

THE EPISTLE
of PAUL *to the*
ROMANS

Wycliffe-Purvey, 1395

Chapter 1

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

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

1:3 of his Son, which is made to him of the seed of David by the flesh, [of his Son, the which is made of the seed of David after the flesh,]

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

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

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

KJV, 1611

Chapter 1

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

1:2 (Which he had promised afore by his prophets in the holy scriptures,)

1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

1:4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

1:6 Among whom are ye also the called of Jesus Christ:

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

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

1:9 For God is a witness to me, to whom I serve in my spirit, in the gospel of his Son, that without ceasing I make mind of you ever in my prayers [whom I serve in my spirit, in the gospel of his Son, for without ceasing I make mind of you evermore in my prayers],

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

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

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

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

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

1:7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

1:13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

1:16 For I shame not the gospel, for it is the virtue of God into health to each man that believeth, to the Jew first, and to the Greek.

1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

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

1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

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

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

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

1:19 Because that which may be known of God is manifest in them; for God hath showed *it* unto them.

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

1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

1:21 For when they had known God, they glorified *him* not as God, neither

1:21 Because that, when they knew God, they glorified *him* not as God,

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

did thankings; but they vanished in their thoughts, and the unwise heart of them was darked [was darked, *or made dark*].

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

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

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

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

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

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

neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

1:22 Professing themselves to be wise, they became fools,

1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

ROMANS

Wycliffe-Purvey, 1395

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

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

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

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

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

Chapter 2

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

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

KJV, 1611

1:28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Chapter 2

2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2:2 But we are sure that the judgment of God is according to truth against them which commit such

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

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

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

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

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

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

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

things.

2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

2:6 Who will render to every man according to his deeds:

2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

and of the Greek];

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

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

2:12 For whoever have sinned without the law, shall perish without the law; and whoever have sinned in the law, they shall be deemed by the law. [For whoever sin without law, shall perish without law; and whoever in the law sin, shall be deemed by the law.]

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

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

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

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

2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

2:11 For there is no respect of persons with God.

2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

2:13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

ROMANS

Wycliffe-Purvey, 1395

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

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

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

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

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

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

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

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

KJV, 1611

2:17 Behold, thou art called a Jew,
and retest in the law, and makest thy
boast of God,

2:18 And knowest *his* will, and
approvest the things that are more
excellent, being instructed out of the
law;

2:19 And art confident that thou
thyself art a guide of the blind, a light
of them which are in darkness,

2:20 An instructor of the foolish, a
teacher of babes, which hast the form of
knowledge and of the truth in the law.

2:21 Thou therefore which teachest
another, teachest thou not thyself? thou
that preachest a man should not steal,
dost thou steal?

2:22 Thou that sayest a man should
not commit adultery, dost thou commit
adultery? thou that abhorrest idols, dost
thou commit sacrilege?

2:23 Thou that makest thy boast of
the law, through breaking the law
dishonourest thou God?

2:24 For the name of God is
blasphemed among the Gentiles
through you, as it is written.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

God by you is blasphemed among heathen men, as it is written.]

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

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

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

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

2:29 but he that is a Jew in hid, and the circumcision of heart, in spirit, not by the letter [not in letter], whose praising is not of men, but of God.

Chapter 3

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

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

2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

2:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Chapter 3

3:1 What advantage then hath the Jew? or what profit *is there* of circumcision?

3:2 Much every way: chiefly, because that unto them were committed the oracles of God.

ROMANS

Wycliffe-Purvey, 1395

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

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

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

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

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

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

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

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

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

KJV, 1611

3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

3:5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

3:6 God forbid: for then how shall God judge the world?

3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

3:8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

3:9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

3:10 As it is written, There is none righteous, no, not one:

3:11 There is none that understandeth, there is none that

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

seeking God.

seeketh after God.

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

3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

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

3:13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

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

3:14 Whose mouth *is* full of cursing and bitterness:

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

3:15 Their feet *are* swift to shed blood:

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

3:16 Destruction and misery *are* in their ways:

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

3:17 And the way of peace have they not known:

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

3:18 There is no fear of God before their eyes.

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

3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

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

3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

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

3:22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

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

3:23 For all have sinned, and come short of the glory of God;

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

3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

3:25 Whom God ordained forgiver [Whom God purposed an helper], by faith in his blood, to the showing of his rightwiseness, for [the] remission of before-going sins, in the bearing up of God,

3:25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

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

3:26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

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

3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

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

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

3:29 Whether of the Jews is God

3:29 *Is he* the God of the Jews only? *is*

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

only? Whether he is not also of heathen men? Yes, and of heathen men.

he not also of the Gentiles? Yes, of the Gentiles also:

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

3:30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

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

3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Chapter 4

Chapter 4

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

4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

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

4:2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

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

4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

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

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

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

4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

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

4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

the law, [As and David saith the blessedness of a man, to whom God accepteth, rightwiseness without works,]

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

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

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

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

4:11 And he took a sign of circumcision, a token of rightwiseness of the faith [a marking, *or tokening*, of rightwiseness of faith] which is in prepuce, that he be father of all men believing by prepuce, that it be areckoned [reckoned] also to them to rightwiseness;

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

4:7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

4:8 Blessed *is* the man to whom the Lord will not impute sin.

4:9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

4:13 For not by the law is [the] promise to Abraham, or to his seed, that he should be [the] heir of the world, but by the rightwiseness of faith.

4:13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

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

4:14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

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

4:15 Because the law worketh wrath: for where no law is, *there is* no transgression.

4:16 Therefore *rightwiseness is* of faith, that by grace promise be stable to each seed [that after grace promise be stable, *or steadfast*, to each seed], not to that seed only that is of the law, but to that that is of the faith of Abraham, which is father of us all.

4:16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure 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,

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

4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

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

4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

4:19 And he was not made unsteadfast in the belief, neither he beheld his body then nigh dead [neither he beheld his body

4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

now nigh dead], when he was almost of an hundred years, nor the womb of Sarah nigh dead.

old, neither yet the deadness of Sarah's womb:

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

4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

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

4:21 And being fully persuaded that, what he had promised, he was able also to perform.

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

4:22 And therefore it was imputed to him for righteousness.

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

4:23 Now it was not written for his sake alone, that it was imputed to him;

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

4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

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

4:25 Who was delivered for our offences, and was raised again for our justification.

Chapter 5

Chapter 5

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

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

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

5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

5:3 And not this only, but also we

5:3 And not only *so*, but we glory in

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

glory in tribulations, witting that tribulation worketh patience,

tribulations also: knowing that tribulation worketh patience;

5:4 and patience proving, and proving hope.

5:4 And patience, experience; and experience, hope:

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

5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

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

5:6 For when we were yet without strength, in due time Christ died for the ungodly.

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

5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

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

5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

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

5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5:10 For if when we were enemies, we be reconciled to God by the death of his Son, much more we reconciled shall be safe in the life of him.

5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

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

5:11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

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

5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

which *man* all men sinned.

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

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

5:15 But not as [the] guilt, so the gift; for if through the guilt of one many be dead [⁺But not as the guilt, *or trespass*, so and the gift; soothly if through the trespass of one many be dead], much more the grace of God and the gift in the grace of one man Jesus Christ hath abounded into many men.

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

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

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

5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

5:15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

5:16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

ROMANS

Wycliffe-Purvey, 1395

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

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

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

Chapter 6

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

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

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

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

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

6:6 witting this thing, that our old man is crucified together, that the body

KJV, 1611

5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Chapter 6

6:1 What shall we say then? Shall we continue in sin, that grace may abound?

6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6:6 Knowing this, that our old man is crucified with *him*, that the body of

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

of sin be destroyed, that we serve no more to sin.

sin might be destroyed, that henceforth we should not serve sin.

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

6:7 For he that is dead is freed from sin.

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

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

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

6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

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

6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

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

6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

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

6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

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

6:13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

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

6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

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

6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

be it].

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

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

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

6:19 I say that thing that is of man, for the unsteadfastness of your flesh [for the infirmity, *or unstableness*, of your flesh]. But as ye have given your members to serve to uncleanness, and to wickedness into wickedness, so now give ye your members to serve to rightwiseness into holiness.

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

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

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

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

6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

6:18 Being then made free from sin, ye became the servants of righteousness.

6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

6:20 For when ye were the servants of sin, ye were free from righteousness.

6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

Jesus our Lord.

Jesus Christ our Lord.

Chapter 7

Chapter 7

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

7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

7:2 For that woman that is under an husband, is bound to the law, while the husband liveth; but if her husband is dead, she is delivered from the law of the husband [soothly if her husband be dead, she is delivered, *or unbound*, from the law of the husband].

7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

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

7:3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

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

7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

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

7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

7:6 But now we be unbound from

7:6 But now we are delivered from

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

the law of death, in which we were held [in which we were holden], so that we serve in newness of spirit, and not in oldness of letter.

the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

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

7:7 What shall we say then? *is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

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

7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

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

7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

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

7:10 And the commandment, which *was ordained* to life, I found *to be* unto death.

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

7:11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

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

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

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

7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

there be made sin sinning over manner, *or measure*, by commandment].

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

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

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

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

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

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

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

7:21 Therefore I find the law to me willing to do good thing [Therefore I find a law to me willing to do good thing], for evil thing lieth to me (for evil thing lieth *before* me).

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

7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

7:16 If then I do that which I would not, I consent unto the law that *it is* good.

7:17 Now then it is no more I that do it, but sin that dwelleth in me.

7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

7:19 For the good that I would I do not: but the evil which I would not, that I do.

7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

7:21 I find then a law, that, when I would do good, evil is present with me.

7:22 For I delight in the law of God after the inward man:

ROMANS

Wycliffe-Purvey, 1395

7:23 But I see another law in my members, fighting against the law of my soul, and making me captive in the law of sin, that is in my members.

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

7:25 [Forsooth] The grace of God, by Jesus Christ our Lord. Therefore I myself by the soul serve to the law of God; but by the flesh to the law of sin.

Chapter 8

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

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

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

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

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

KJV, 1611

7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:24 O wretched man that I am! who shall deliver me from the body of this death?

7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Chapter 8

8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8:3 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 for sin, condemned sin in the flesh:

8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

be after the Spirit, feel those things that be of the Spirit.

of the Spirit.

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

8:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

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

8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

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

8:8 So then they that are in the flesh cannot please God.

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

8:9 But ye are not in the flesh, but in 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.

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

8:10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

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

8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

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

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

8:13 For if ye live after the flesh, ye

8:13 For if ye live after the flesh, ye

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

shall die; but if ye by the Spirit [shall] slay the deeds of the flesh, ye shall live.

shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

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

8:14 For as many as are led by the Spirit of God, they are the sons of God.

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

8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

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

8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

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

8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

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

8:18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

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

8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

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

8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

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

8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

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Wycliffe-Purvey, 1395

KJV, 1611

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

8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

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

8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

8:24 But by hope we be made safe. For hope that is seen, is not hope; for who hopeth that thing, that he seeth? [Soothly by hope we be made safe. Forsooth the hope that is seen, is not hope; for why what hopeth a man that thing, that he seeth?]

8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

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

8:25 But if we hope for that we see not, *then* do we with patience wait for *it*.

8:26 And also the Spirit helpeth our infirmity; for what we shall pray, as it behooveth, we know not, but that Spirit asketh for us with sorrowings, that may not be told out [but that Spirit asketh for us with sorrowings, that be not able to be told out].

8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

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

8:27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

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

8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

8:29 For those that he knew before [For why and whom he knew before], he before-ordained by grace to be made

8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be

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Wycliffe-Purvey, 1395

KJV, 1611

like to the image of his Son, that he be the first begotten among many brethren.

the firstborn among many brethren.

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

8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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

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

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

8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

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

8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

8:34 who is it that condemneth? It is Jesus Christ that was dead, yea, the which rose again, the which is on the right half of God, and the which prayeth for us [the which and rose again, the which is on the right half of God, the which prayeth for us].

8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

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

8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8:36 As it is written, For we be slain all day for thee; we be guessed as sheep

8:36 As it is written, For thy sake we are killed all the day long; we are

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Wycliffe-Purvey, 1395

of slaughter [we be gessed as sheep to slaughter].

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

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

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

Chapter 9

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

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

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

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

KJV, 1611

accounted as sheep for the slaughter.

8:37 Nay, in all these things we are more than conquerors through him that loved us.

8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

8:39 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.

Chapter 9

9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

9:2 That I have great heaviness and continual sorrow in my heart.

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the

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Wycliffe-Purvey, 1395

KJV, 1611

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

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

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

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

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

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

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

promises;

9:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9:9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

9:10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

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Wycliffe-Purvey, 1395

KJV, 1611

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

9:12 It was said unto her, The elder shall serve the younger.

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

9:13 As it is written, Jacob have I loved, but Esau have I hated.

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

9:14 What shall we say then? *Is there* unrighteousness with God? God forbid.

9:15 For he saith to Moses, I shall have mercy on whom I shall have mercy; and I shall give mercy on whom I shall have mercy.

9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

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

9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

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

9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

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

9:18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

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

9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

9:20 O! man, who art thou, that answerest to God? Whether a made thing saith to him that made it, What hast thou made me so?

9:20 Nay but, 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?

ROMANS

Wycliffe-Purvey, 1395

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

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

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

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

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

9:26 and it shall be in the place, where it is said to them, Not ye my people, there they shall be called the sons of living God.

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

KJV, 1611

9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

9:22 *What* if God, willing to show *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

9:26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

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Wycliffe-Purvey, 1395

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

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

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

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

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

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

Chapter 10

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

10:2 But I bear witnessing to them

KJV, 1611

9:28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

9:32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Chapter 10

10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

10:2 For I bear them record that they

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Wycliffe-Purvey, 1395

KJV, 1611

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

have a zeal of God, but not according to knowledge.

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

10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

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

10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

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

10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

10:6 But the rightwiseness that is of belief, saith thus, Say thou not in thine heart, Who shall ascend into heaven? that is to say, to lead down Christ;

10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

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

10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

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

10:8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

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

10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10:10 For by heart me believeth to

10:10 For with the heart man believeth

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

unto righteousness; and with the mouth confession is made unto salvation.

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

10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

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

10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

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

10:13 For whosoever shall call upon the name of the Lord shall be saved.

10:14 How then shall they inwardly call him [How therefore shall they in-call him], into whom they have not believed? or how shall they believe to him, whom they have not heard? How shall they hear, without a preacher?

10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

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

10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

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

10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

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

10:17 So then faith *cometh* by hearing, and hearing by the word of God.

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

10:18 But I say, Have they not heard? Yes verily, their sound went into all the

ROMANS

Wycliffe-Purvey, 1395

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

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

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

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

Chapter 11

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

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

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

KJV, 1611

earth, and their words unto the ends of the world.

10:19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

10:20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

10:21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Chapter 11

11:1 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.

11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

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

11:5 Even so then at this present time also there is a remnant according to the election of grace.

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

11:6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

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

11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

11:8 As it is written, God gave to them a spirit of compunction, eyes that they see not, and ears, that they hear not, into this day.

11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

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

11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

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

11:10 Let their eyes be darkened that they may not see, and bow down their back away.

11:11 Therefore I say, Whether they offended so, that they should fall down?

11:11 I say then, Have they stumbled that they should fall? God forbid: but

ROMANS

Wycliffe-Purvey, 1395

God forbid [Far be it]. But by the guilt of them health is made to heathen men, that they follow them.

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

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

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

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

11:16 For if a little part of that that is tasted be holy, the whole gobbet *is holy*; and if the root is holy, also the branches.

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

11:18 do not thou have glory against

KJV, 1611

rather through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

11:12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

11:14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

11:15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

11:16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

11:18 Boast not against the branches.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

But if thou boast, thou bearest not the root, but the root thee.

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

11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

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

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

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

11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

11:22 Therefore see the goodness, and the fierceness of God; yea, the fierceness into them that fell down, but the goodness of God into thee, if thou dwellest in goodness [if thou shalt dwell in goodness], else also thou shalt be cut down.

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

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

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

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

11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

11:26 and so all Israel should be made safe. As it is written, He shall come of Sion, that shall deliver, and turn away the wickedness of Jacob [and turn away the unpiety of Jacob].

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

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

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

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

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

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

11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

11:27 For this *is* my covenant unto them, when I shall take away their sins.

11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

11:29 For the gifts and calling of God *are* without repentance.

11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

ROMANS

Wycliffe-Purvey, 1395

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

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

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

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

Chapter 12

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

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

12:3 For I say, by the grace that is given to me, to all that be among you, that ye understand not more than it behooveth to understand, but for to understand to soberness [to not savour, *or know*, more than it behooveth to know, but to know to soberness]; and to each man, as God hath parted the measure of faith.

KJV, 1611

11:33 O the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* his judgments, and his ways past finding out!

11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

11:35 Or who hath first given to him, and it shall be recompensed unto him again?

11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Chapter 12

12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

12:3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

ROMANS

Wycliffe-Purvey, 1395

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

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

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

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

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

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

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

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

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

KJV, 1611

12:4 For as we have many members in one body, and all members have not the same office:

12:5 So we, *being* many, are one body in Christ, and every one members one of another.

12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

12:7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

12:8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

12:9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

12:10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

12:11 Not slothful in business; fervent in spirit; serving the Lord;

12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

12:13 Distributing to the necessity of saints; given to hospitality.

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

12:14 Bless them which persecute you: bless, and curse not.

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

12:15 Rejoice with them that do rejoice, and weep with them that weep.

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

12:16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

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

12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

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

12:18 If it be possible, as much as lieth in you, live peaceably with all men.

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

12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

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

12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

12:21 Do not thou be overcome of evil,

12:21 Be not overcome of evil, but

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

but overcome thou evil by good.

overcome evil with good.

Chapter 13

Chapter 13

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

13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

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

13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

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

13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

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

13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

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

13:5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

13:6 For therefore [and] ye give tributes, they be the ministers of God, and serve for this same thing [for this same thing serving].

13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

13:7 Therefore yield ye to all men debts, to whom tribute, tribute, to whom toll, toll [to whom toll, *or custom for*

13:7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear;

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

things borne about, toll, or such custom], to whom dread, dread, to whom honour, honour.

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

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

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

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

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

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

honour to whom honour.

13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

13:9 For this, 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 be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

13:10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

13:11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

unchastities, not in strife and in envy;

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

13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Chapter 14

Chapter 14

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

14:1 Him that is weak in the faith receive ye, *but* not to doubtful disputations.

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

14:2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

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

14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

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

14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

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

14:5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

14:6 He that understandeth the day, understandeth to the Lord [He that savoureth, *or understandeth*, the day, understandeth to the Lord]. And he that

14:6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth,

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

eateth, eateth to the Lord, for he doeth thankings to God. And he that eateth not, eateth not to the Lord, and doeth thankings to God.

eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

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

14:7 For none of us liveth to himself, and no man dieth to himself.

14:8 For whether we live, we live to the Lord; and whether we die, we die to the Lord. Therefore whether we live or die, we be of the Lord [we be (the) Lord's].

14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

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

14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

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

14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

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

14:11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

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

14:12 So then every one of us shall give account of himself to God.

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

14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

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

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

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

thing to be unclean], to him it is unclean.

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

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

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

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

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

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

14:21 It is good to not eat flesh, and to not drink wine, neither in what thing thy brother offendeth, or is caused to stumble, or is made frail [neither in what thing thy brother offendeth, or is caused to offend, or is made sick, *or unsteadfast*].

14:22 Thou hast faith with thyself, have thou before God. Blessed is he that

14:15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

14:16 Let not then your good be evil spoken of:

14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

14:18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

14:20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

14:21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

14:22 Hast thou faith? have *it* to thyself before God. Happy *is* he that

ROMANS

Wycliffe-Purvey, 1395

deemeth not himself in that thing that he approveth [Blessed is he that deemeth not, *or condemneth not*, himself in that thing that he proveth].

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

Chapter 15

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

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

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

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

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

KJV, 1611

condemneth not himself in that thing which he alloweth.

14:23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

Chapter 15

15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

15:2 Let every one of us please *his* neighbour for *his* good to edification.

15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

15:6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

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

15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

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

15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

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

15:9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

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

15:10 And again he saith, Rejoice, ye Gentiles, with his people.

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

15:11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

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

15:12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

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

15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

15:14 And, brethren, I myself am certain of you, that also ye be full of

15:14 And I myself also am persuaded of you, my brethren, that ye also are full

ROMANS

Wycliffe-Purvey, 1395

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

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

15:16 that I be the minister of Christ Jesus among heathen men. And I hallow the gospel of God, that the offering of heathen men be accepted, and hallowed in the Holy Ghost [I hallowing the gospel of God, that the offering of heathen men be made acceptable, and hallowed in the Holy Ghost].

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

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

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

15:20 And so I have preached this gospel, not where Christ was named,

KJV, 1611

of goodness, filled with all knowledge, able also to admonish one another.

15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

15:20 Yea, so have I strived to preach the gospel, not where Christ was

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

lest I build upon another's ground,

named, lest I should build upon another man's foundation:

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

15:21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

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

15:22 For which cause also I have been much hindered from coming to you.

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

15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;

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

15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

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

15:25 But now I go unto Jerusalem to minister unto the saints.

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

15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

15:27 For it pleased to them [Soothly it pleased to them], and they be debtors of

15:27 It hath pleased them verily; and their debtors they are. For if the

ROMANS

Wycliffe-Purvey, 1395

them; for if heathen men be made partners of their ghostly things, they owe also in fleshly things to minister to them.

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

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

15:30 Therefore, brethren, I beseech you by our Lord Jesus Christ, and by the charity of the Holy Ghost, that ye help me in your prayers [for me] to the Lord,

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

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

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

Chapter 16

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

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

KJV, 1611

Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

15:29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

15:31 That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;

15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

15:33 Now the God of peace *be* with you all. Amen.

Chapter 16

16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

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

16:3 Greet Priscilla and Aquila my helpers in Christ Jesus:

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

16:4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

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

16:5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

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

16:6 Greet Mary, who bestowed much labour on us.

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

16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

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

16:8 Greet Amplias my beloved in the Lord.

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

16:9 Salute Urbane, our helper in Christ, and Stachys my beloved.

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

16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

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

16:11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

16:12 Greet well Tryphena and Tryphosa, which *women* travail in the Lord. Greet well Persis, most dear-

16:12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in

ROMANS

Wycliffe-Purvey, 1395

KJV, 1611

worthy *woman*, that hath travailed much
in the Lord.

the Lord.

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

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

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

16:14 Salute Asyncritus, Phlegon,
Hermas, Patrobas, Hermes, and the
brethren which are with them.

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

16:15 Salute Philologus, and Julia,
Nereus, and his sister, and Olympas,
and all the saints which are with them.

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

16:16 Salute one another with an holy
kiss. The churches of Christ salute you.

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

16:17 Now I beseech you, brethren,
mark them which cause divisions and
offences contrary to the doctrine which
ye have learned; and avoid them.

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

16:18 For they that are such serve not
our Lord Jesus Christ, but their own
belly; and by good words and fair
speeches deceive the hearts of the
simple.

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

16:19 For your obedience is come
abroad unto all *men*. I am glad therefore
on your behalf: but yet I would have
you wise unto that which is good, and
simple concerning evil.

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

16:20 And the God of peace shall bruise
Satan under your feet shortly. The
grace of our Lord Jesus Christ *be* with
you. Amen.

ROMANS

Wycliffe-Purvey, 1395

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

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

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

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

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

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

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

KJV, 1611

16:21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

16:22 I Tertius, who wrote *this* epistle, salute you in the Lord.

16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

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

16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

16:27 To God only wise, *be* glory through Jesus Christ for ever. Amen.