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings,

**27** And he that searcheth the hearts knoweth what the Spirit desireth: because he asketh for the saints according to God.

**28** And we know that to them that love God all things work together unto good: to such as, according to his purpose, are called to be saints.

**29** For whom he foreknew, he also predestinated to be made conformable to the image of his Son: that he might be the Firstborn amongst many brethren.

**30** And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified.

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

**32** He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things?

**33** Who shall accuse against the elect of God? God is he that justifieth:

**34** Who is he that shall condemn? Christ Jesus that died: yea that is risen also again, who is at the right hand of God, who also maketh intercession for us.

**35** Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution? Or the sword?

**36** (As it is written: For thy sake, we are put to death all the day long. We are accounted as sheep for the slaughter.)

**37** But in all these things we overcome, because of him that hath loved us.

**38** For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might,

**39** Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

## Epistula Ad Romanos - Chapter 9

**1** Veritatem dico in Christo non mentior testimonium mihi perhibente conscientia mea in Spiritu Sancto

**2** quoniam tristitia est mihi magna et continuus dolor cordi meo

**3** optabam enim ipse ego anathema esse a Christo pro fratribus meis qui sunt cognati mei secundum carnem

**4** qui sunt Israhelitae quorum adoptio est filiorum et gloria et testamenta et legislatio et obsequium et promissa

**1** I speak the truth in Christ: I lie not, my conscience bearing me witness in the Holy Ghost:

**2** That I have great sadness and continual sorrow in my heart.

**3** For I wished myself to be an anathema from Christ, for my brethren: who are my kinsmen according to the flesh:

**4** Who are Israelites: to whom belongeth the adoption as of children and the glory and the testament and the giving of the law and the

	service of God and the promises:
<b>5</b> quorum patres et ex quibus Christus secundum carnem qui est super omnia Deus benedictus in saecula amen	<b>5</b> Whose are the fathers and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen.
<b>6</b> non autem quod exciderit verbum Dei non enim omnes qui ex Israhel hii sunt Israhel	<b>6</b> Not as though the word of God hath miscarried. For all are not Israelites that are of Israel.
<b>7</b> neque quia semen sunt Abrahae omnes filii sed in Isaac vocabitur tibi semen	<b>7</b> Neither are all they that are the seed of Abraham, children: but in Isaac shall thy seed be called.
<b>8</b> id est non qui filii carnis hii filii Dei sed qui filii sunt promissionis aestimantur in semine	<b>8</b> That is to say, not they that are the children of the flesh are the children of God: but they that are the children of the promise are accounted for the seed.
<b>9</b> promissionis enim verbum hoc est secundum hoc tempus veniam et erit Sarrae filius	<b>9</b> For this is the word of promise: According to this time will I come. And Sara shall have a son.
<b>10</b> non solum autem sed et Rebecca ex uno concubitu habens Isaac patre nostro	<b>10</b> And not only she. But when Rebecca also had conceived at once of Isaac our father.
<b>11</b> cum enim nondum nati fuissent aut aliquid egissent bonum aut malum ut secundum electionem propositum Dei maneret	<b>11</b> For when the children were not yet born, nor had done any good or evil (that the purpose of God according to election might stand):
<b>12</b> non ex operibus sed ex vocante dictum est ei quia maior serviet minori	<b>12</b> Not of works, but of him that calleth, it was said to her: The elder shall serve the younger.
<b>13</b> sicut scriptum est Iacob dilexi Esau autem odio habui	<b>13</b> As it is written: Jacob I have loved: but Esau I have hated.
<b>14</b> quid ergo dicemus numquid iniquitas apud Deum absit	<b>14</b> What shall we say then? Is there injustice with God? God forbid!
<b>15</b> Mosi enim dicit miserebor cuius misereor et misericordiam praestabo cuius miserebor	<b>15</b> For he saith to Moses: I will have mercy on whom I will have mercy. And I will shew mercy to whom I will shew mercy.
<b>16</b> igitur non volentis neque currentis sed miserentis Dei	<b>16</b> So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
<b>17</b> dicit enim scriptura Pharaoni quia in hoc ipsum excitavi te ut ostendam in te virtutem meam et ut adnuntietur nomen meum in universa terra	<b>17</b> For the scripture saith to Pharaoh: To this purpose have I raised thee, that I may shew my power in thee and that my name may be declared throughout all the earth.
<b>18</b> ergo cuius vult miseretur et quem vult indurat	<b>18</b> Therefore he hath mercy on whom he will. And whom he will, he hardeneth.
<b>19</b> dicis itaque mihi quid adhuc queritur voluntati enim eius quis resistit	<b>19</b> Thou wilt say therefore to me: Why doth he then find fault? For who resisteth his will?
<b>20</b> o homo tu quis es qui respondeas Deo numquid dicit figmentum ei qui se finxit quid me fecisti sic	<b>20</b> O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus?
<b>21</b> an non habet potestatem figulus luti ex eadem massa facere aliud quidem vas in honorem aliud vero in contumeliam	<b>21</b> Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour and another unto dishonour?
<b>22</b> quod si volens Deus ostendere iram et notam facere potentiam suam sustinuit in multa patientia vasa irae aptata in interitum	<b>22</b> What if God, willing to shew his wrath and to make his power known, endured with much patience vessels of wrath, fitted for destruction,
<b>23</b> ut ostenderet divitias gloriae suae in vasa misericordiae quae praeparavit in gloriam	<b>23</b> That he might shew the riches of his glory on the vessels of mercy which he hath prepared unto glory?
<b>24</b> quos et vocavit nos non solum ex Iudaeis sed etiam ex gentibus	<b>24</b> Even us, whom also he hath called, not only of the Jews but also of the Gentiles.
<b>25</b> sicut in Osee dicit vocabo non plebem meam plebem meam et non misericordiam consecutam misericordiam consecutam	<b>25</b> As in Osee he saith: I will call that which was not my people, my people; and her that was not beloved, beloved; and her that had not obtained mercy, one that hath obtained mercy.

**26** et erit in loco ubi dictum est eis non plebs mea vos ibi vocabuntur filii Dei vivi

**27** Esaias autem clamat pro Israhel si fuerit numerus filiorum Israhel tamquam harena maris reliquiae salvae fient

**28** verbum enim consummans et brevians in aequitate quia verbum breviatum faciet Dominus super terram

**29** et sicut praedixit Esaias nisi Dominus Sabaoth reliquisset nobis semen sicut Sodoma facti essemus et sicut Gomorra similes fuissetus

**30** quid ergo dicemus quod gentes quae non sectabantur iustitiam adprehenderunt iustitiam iustitiam autem quae ex fide est

**31** Israhel vero sectans legem iustitiae in legem iustitiae non pervenit

**32** quare quia non ex fide sed quasi ex operibus offenderunt in lapidem offensionis

**33** sicut scriptum est ecce pono in Sion lapidem offensionis et petram scandali et omnis qui credit in eum non confundetur

**26** And it shalt be in the place where it was said unto them: you are not my people; there they shall be called the sons of the living God.

**27** And Esaias cried out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

**28** For he shall finish his word and cut it short in justice: because a short word shall the Lord make upon the earth.

**29** And Esaias foretold: Unless the Lord of Sabbath had left us a seed, we had been made as Sodoma and we had been like unto Gomorrha.

**30** What then shall we say? That the Gentiles who followed not after justice have attained to justice, even the justice that is of faith.

**31** But Israel, by following after the law of justice, is not come unto the law of justice.

**32** Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumblingstone.

**33** As it is written: Behold I lay in Sion a stumbling-stone and a rock of scandal. And whosoever believeth in him shall not be confounded.

## Epistula Ad Romanos - Chapter 10

**1** Fratres voluntas quidem cordis mei et obsecratio ad Deum fit pro illis in salutem

**2** testimonium enim perhibeo illis quod aemulationem Dei habent sed non secundum scientiam

**3** ignorantes enim Dei iustitiam et suam quaerentes statuere iustitiae Dei non sunt subiecti

**4** finis enim legis Christus ad iustitiam omni credenti

**5** Moses enim scripsit quoniam iustitiam quae ex lege est qui fecerit homo vivet in ea

**6** quae autem ex fide est iustitia sic dicit ne dixeris in corde tuo quis ascendit in caelum id est Christum deducere

**7** aut quis descendit in abyssum hoc est Christum ex mortuis revocare

**8** sed quid dicit prope est verbum in ore tuo et in corde tuo hoc est verbum fidei quod praedicamus

**9** quia si confitearis in ore tuo Dominum Iesum et in corde tuo credideris quod Deus illum excitavit ex mortuis salvus eris

**10** corde enim creditur ad iustitiam ore autem confessio fit in salutem

**11** dicit enim scriptura omnis qui credit in illum non confundetur

**12** non enim est distinctio Iudaei et Graeci nam idem Dominus omnium dives in omnes qui invocant illum

**1** Brethren, the will of my heart, indeed and my prayer to God is for them unto salvation.

**2** For I bear them witness that they have a zeal of God, but not according to knowledge.

**3** For they, not knowing the justice of God and seeking to establish their own, have not submitted themselves to the justice of God.

**4** For the end of the law is Christ: unto justice to everyone that believeth.

**5** For Moses wrote that the justice which is of the law: The man that shall do it shall live by it.

**6** But the justice which is of faith, speaketh thus: Say not in thy heart: Who shall ascend into heaven? That is to bring Christ down;

**7** Or who shall descend into the deep? That is, to bring up Christ again from the dead.

**8** But what saith the scripture? The word is nigh thee; even in thy mouth and in thy heart. This is the word of faith, which we preach.

**9** For if thou confess with thy mouth the Lord Jesus and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

**10** For, with the heart, we believe unto justice: but, with the mouth, confession is made unto salvation.

**11** For the scripture saith: Whosoever believeth in him shall not be confounded.

**12** For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.

**13** omnis enim quicumque invocaverit nomen Domini salvus erit

**13** For whosoever shall call upon the name of the Lord shall be saved.

**14** quomodo ergo invocabunt in quem non crediderunt aut quomodo credent ei quem non audierunt quomodo autem audient sine praedicante

**14** How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher?

**15** quomodo vero praedicabunt nisi mittantur sicut scriptum est quam speciosi pedes evangelizantium pacem evangelizantium bona

**15** And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things?

**16** sed non omnes oboedierunt evangelio Esaiaes enim dicit Domine quis credidit auditui nostro

**16** But all do not obey the gospel. For Isaiah saith: Lord, who hath believed our report?

**17** ergo fides ex auditu auditus autem per verbum Christi

**17** Faith then cometh by hearing; and hearing by the word of Christ.

**18** sed dico numquid non audierunt et quidem in omnem terram exiit sonus eorum et in fines orbis terrae verba eorum

**18** But I say: Have they not heard? Yes, verily: Their sound hath gone forth into all the earth: and their words unto the ends of the whole world.

**19** sed dico numquid Israhel non cognovit primus Moses dicit ego ad aemulationem vos adducam in non gentem in gentem insipientem in iram vos mittam

**19** But I say: Hath not Israel known? First, Moses saith: I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you.

**20** Esaiaes autem audet et dicit inventus sum non quaerentibus me palam apparui his qui me non interrogabant

**20** But Isaiah is bold, and saith: I was found by them that did not seek me. I appeared openly to them that asked not after me.

**21** ad Israhel autem dicit tota die expandi manus meas ad populum non credentem et contradicentem

**21** But to Israel he saith: All the day long have I spread my hands to a people that believeth not and contradicteth me.

## Epistula Ad Romanos - Chapter 11

**1** Dico ergo numquid reppulit Deus populum suum absit nam et ego Israhelita sum ex semine Abraham tribu Benjamin

**1** I say then: Hath God cast away his people? God forbid! For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

**2** non reppulit Deus plebem suam quam praesciit an nescitis in Helia quid dicit scriptura quemadmodum interpellat Deum adversus Israhel

**2** God hath not cast away his people which he foreknew. Know you not what the scripture saith of Elias, how he calleth on God against Israel?

**3** Domine prophetas tuos occiderunt altaria tua suffoderunt et ego relictus sum solus et quaerunt animam meam

**3** Lord, they have slain thy prophets, they have dug down thy altars. And I am left alone: and they seek my life.

**4** sed quid dicit illi responsum divinum reliqui mihi septem milia virorum qui non curvaverunt genu Baal

**4** But what saith the divine answer to him? I have left me seven thousand men that have not bowed their knees to Baal.

**5** sic ergo et in hoc tempore reliquiae secundum electionem gratiae factae sunt

**5** Even so then, at this present time also, there is a remnant saved according to the election of grace.

**6** si autem gratia non ex operibus alioquin gratia iam non est gratia

**6** And if by grace, it is not now by works: otherwise grace is no more grace.

**7** quid ergo quod quaerebat Israhel hoc non est consecutus electio autem consecuta est ceteri vero excaecati sunt

**7** What then? That which Israel sought, he hath not obtained: but the election hath obtained it. And the rest have been blinded.

**8** sicut scriptum est dedit illis Deus spiritum conpunctionis oculos ut non videant et aures ut non audiant usque in hodiernum diem

**8** As it is written: God hath given them the spirit of insensibility; eyes that they should not see and ears that they should not hear, until this present day.

**9** et David dicit fiat mensa eorum in laqueum et in captionem et in scandalum et in retributionem illis

**9** And David saith: Let their table be made a snare and a trap and a stumbling block and a recompense unto them.

**10** obscurentur oculi eorum ne videant et dorsum illorum semper incurva

**10** Let their eyes be darkened, that they may not see: and bow down their back always.

**11** dico ergo numquid sic offenderunt ut caderent absit sed illorum delicto salus gentibus ut illos aemulentur

**11** I say then: Have they so stumbled, that they should fall? God forbid! But by their offence salvation is come to the Gentiles, that they may be emulous of them.

**12** quod si delictum illorum divitiae sunt mundi et deminutio eorum divitiae gentium quanto magis plenitudo eorum

**12** Now if the offence of them be the riches of the world and the diminution of them the riches of the Gentiles: how much more the fulness of them?

**13** vobis enim dico gentibus quamdiu quidem ego sum gentium apostolus ministerium meum honorificabo

**13** For I say to you, Gentiles: As long indeed as I am the apostle of the Gentiles, I will honour my ministry,

**14** si quo modo ad aemulandum provocem carnem meam et salvos faciam aliquos ex illis

**14** If, by any means, I may provoke to emulation them who are my flesh and may save some of them.

**15** si enim amissio eorum reconciliatio est mundi quae adsumptio nisi vita ex mortuis

**15** For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?

**16** quod si delibatio sancta est et massa et si radix sancta et rami

**16** For if the firstfruit be holy, so is the lump also: and if the root be holy, so are the branches.

**17** quod si aliqui ex ramis fracti sunt tu autem cum oleaster esses insertus es in illis et socius radicis et pinguidinis olivae factus es

**17** And if some of the branches be broken and thou, being a wild olive, art ingrafted in them and art made partaker of the root and of the fatness of the olive tree:

**18** noli gloriari adversus ramos quod si gloriaris non tu radicem portas sed radix te

**18** Boast not against the branches. But if thou boast, thou bearest not the root: but the root thee.

**19** dices ergo fracti sunt rami ut ego inserar

**19** Thou wilt say then: The branches were broken off that I might be grafted in.

**20** bene propter incredulitatem fracti sunt tu autem fide stas noli altum sapere sed time

**20** Well: because of unbelief they were broken off. But thou standest by faith. Be not highminded, but fear.

**21** si enim Deus naturalibus ramis non pepercit ne forte nec tibi parcat

**21** For if God hath not spared the natural branches, fear lest perhaps also he spare not thee.

**22** vide ergo bonitatem et severitatem Dei in eos quidem qui ceciderunt severitatem in te autem bonitatem Dei si permanseris in bonitate alioquin et tu excideris

**22** See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness. Otherwise thou also shalt be cut off.

**23** sed et illi si non permanserint in incredulitate inserentur potens est enim Deus iterum inserere illos

**23** And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

**24** nam si tu ex naturali excisus es oleastro et contra naturam insertus es in bonam olivam quanto magis hii secundum naturam inserentur suae olivae

**24** For if thou were cut out of the wild olive tree, which is natural to thee; and, contrary to nature, wert grafted into the good olive tree: how much more shall they that are the natural branches be grafted into their own olive tree?

**25** nolo enim vos ignorare fratres mysterium hoc ut non sitis vobis ipsis sapientes quia caecitas ex parte contigit in Israhel donec plenitudo gentium intraret

**25** For I would not have you ignorant, brethren, of this mystery (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.

**26** et sic omnis Israhel salvus fieret sicut scriptum est veniet ex Sion qui eripiat avertet impietates ab Iacob

**26** And so all Israel should be saved, as it is written: There shall come out of Sion, he that shall deliver and shall turn away ungodliness from Jacob.

**27** et hoc illis a me testamentum cum abstulero peccata eorum

**27** And this is to them my covenant: when I shall take away their sins.



**28** secundum evangelium quidem inimici propter vos secundum electionem autem carissimi propter patres

**29** sine paenitentia enim sunt dona et vocatio Dei

**30** sicut enim aliquando et vos non credidistis Deo nunc autem misericordiam consecuti estis propter illorum incredulitatem

**31** ita et isti nunc non crediderunt in vestram misericordiam ut et ipsi misericordiam consequantur

**32** conclusit enim Deus omnia in incredulitatem ut omnium misereatur

**33** o altitudo divitiarum sapientiae et scientiae Dei quam incomprehensibilia sunt iudicia eius et investigabiles viae eius

**34** quis enim cognovit sensum Domini aut quis consiliarius eius fuit

**35** aut quis prior dedit illi et retribuetur ei

**36** quoniam ex ipso et per ipsum et in ipso omnia ipsi gloria in saecula amen

**28** As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers.

**29** For the gifts and the calling of God are without repentance.

**30** For as you also in times past did not believe God, but now have obtained mercy, through their unbelief:

**31** So these also now have not believed, for your mercy, that they also may obtain mercy.

**32** For God hath concluded all in unbelief, that he may have mercy on all.

**33** O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

**34** For who hath known the mind of the Lord? Or who hath been his counsellor?

**35** Or who hath first given to him, and recompense shall be made him?

**36** For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

## Epistula Ad Romanos - Chapter 12

**1** Obsecro itaque vos fratres per misericordiam Dei ut exhibeatis corpora vestra hostiam viventem sanctam Deo placentem rationabile obsequium vestrum

**2** et nolite conformari huic saeculo sed reformamini in novitate sensus vestri ut probetis quae sit voluntas Dei bona et placens et perfecta

**3** dico enim per gratiam quae data est mihi omnibus qui sunt inter vos non plus sapere quam oportet sapere sed sapere ad sobrietatem unicuique sicut Deus divisit mensuram fidei

**4** sicut enim in uno corpore multa membra habemus omnia autem membra non eundem actum habent

**5** ita multi unum corpus sumus in Christo singuli autem alter alterius membra

**6** habentes autem donationes secundum gratiam quae data est nobis differentes sive prophetiam secundum rationem fidei

**7** sive ministerium in ministrando sive qui docet in doctrina

**8** qui exhortatur in exhortando qui tribuit in simplicitate qui praeest in sollicitudine qui miseretur in hilaritate

**9** dilectio sine simulatione odientes malum adherentes bono

**10** caritatem fraternitatis invicem diligentes honore invicem praevenientes

**1** I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

**2** And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good and the acceptable and the perfect will of God.

**3** For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety and according as God hath divided to every one the measure of faith.

**4** For as in one body we have many members, but all the members have not the same office:

**5** So we, being many, are one body in Christ; and every one members one of another:

**6** And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith;

**7** Or ministry, in ministering; or he that teacheth, in doctrine;

**8** He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness.

**9** Let love be without dissimulation. Hating that which is evil, cleaving to that which is good,

**10** Loving one another with the charity of brotherhood: with honour preventing one another.

**11** In carefulness not slothful. In spirit fervent.

<b>11</b> sollicitudine non pigri spiritu ferventes Domino servientes	Serving the Lord.
<b>12</b> spe gaudentes in tribulatione patientes orationi instantes	<b>12</b> Rejoicing in hope. Patient in tribulation. Instant in prayer.
<b>13</b> necessitatibus sanctorum communicantes hospitalitatem sectantes	<b>13</b> Communicating to the necessities of the saints. Pursuing hospitality.
<b>14</b> benedicite persequentibus benedicite et nolite maledicere	<b>14</b> Bless them that persecute you: bless, and curse not.
<b>15</b> gaudere cum gaudentibus flere cum flentibus	<b>15</b> Rejoice with them that rejoice: weep with them that weep.
<b>16</b> id ipsum invicem sentientes non alta sapientes sed humilibus consentientes nolite esse prudentes apud vosmet ipsos	<b>16</b> Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.
<b>17</b> nulli malum pro malo reddentes providentes bona non tantum coram Deo sed etiam coram omnibus hominibus	<b>17</b> To no man rendering evil for evil. Providing good things, not only in the sight of God but also in the sight of all men.
<b>18</b> si fieri potest quod ex vobis est cum omnibus hominibus pacem habentes	<b>18</b> If it be possible, as much as is in you, have peace with all men.
<b>19</b> non vosmet ipsos defendentes carissimi sed date locum irae scriptum est enim mihi vindictam ego retribuam dicit Dominus	<b>19</b> Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord.
<b>20</b> sed si esurierit inimicus tuus ciba illum si sitit potum da illi hoc enim faciens carbonem ignis congeres super caput eius	<b>20</b> But if the enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.
<b>21</b> noli vinci a malo sed vince in bono malum	<b>21</b> Be not overcome by evil: but overcome evil by good.

## Epistula Ad Romanos - Chapter 13

<b>1</b> Omnis anima potestatibus sublimioribus subdita sit non est enim potestas nisi a Deo quae autem sunt a Deo ordinatae sunt	<b>1</b> Let every soul be subject to higher powers. For there is no power but from God: and those that are ordained of God.
<b>2</b> itaque qui resistit potestati Dei ordinationi resistit qui autem resistunt ipsi sibi damnationem adquirunt	<b>2</b> Therefore, he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation.
<b>3</b> nam principes non sunt timori boni operis sed mali vis autem non timere potestatem bonum fac et habebis laudem ex illa	<b>3</b> For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.
<b>4</b> Dei enim minister est tibi in bonum si autem male feceris time non enim sine causa gladium portat Dei enim minister est vindex in iram ei qui malum agit	<b>4</b> For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil.
<b>5</b> ideo necessitate subditi estote non solum propter iram sed et propter conscientiam	<b>5</b> Wherefore be subject of necessity: not only for wrath, but also for conscience' sake.
<b>6</b> ideo enim et tributa praestatis ministri enim Dei sunt in hoc ipsum servientes	<b>6</b> For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose.
<b>7</b> reddite omnibus debita cui tributum tributum cui vectigal vectigal cui timorem timorem cui honorem honorem	<b>7</b> Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour.
<b>8</b> nemini quicquam debeatis nisi ut invicem diligatis qui enim diligit proximum legem implevit	<b>8</b> Owe no man any thing, but to love one another. For he that loveth his neighbour hath fulfilled the law.
<b>9</b> nam non adulterabis non occides non furaberis non concupisces et si quod est aliud mandatum	<b>9</b> For: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet. And if there

in hoc verbo instauratur diliges proximum tuum  
tamquam te ipsum

**10** dilectio proximo malum non operatur  
plenitudo ergo legis est dilectio

**11** et hoc scientes tempus quia hora est iam nos  
de somno surgere nunc enim propior est nostra  
salus quam cum credidimus

**12** nox praecessit dies autem adpropiauit  
abiciamus ergo opera tenebrarum et induamur  
arma lucis

**13** sicut in die honeste ambulemus non in  
comesationibus et ebrietatibus non in cubilibus  
et inpudiciis non in contentione et  
aemulatione

**14** sed induite Dominum Iesum Christum et  
carnis curam ne feceritis in desideriis

be any other commandment, it is comprised in  
this word: Thou shalt love thy neighbour as  
thyself.

**10** The love of our neighbour worketh no evil.  
Love therefore is the fulfilling of the law.

**11** And that, knowing the season, that it is now  
the hour for us to rise from sleep. For now our  
salvation is nearer than when we believed.

**12** The night is passed And the day is at hand. Let  
us, therefore cast off the works of darkness and  
put on the armour of light.

**13** Let us walk honestly, as in the day: not in  
rioting and drunkenness, not in chambering and  
impurities, not in contention and envy.

**14** But put ye on the Lord Jesus Christ: and make  
not provision for the flesh in its concupiscences.

## Epistula Ad Romanos - Chapter 14

**1** Infirmum autem in fide adsumite non in  
disceptationibus cogitationum

**2** alius enim credit manducare omnia qui autem  
infirmus est holus manducat

**3** is qui manducat non manducantem non  
spernat et qui non manducat manducantem non  
iudicet Deus enim illum adsumpsit

**4** tu quis es qui iudices alienum servum suo  
domino stat aut cadit stabit autem potens est  
enim Deus statuere illum

**5** nam alius iudicat diem plus inter diem alius  
iudicat omnem diem unusquisque in suo sensu  
abundet

**6** qui sapit diem Domino sapit et qui manducat  
Domino manducat gratias enim agit Deo et qui  
non manducat Domino non manducat et gratias  
agit Deo

**7** nemo enim nostrum sibi vivit et nemo sibi  
moritur

**8** sive enim vivimus Domino vivimus sive  
morimur Domino morimur sive ergo vivimus sive  
morimur Domini sumus

**9** in hoc enim Christus et mortuus est et revixit  
ut et mortuorum et vivorum dominetur

**10** tu autem quid iudicas fratrem tuum aut tu  
quare spernis fratrem tuum omnes enim  
stabimus ante tribunal Dei

**11** scriptum est enim vivo ego dicit Dominus  
quoniam mihi flectet omne genu et omnis lingua  
confitebitur Deo

**12** itaque unusquisque nostrum pro se rationem  
reddet Deo

**13** non ergo amplius invicem iudicemus sed hoc

**1** Now him that is weak in faith, take unto you:  
not in disputes about thoughts.

**2** For one believeth that he may eat all things:  
but he that is weak, let him eat herbs.

**3** Let not him that eateth despise him that  
eateth not: and he that eateth not, let him not  
judge him that eateth. For God hath taken him  
to him.

**4** Who art thou that judgest another man's  
servant? To his own lord he standeth or falleth.  
And he shall stand: for God is able to make him  
stand.

**5** For one judgeth between day and day: and  
another judgeth every day. Let every man  
abound in his own sense.

**6** He that regardeth the day regardeth it unto  
the Lord. And he that eateth eateth to the Lord:  
for he giveth thanks to God. And he that eateth  
not, to the Lord he eateth not and giveth thanks  
to God.

**7** For none of us liveth to himself: and no man  
dieth to himself.

**8** For whether we live, we live unto the Lord: or  
whether we die, we die unto the Lord. Therefore,  
whether we live or whether we die, we are the  
Lord's.

**9** For to this end Christ died and rose again: that  
he might be Lord both of the dead and of the  
living.

**10** But thou, why judgest thou thy brother? Or  
thou, why dost thou despise thy brother? For we  
shall all stand before the judgment seat of  
Christ.

**11** For it is written: As I live, saith the Lord, every  
knee shall bow to me and every tongue shall  
confess to God.

**12** Therefore every one of us shall render  
account to God for himself.

**13** Let us not therefore judge one another any

iudicate magis ne ponatis offendiculum fratri vel scandalum

**14** scio et confido in Domino Iesu quia nihil commune per ipsum nisi ei qui existimat quid commune esse illi commune est

**15** si enim propter cibum frater tuus contristatur iam non secundum caritatem ambulas noli cibo tuo illum perdere pro quo Christus mortuus est

**16** non ergo blasphemetur bonum nostrum

**17** non est regnum Dei esca et potus sed iustitia et pax et gaudium in Spiritu Sancto

**18** qui enim in hoc servit Christo placet Deo et probatus est hominibus

**19** itaque quae pacis sunt sectemur et quae aedificationis sunt in invicem

**20** noli propter escam destruere opus Dei omnia quidem munda sunt sed malum est homini qui per offendiculum manducat

**21** bonum est non manducare carnem et non bibere vinum neque in quo frater tuus offendit aut scandalizatur aut infirmatur

**22** tu fidem habes penes te ipsum habere coram Deo beatus qui non iudicat semet ipsum in eo quo probat

**23** qui autem discernit si manducaverit damnatus est quia non ex fide omne autem quod non ex fide peccatum est

more. But judge this rather, that you put not a stumblingblock or a scandal in your brother's way.

**14** I know, and am confident in the Lord Jesus, that nothing is unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

**15** For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died.

**16** Let not then our good be evil spoken of.

**17** For the kingdom of God is not meat and drink: but justice and peace and joy in the Holy Ghost.

**18** For he that in this serveth Christ pleaseth God and is approved of men.

**19** Therefore, let us follow after the things that are of peace and keep the things that are of edification, one towards another.

**20** Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence.

**21** It is good not to eat flesh and not to drink wine: nor any thing whereby thy brother is offended or scandalized or made weak.

**22** Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.

**23** But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.

## Epistula Ad Romanos - Chapter 15

**1** Debemus autem nos firmiores inbecillitates infirmorum sustinere et non nobis placere

**2** unusquisque vestrum proximo suo placeat in bonum ad aedificationem

**3** etenim Christus non sibi placuit sed sicut scriptum est inproperia inproperantium tibi ceciderunt super me

**4** quaecumque enim scripta sunt ad nostram doctrinam scripta sunt ut per patientiam et consolationem scripturarum spem habeamus

**5** Deus autem patientiae et solacii det vobis id ipsum sapere in alterutrum secundum Iesum Christum

**6** ut unanimes uno ore honorificetis Deum et Patrem Domini nostri Iesu Christi

**7** propter quod suscipite invicem sicut et Christus suscepit vos in honorem Dei

**8** dico enim Christum Iesum ministrum fuisse circumcisionis propter veritatem Dei ad confirmandas promissiones patrum

**9** gentes autem super misericordiam honorare

**1** Now, we that are stronger ought to bear the infirmities of the weak and not to please ourselves.

**2** Let every one of you Please his neighbour unto good, to edification.

**3** For Christ did not please himself: but, as it is written: The reproaches of them that reproached thee fell upon me.

**4** For what things soever were written were written for our learning: that, through patience and the comfort of the scriptures, we might have hope.

**5** Now the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ:

**6** That with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ.

**7** Wherefore, receive one another, as Christ also hath received you, unto the honour of God.

**8** For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

**9** But that the Gentiles are to glorify God for his

Deum sicut scriptum est propter hoc confitebor tibi in gentibus et nomini tuo cantabo	mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles and will sing to thy name.
<b>10</b> et iterum dicit laetamini gentes cum plebe eius	<b>10</b> And again he saith: rejoice ye Gentiles, with his people.
<b>11</b> et iterum laudate omnes gentes Dominum et magnificate eum omnes populi	<b>11</b> And again: praise the Lord, all ye Gentiles: and magnify him, all ye people.
<b>12</b> et rursus Esaias ait erit radix lesse et qui exsurget regere gentes in eo gentes sperabunt	<b>12</b> And again, Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.
<b>13</b> Deus autem spei repleat vos omni gaudio et pace in credendo ut abundetis in spe in virtute Spiritus Sancti	<b>13</b> Now the God of hope fill you with all joy and peace in believing: that you may abound in hope and in the power of the Holy Ghost.
<b>14</b> certus sum autem fratres mei et ego ipse de vobis quoniam et ipsi pleni estis dilectione repleti omni scientia ita ut possitis alterutrum monere	<b>14</b> And I myself also, my brethren, am assured of you that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.
<b>15</b> audacius autem scripsi vobis fratres ex parte tamquam in memoriam vos reducens propter gratiam quae data est mihi a Deo	<b>15</b> But I have written to you, brethren, more boldly in some sort, as it were putting you in mind, because of the grace which is given me from God,
<b>16</b> ut sim minister Christi Iesu in gentibus sanctificans evangelium Dei ut fiat oblatio gentium accepta sanctificata in Spiritu Sancto	<b>16</b> That I should be the minister of Christ Jesus among the Gentiles: sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost.
<b>17</b> habeo igitur gloriam in Christo Iesu ad Deum	<b>17</b> I have therefore glory in Christ Jesus towards God.
<b>18</b> non enim audeo aliquid loqui eorum quae per me non effecit Christus in oboedientiam gentium verbo et factis	<b>18</b> For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed,
<b>19</b> in virtute signorum et prodigiorum in virtute Spiritus Sancti ita ut ab Hierusalem per circuitum usque in Illyricum repleverim evangelium Christi	<b>19</b> By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about, as far as unto Illyricum, I have replenished the gospel of Christ.
<b>20</b> sic autem hoc praedicavi evangelium non ubi nominatus est Christus ne super alienum fundamentum aedificarem	<b>20</b> And I have so preached this gospel, not where Christ was named, lest I should build upon another man a foundation.
<b>21</b> sed sicut scriptum est quibus non est adnuntiaturum de eo videbunt et qui non audierunt intellegent	<b>21</b> But as it is written: They to whom he was not spoken of shall see: and they that have not heard shall understand.
<b>22</b> propter quod et inpediebar plurimum venire ad vos	<b>22</b> For which cause also, I was hindered very much from coming to you and have been kept away till now.
<b>23</b> nunc vero ulterius locum non habens in his regionibus cupiditatem autem habens veniendi ad vos ex multis iam annis	<b>23</b> But now, having no more place in these countries and having a great desire these many years past to come unto you,
<b>24</b> cum in Hispaniam proficisci coepero spero quod praeteriens videam vos et a vobis deducar illuc si vobis primum ex parte fruitus fuero	<b>24</b> When I shall begin to take my journey into Spain, I hope that, as I pass, I shall see you and be brought on my way thither by you: if first, in part, I shall have enjoyed you.
<b>25</b> nunc igitur proficiscar in Hierusalem ministrare sanctis	<b>25</b> But now I shall go to Jerusalem, to minister unto the saints.
<b>26</b> probaverunt enim Macedonia et Achaia conlationem aliquam facere in pauperes sanctorum qui sunt in Hierusalem	<b>26</b> For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem.
<b>27</b> placuit enim eis et debitores sunt eorum nam si spiritualium eorum participes facti sunt gentiles debent et in carnalibus ministrare eis	<b>27</b> For it hath pleased them: and they are their debtors. For, if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

<b>28</b> hoc igitur cum consummavero et adsignavero eis fructum hunc proficiscar per vos in Hispaniam	<b>28</b> When therefore I shall have accomplished this and consigned to them this fruit, I will come by you into Spain.
<b>29</b> scio autem quoniam veniens ad vos in abundantia benedictionis Christi veniam	<b>29</b> And I know that when I come to you I shall come in the abundance of the blessing of the gospel of Christ.
<b>30</b> obsecro igitur vos fratres per Dominum nostrum Iesum Christum et per caritatem Spiritus ut adjuvetis me in orationibus pro me ad Deum	<b>30</b> I beseech you therefore, brethren, through our Lord Jesus Christ and by the charity of the Holy Ghost, that you help me in your prayers for me to God,
<b>31</b> ut liberer ab infidelibus qui sunt in Iudaea et obsequii mei oblatio accepta fiat in Hierosolyma sanctis	<b>31</b> That I may be delivered from the unbelievers that are in Judea and that the oblation of my service may be acceptable in Jerusalem to the saints.
<b>32</b> ut veniam ad vos in gaudio per voluntatem Dei et refrigerer vobiscum	<b>32</b> That I may come to you with joy, by the will of God, and may be refreshed with you.
<b>33</b> Deus autem pacis sit cum omnibus vobis amen	<b>33</b> Now the God of peace be with, you all. Amen.

## Epistula Ad Romanos - Chapter 16

<b>1</b> Commendo autem vobis Phoebe sororem nostram quae est in ministerio ecclesiae quae est Cenchris	<b>1</b> And I commend to you Phebe, our sister, who is in the ministry of the church, that is in Cenchrae:
<b>2</b> ut eam suscipiatis in Domino digne sanctis et adistatis ei in quocumque negotio vestri indigerit etenim ipsa quoque adstitit multis et mihi ipsi	<b>2</b> That you receive her in the Lord as becometh saints and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.
<b>3</b> salutate Priscam et Aquilam adiutores meos in Christo Iesu	<b>3</b> Salute Prisca and Aquila, my helpers, in Christ Jesus
<b>4</b> qui pro anima mea suas cervices subposuerunt quibus non solus ego gratias ago sed et cunctae ecclesiae gentium	<b>4</b> (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the Gentiles),
<b>5</b> et domesticam eorum ecclesiam salutate Ephraeneta dilectum mihi qui est primitivus Asiae in Christo	<b>5</b> And the church which is in their house. Salute Epenetus, my beloved: who is the firstfruits of Asia in Christ.
<b>6</b> salutate Mariam quae multum laboravit in vobis	<b>6</b> Salute Mary, who hath laboured much among you.
<b>7</b> salutate Andronicum et Iuniam cognatos et concaptivos meos qui sunt nobiles in apostolis qui et ante me fuerunt in Christo	<b>7</b> Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the apostles, who also were in Christ before me.
<b>8</b> salutate Ampliatum dilectissimum mihi in Domino	<b>8</b> Salute Ampliatus, most beloved to me in the Lord.
<b>9</b> salutate Urbanum adiutorem nostrum in Christo et Stachyn dilectum meum	<b>9</b> Salute Urbanus, our helper in Christ Jesus and Stachys, my beloved.
<b>10</b> salutate Apellen probum in Christo	<b>10</b> Salute Apellas, approved in Christ.
<b>11</b> salutate eos qui sunt ex Aristoboli salutate Herodionem cognatum meum salutate eos qui sunt ex Narcissi qui sunt in Domino	<b>11</b> Salute them that are of Aristobulus' household. Salute Herodian, my kinsman. Salute them that are of Narcissus' household, who are in the Lord.
<b>12</b> salutate Tryfenam et Tryfosam quae laborant in Domino salutate Persidam carissimam quae multum laboravit in Domino	<b>12</b> Salute Tryphaena and Tryphosa, who labour in the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord.
<b>13</b> salutate Rufum electum in Domino et matrem eius et meam	<b>13</b> Salute Rufus, elect in the Lord, and his mother and mine.
<b>14</b> salutate Asyncritum Flegonta Hermen Patrobam Hermam et qui cum eis sunt fratres	<b>14</b> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them.
<b>15</b> salutate Filologum et Iuliam Nereum et	<b>15</b> Salute Philologus and Julia, Nereus and his

sororem eius et Olympiadem et omnes qui cum eis sunt sanctos

**16** salutate invicem in osculo sancto salutant vos omnes ecclesiae Christi

**17** rogo autem vos fratres ut observetis eos qui dissensiones et offendicula praeter doctrinam quam vos didicistis faciunt et declinate ab illis

**18** huiusmodi enim Christo Domino nostro non serviunt sed suo ventri et per dulces sermones et benedictiones seducunt corda innocentium

**19** vestra enim oboedientia in omnem locum divulgata est gaudeo igitur in vobis sed volo vos sapientes esse in bono et simplices in malo

**20** Deus autem pacis conteret Satanam sub pedibus vestris velociter gratia Domini nostri Iesu Christi vobiscum

**21** salutat vos Timotheus adiutor meus et Lucius et Iason et Sosipater cognati mei

**22** saluto vos ego Tertius qui scripsi epistulam in Domino

**23** salutat vos Gaius hospes meus et universae ecclesiae salutat vos Erastus arcarius civitatis et Quartus frater

**24** □

**25** ei autem qui potens est vos confirmare iuxta evangelium meum et praedicationem Iesu Christi secundum revelationem mysterii temporibus aeternis taciti

**26** quod nunc patefactum est per scripturas prophetarum secundum praeceptum aeterni Dei ad oboeditionem fidei in cunctis gentibus cognito

**27** solo sapienti Deo per Iesum Christum cui honor in saecula saeculorum amen

sister, and Olympias: and all the saints that are with them.

**16** Salute one another with an holy kiss. All the churches of Christ salute you.

**17** Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them.

**18** For they that are such serve not Christ our Lord but their own belly: and by pleasing speeches and good words seduce the hearts of the innocent.

**19** For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good and simple in evil.

**20** And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

**21** Timothy, my fellow labourer, saluteth you: and Lucius and Jason and Sosipater, my kinsmen.

**22** I, Tertius, who wrote this epistle, salute you in the Lord.

**23** Caius, my host, and the whole church saluteth you. Erastus, the treasurer of the city, saluteth you: and Quartus, a brother.

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

**25** Now to him that is able to establish you, according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret from eternity;

**26** (Which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith) known among all nations:

**27** To God, the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.