

Romans

Chapter 1

1 Paul, a servant of YESHUA HaMASHIACH, called to be an apostle, separated unto the gospel of ELOHIM,

2 Which he had promised afore by his prophets in the holy Scriptures,

3 Concerning his [Seed](#), which was made of the seed of David according to the flesh;

4 And declared to be the SON of ELOHIM with power, according to the RUACH of holiness, by the resurrection from the dead: YESHUA HaMASHIACH ADONEINU:

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

6 Among which are you also the called of YESHUA HaMASHIACH:

7 To all that be in Rome, beloved of ELOHIM, called to be saints: Grace to you and peace from ELOHIM AVINU and ADONEINU YESHUA HaMASHIACH.

8 First, I thank ELOHAY through YESHUA HaMASHIACH for you all, that your faith is spoken of throughout the whole world.

9 For ELOHIM is my witness, [which I serve with my ruach](#) in the gospel of his Son, that without ceasing I make mention of you always in my prayours;

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

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

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

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was prevented until now, that I might have some fruit among you also, even as among other nations.

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

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

16 For I am not ashamed of the gospel of HaMASHIACH: for it is the power of ELOHIM unto salvation to everyone that believeth; to the Jew first, and also to the Greeks. (Christ is left out in most Bibles. Christ is **the power** of God 1 Cor. 1:18. **This verse is the most important verse of all the epistles of Paul.**)

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

18 For the wrath of ELOHIM is revealed from heaven against all wickedness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of ELOHIM is manifest in them; for ELOHIM has shewed it unto them.

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

21 Because that, when they knew ELOHIM, they glorified him not as ELOHIM, neither was thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

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

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

25 Who changed the truth of ELOHIM into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

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

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 recompence of their error which was meet.

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

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

30 Backbiters, haters of ELOHIM, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Wiyout understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of ELOHIM, 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

1 Therefore you are inexcusable, O man, whosoever you are that judge: for wherein you judge another, you condemst yourself; for you that judge do the same things.

2 But we are sure that the judgment of ELOHIM is according to truth against them which commit such things.

3 And think you this, O man, that judge them which do such things, and do the same, that you shalt escape the judgment of ELOHIM?

4 Or despisest you the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of ELOHIM leadeth you to repentance?

5 But after thy hardness and impenitent heart treasurest up unto yourself wrath against the day of wrath and revelation of the righteous judgment of ELOHIM;

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

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

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

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

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

11 For there is no respect of persons with ELOHIM.

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;

13 For not the hearers of the law are just before ELOHIM, but the doers of the law shall be justified.

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:

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;)

16 In the day when ELOHIM shall judge the secrets of men by YESHUA HaMASHIACH according to my gospel.

17 Behold, you are called a Jew, and retest in the law, and make thy boast of ELOHIM,

18 And know his will, and approve the things that are more excellent, being instructed out of the law;

19 And art confident that you yourself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of little children, which have the form of knowledge and of the truth in the law.

21 You then who teach others, do you not teach yourself? While you preach against stealing, do you steal?

22 You who say a man should not commit adultery, do you commit adultery? You that abhor idols, do you rob temples?

23 You who boast in the law, break the law dishonouring ELOHIM?

24 “For the name of YEHOVAH is blasphemed among the Gentiles through you”, as it is written.

25 For circumcision surely has value, if you keep the law: but if you be a breaker of the law, your circumcision becomes uncircumcision.

26 Therefore if a man who is uncircumcised keeps the precepts of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfils the law, judge you, who by the letter and circumcision do transgress the law?

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

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart in HaRUACH and not in the letter; whose praise is not of men, but of ELOHIM.

Chapter 3

1 What advantage then has the Jew? Or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them was committed the oracles of ELOHIM.

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

4 EL forbid: Rather, let EL be true, but every man a liar; as it is written, "So you are right in your verdict and justified when you judge."

5 But if our unrighteousness commends the righteousness of ELOHIM, what shall we say? Is ELOHIM unrighteous who taketh vengeance? I speak as a man...

6 EL forbid: for then how shall ELOHIM judge the world?

7 For if the truth of ELOHIM has more abounded through my lie unto his glory; why am I still being condemned as a sinner?

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!

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;

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

11 There is none that understands, there is none that seeks after ELOHIM.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Psalm 14:1-3).

13 "Their throat is an open sepulchre; with their tongues they have used deceit (Psalm 5:9); the poison of asps is under their lips (Psalm 140:3):

14 Whose mouth is full of cursing and bitterness (Psalm 10:7):

15 Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known (Jesaja 59:7-8):

18 There is no fear of ELOHIM before their eyes (Psalm 36:1)."

19 Now we know that whatever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before ELOHIM.

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.

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

22 Even the righteousness of ELOHIM which is by faith in YESHUA HaMASHIACH unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of ELOHIM;

24 Being justified freely by his grace through the redemption that is in HaMASHIACH YESHUA:

25 Whom ELOHIM has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past,

26 through his **forbearance**; to declare at this time his righteousness: that he might be just, and the justifier of him which believeth in YESHUA.

27 Where is boastig then? It is excluded. By what law? Of works? No: but by the law of faith.

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

29 Is he the ELOHIM of the Jews only? Is he not also of all the people? Yes, of all all peoples also:

30 Seeing it is one ELOHIM, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? EL forbid: **Rather, we establish the law.**

Chapter 4

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

2 For if Abraham was justified by works, he has something to boast about; but not before ELOHIM.

3 For what says the Scripture? Abraham „believed in YEHOVAH; and he counted it to him for righteousness.” (**YEHOVAH = YESHUA** Hebr. 1:10)

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

5 But to him that works not, but believes in him that justifies the wicked, his faith is counted for righteousness.

6 Even as David also describes the blessedness of the man, unto which ELOHIM credits righteousness without works (Psalm 32,1-2):

7 Saying: “**Blessed is he whose transgression is forgiven, whose sin is covered.**

8 Blessed is the man unto whom YEHOVAH imputeth not iniquity, and in whose spirit there is no guile. (Ps. 32:1-2)

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

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

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all who believe, but have not been circumcised, in order that righteousness might be credited to them.

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 had, before he was circumcised.

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.

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

15 Because the law causes wrath: for where no law is, there is no transgression.

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,

17 As it is written, "I have made you a father of many nations"! He is our father in the sight of ELOHIM, in whom he believed, - the ELOHIM who gives life to the dead and calls into being things that were not.

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!"

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, - and that Sarah's womb was also not conceiving.

20 No unbelief made him waver concerning the promise of ELOHIM; but he grew strong in faith as he gave glory to ELOHIM;

21 And being fully persuaded that, what he had promised, **HE** was able also to perform!

22 "And he believed in YEHOVAH; and he counted it to him for righteousness."
(Gen. 15:6)

23 The words "he counted it to him" were written not for him alone;

24 but also on account of us, to whom it is about to be counted, if we believe in HIM who has raised ADONEINU from the dead;

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

Chapter 5

1 Therefore being justified by faith, we have peace with ELOHIM through YESHUA HaMASHIACH:

2 By which also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of ELOHIM.

3 And not only so, but we glory in tribulations also: knowing that tribulation works out patience;

4 And patience, experience; and experience, hope:

5 And hope makes not ashamed; because the love of ELOHIM is shed abroad in our hearts by the RUACH KODESH which is given unto us.

6 For we yet being without strength, in due time HaMASHIACH died for the wicked.

7 For scarcely for a righteous man will one die: (for perhaps one even dares to die for the sake of the good one),

8 but ELOHIM commends his love toward us, in that, while we being yet sinners, HaMASHIACH died for us.

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

10 For if, when we were enemies, we were reconciled to ELOHIM by the death of his SON, how much more, being reconciled, we shall be saved by **HIS life.**

11 And not only so, but we also joy in ELOHIM through YESHUA HaMASHIACH, by which we have now received the atonement.

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:

13 For until the law sin was in the world, but sin is not judged when there is no law.

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. (there are people who have not sinned: Joseph in Egypt, Daniel in Babylon, people in the temple of ELOHIM who waited for the birth of YESHUA)

15 But the free gift shall not be also like the offense. For if by the offense of the one the many died, much more the grace of ELOHIM, and the gift in grace, which is of the one Man, YESHUA HaMASHIACH, did abound to the many. (1 Cor. 15:45 “And so it is written: The first man Adam was made a living soul; **the last Adam was made a quickening RUACH.**”)

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.

17 For if, because of one man’s trespass, death reigned through that one man; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, YESHUA HaMASHIACH.

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.

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

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

21 That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by YESHUA HaMASHIACH.

Chapter 6

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

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

3 Know you not, that so many of us as were baptized **into YESHUA HaMASHIACH were baptized** into his death? **(there is no baptism in “the name**

of the Father, the Son and the Holy Spirit". This formulation has been added – see [Matt. 28:19](#))

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

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

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

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

9 Knowing that HaMASHIACH, being raised from the dead, dies no more; death has no more dominion over him.

10 For in that he died, he died unto sin once: but in that he lives, he lives unto ELOHIM.

11 Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto ELOHIM through YESHUA HaMASHIACH.

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

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

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

15 What then? Shall we sin, because we are not under the law, but under grace? Let it not be!

16 Know you not, that to which you yield yourselves servants to obey, his servants you are to which you obey; whether of sin unto death, or of obedience unto righteousness?

17 But ELOHIM be thanked, that you was the servants of sin, but you obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, you became the servants of righteousness.

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

20 For when you was the servants of sin, you was free from righteousness.

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

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

23 For the wages of sin is death; but the gift of ELOHIM is eternal life through YESHUA HaMASHIACH.

Chapter 7

1 Know you not, brethren, for I speak to them that know the law, how that the law has dominion over a man as long as he lives?

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

3 So then she will be called an adulteress if she lives with another man while her husband is alive: but if her husband be dead, she is free from that law; and if she marries another man she is not an adulteress.

4 Wherefore, my brethren, you also are become dead to the law by the body of HaMASHIACH; that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto ELOHIM.

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

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of HaRUACH, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? ELOHIM forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, "You shalt not covet."

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

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

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

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

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

13 Was then that which is good made death unto me? ELOHIM 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.

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

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

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

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

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

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

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

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

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

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.

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

25 I thank ELOHIM through YESHUA HaMASHIACH!*

So then with the mind I myself serve the law of ELOHIM; but with the flesh the law of sin.

Chapter 8

1 There is therefore now no condemnation to them which are in YESHUA HaMASHIACH, who walk not after the flesh, but after HaRUACH.

2 For the law of the Spirit of life in YESHUA HaMASHIACH has made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, ELOHIM sending his own SON in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after HaRUACH

5 For they that are after the flesh do mind the things of the flesh; but they that are after HaRUACH the things are of HaRUACH.

6 For to be carnally minded is death; but to be HaRUACH minded is life and peace.

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

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

9 But you are not in the flesh, but in HaRUACH, if so be that HaRUACH of ELOHIM dwells in you. Now if any man have not HaRUACH of HaMASHIACH, he is none of his.

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

11 But if HaRUACH of him (ELOHIMS) that raised up YESHUA from the dead dwell in you, HE that raised up HaMASHIACH from the dead shall also quicken your mortal bodies by his RUACH that dwelleth in you.

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

13 For if you live after the flesh, you shall die: but if you through HaRUACH do mortify the deeds of the body, you shall live.

14 For as many as are led by HaRUACH of ELOHIM, they are the sons of ELOHIM.

15 For you have not received HaRUACH of bondage again to fear; but you have received HaRUACH of adoption, whereby we cry, Abba, AVINU.

16 **HaRUACH** itself beareth witness with our **ruach**, that we are the children of ELOHIM:

17 And if children, then heirs; heirs of ELOHIM, and joint-heirs with HaMASHIACH; if so be that we suffer with him, that we may be also glorified together.

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.

19 For the earnest expectation of the creature waits for the manifestation of the sons of ELOHIM.

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

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

22 For we know that the whole creation groans and travails in pain together until now.

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

24 For we are saved by hope: but hope that is seen is not hope: for what anone sees, why does he also hope??

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

26 Likewise HaRUACH also helps our infirmities: for we know not what we should pray for as we ought: but HaRUACH itself makes intercession for us with groanings which cannot be uttered.

27 And he that searches the hearts knows what is the mind of HaRUACH, because he makes intercession for the saints according to the will of ELOHIM.

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

29 For which he did foreknow, he also did predestinate to be conformed to the image of his SON, that he might be the firstborn ([Col. 1:15; 18](#); [Hebr. 1:6](#); [Rev. 1:5](#)) among many brethren.

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

31 What shall we then say to these things? If ELOHIM be for us, who can be against us?

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?

33 Who shall lay anything to the charge of ELOHIM's elect? It is ELOHIM that justifieth.

34 Who is he that condemneth? It is HaMASHIACH that died, yes rather, that he is risen again, who is even **at the right hand of ELOHIM**, who also makes intercession for us.

35 Who shall separate us from the love of HaMASHIACH? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, "[Yes, for your sake we are killed all day long. We are regarded as sheep for the slaughter.](#)"

37 But in all these things we are more than conquerors through him that loved us.

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

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of ELOHIM, which is in HaMASHIACH YESHUA.

Chapter 9

1 I say the truth in HaMASHIACH, I lie not, my conscience also bearing me witness in the RUACH,

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

3 For I could wish that myself was accursed from HaMASHIACH for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; theirs is no adoption to sonship, and the glory, and the covenants, and the giving of the law, and the service of ELOHIM, and the promises;

5 Whose are the fathers, and of which as concerning the flesh HaMASHIACH came, who is over all, ELOHIM blessed forever. Amen.

6 Not as you the word of ELOHIM has taken none effect. For they are not all Israel, which are of Israel:

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

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

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

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

11 For the children not yet being born, neither having done any good or evil, that the purpose of ELOHIM according to election might stand, not of works, but of him that calls;

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

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

14 What shall we say then? Is there unrighteousness with ELOHIM? ELOHIM forbid.

15 For he says to Moses, I will have mercy on which I will have mercy, and I will have compassion on which I will have compassion.

16 So, then, it is not of the one willing, nor of the one running, but of the one having mercy of ELOHIM.

17 For the Scripture says unto Pharaoh, Even for this same purpose have I raised you up, that I might shew my power in you, and that my name might be declared throughout all the earth.

18 So, then, to whom He desires, He shows mercy. And to whom He desires, He hardens.

19 You will then say to me, Why does He yet find fault? For who has resisted His will?

20 Yes, rather, O man, who are you answering against ELOHIM? Shall the thing formed say to the One forming it, Why did You make me like this?

21 Has not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? (Jer. 18:6)

22 What if ELOHIM, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

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

24 Even us, which he has called, not of the Jews only, but also of the Gentiles?

25 As he says also in Hosea, I will call them my people, which was not my people; and her beloved, which was not beloved.

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

27 Isaiah also cries concerning Israel, If the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

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

29 And as Isaias said before, Except YEHOVAH TZAVOT had left us a seed, we had been as Sodom, and been made like unto Gomorrha.

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.

31 But Israel, which followed after the law of righteousness, has not attained to the law of righteousness.

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

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

Chapter 10

1 Brethren, my heart's desire and prayour to ELOHIM for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of ELOHIM, but not according to knowledge.

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

4 For HaMASHIACH is the end of the law for righteousness to everyone that believeth.

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

6 But the righteousness which is of faith speaks on this wise, Say not in thy heart, Who shall ascend into heaven? (that is, to bring HaMASHIACH down from above:)

7 Or, Who shall descend into the deep? that is, to bring up HaMASHIACH again from the dead.

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

9 That if thou shalt confess with thy mouth **YESHUA HaADON (**κυριον / YEHOVAH**),**

and shalt believe in thine heart that ELOHIM hath raised him from the dead, thou shalt be saved.

(see Acts 4:12; Hebr. 1:10)

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture says, Whosoever believes in him shall not be ashamed.

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.

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

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

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!

16 But not all obeyed the gospel. For Isaias says, YEHOVAH, who has believed our report?

17 So then faith comes by hearing, and hearing by the word of HaMASHIACH.

18 But I say, Have they not heard? Yes, surely, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses says, I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

20 But Isaiah is very bold and says, I am sought of them that asked not for me; I am found of them that sought me not.

21 To Isaiah he said: I have spread out my hands all the day unto a rebellious people, which walk in a way that was not good, after their own thoughts; Is. 65:2

Chapter 11

1 I say then, Has ELOHIM cast away his people? ELOHIM forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 ELOHIM has not cast away his people which he foreknew. Don't you know what the Scripture says of Elias? How he makes intercession to ELOHIM against Israel, saying,

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

4 But what says the answer of ELOHIM unto him? I have reserved to myself seven yousand men, who have not bowed the knee to the image of Baal.

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

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.

7 What then? Israel has not obtained that which he seeks for; but **the election*** has obtained it, and the rest was blinded (***Christians**)

8 According as it is written, ELOHIM has given them the spirit of slumber, eyous that they should not see, and ears that they should not hear; unto this day.

9 And David says, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them:

10 let their eyes be darkened, that they may not see, and make their loins continually to shake.

11 I say then, Have they stumbled that they should fall? ELOHIM forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

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 fullness?

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

14 If somehow I may provoke to jealousy my flesh, and may save some of them.

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?

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

17 And if some of the branches be broken off, and you, being a wild olive tree, were grafted in among them, and now share in the nourishing sap from the olive root;

18 boast not against the branches. But if you boast, you bearest not the root, but the root you.

19 You will say then, The branches were broken off, that I might be grafted in.

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

21 for if ELOHIM spared not the natural branches, take heed lest he also spare not you.

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

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

24 For if you wert cut out of the olive tree which is wild by nature, and were 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?

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

26 And so all Israel shall be saved: as it is written, And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, (says YEHOVAH).

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

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

29 For the gifts and calling of ELOHIM are without repentance.

30 For as you in times past have not believed ELOHIM, but now have obtained mercy, through their unbelief:

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

32 For ELOHIM has concluded them all in unbelief, that he might have mercy upon all.

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

34 Who has directed the RUACH of YEHOVAH, or being his counsellor has taught him?

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

36 For of him, and through him, and to him, are all things: to which be glory forever. Amen.

Chapter 12

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

2 And be not conformed to this age, but be transformed by the renewing of your mind, in order to prove by you what is the good and pleasing and perfect will of ELOHIM.

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 ELOHIM has dealt to every man the measure of faith.

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

5 So we, being many, are one body in HaMASHIACH, and everyone members one of another.

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,

7 or ministry, let us wait on our ministering: or he that teaches, on teaching,

8 or he that exhorts, on exhortation: he that givs, let him do it with simplicity; he that rules, with diligence; he that shows mercy, with cheerfulness.

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

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

11 Not slothful in business; fervent in spirit; serving **YEHOVAH!**

12 In hope, rejoicing; in affliction, enduring; in prayer, steadfastly continuing;

13 distributing to the necessity of saints; given to hospitality.

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

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

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.

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

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

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, says YEHOVAH.

20 Therefore If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For you shalt heap coals of fire upon his head, (and YEHOVAH shall reward you.)

(Proverbs 25:21-22)

21 Be not overcome of evil, but overcome evil with good.

Chapter 13

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

2 Whosoever therefore resists the power, resists the ordinance of ELOHIM: and they that resist shall receive to themselves damnation.

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

4 For he is the minister of ELOHIM to you for good. But if you do that which is evil, be afraid; for he bares not the sword in vain: for he is the minister of ELOHIM, a revenger to execute wrath upon him that doeth evil.

5 Wherefore you must needs be subject, not only for wrath, but also for conscience sake.

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

7 Render therefore to all their dues: tribute to which tribute is due; custom to which custom; fear to which fear; honour to which honour.

8 Owe no man anything, but to love one another: for he that loves another has fulfilled the law.

9 For this, You shalt not commit adultery, You shalt not kill, You shalt not steal, You shalt not bear false witness, You shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shalt love thy neighbour as yourself.

10 Love works no ill to his neighbor: therefore love is the fulfilling of the law.

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.

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

14 But put you on Ha ADON YESHUA HaMASHIACH, and take care of your body, but not to fulfil the lusts thereof.

Chapter 14

1 Him that is weak in the faith receive you, but not to doubtful disputations.

2 For one believes that he may eat all things: another, who is weak, eats herbs.

3 Let not him that eats despise him that eats not; and let not him which eats not judge him that eats: for ELOHIM has received him.

4 Who art you that judge another man's servant? To his own master he stands or falls. Yes, he shall be held up: for ELOHIM is able to make him stand.

5 One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. (Col. 2:16

Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.)

6 He that regards the day, regards it unto **YEHOVAH**; and he that regards not the day, to **YEHOVAH** he does not regard it. He that eats, eats to **YEHOVAH**, for he gives ELOHIM thanks; and he that eats not, to **YEHOVAH** he eats not, and giveth ELOHIM thanks.

7 For none of us lives to himself, and no man dies to himself.

8 For whether we live, we live to **YEHOVAH**; and whether we die, we die to **YEHOVAH**: whether we live therefore, or die, we are **YEHOVAH'S**.

9 For to this end HaMASHIACH both died, and rose, and revived, that he might be, both of the dead and the living, the **MASTER**.

YESHUA is YEHOVAH! See [Hebr. 1:10](#); [Matt. 22:44](#) (we have **three** YEHOVAHS in heaven with one name! Rev. 22:3-4; 1. John 5:7); [John 8:58](#); [Rev. 1:7-8](#)). [Jesus is YEHOVAH who ate with Abraham. 1. Cor. 15:28](#)

10 But why do you judge your brother? Or why do you set at nought your brother? **For we shall all stand before the judgment seat of HaMASHIACH.**

11 For it is written, As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to ELOHIM.

12 So then everyone of us shall give account of himself to ELOHIM.

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

14 I know, and am persuaded by ADON YESHUA, that there is nothing unclean of itself: but to him that esteems anything to be unclean, to him it is unclean.

15 Yet if because of food your brother is grieved, you walk no longer in love. Do not by your eating destroy your brother, for whom HaMASHIACH died.

16 Do not allow what you consider good, then, to be spoken of as evil.

17 For the kingdom of ELOHIM is not food and drink; but righteousness, and peace, and joy in the holy RUACH.

18 For whoever serves HaMASHIACH in this way is pleasing to ELOHIM and approved by men.

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

20 For meat destroy not the work of ELOHIM. All things indeed are pure; but it is evil for that man who eats with offence.

21 It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbles, or is offended, or is made weak.

22 Have you faith? Have it to yourself before **ELOHIM.** Happy is he that condemns not himself in that thing which he allows.

23 And he that doubts is damned if he eats, because his eating is not from faith: for whatsoever is not from faith is sin.

Chapter 15

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

2 Let everyone of us please his neighbor for his good to edification.

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

4 For whatsoever things was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 Now the ELOHIM of patience and consolation grant you to be likeminded one toward another according to HaMASHIACH YESHUA:

6 That you may with one mind and one mouth glorify ELOHIM, even the AVI, of our Lord YESHUA HaMASHIACH.

7 Wherefore receive you one another, as HaMASHIACH also received us to the glory of ELOHIM.

8 Now I say that YESHUA HaMASHIACH was a minister of the circumcision for the truth of ELOHIM, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify ELOHIM for his mercy; as it is written, For this cause “I will confess to you among the Gentiles, and sing unto thy name.”

10 And again he says, “Rejoice, you Gentiles, with his people!”

11 And again, “Praise YEHOVAH, all you Gentiles; and laud him, all you people!”

12 And again, Isaias says, “In that day the Root of Jesse will stand as a sign for the peoples; the nations will rally to him, and his resting place will be glorious.”

13 Now the ELOHIM of hope fill you with all joy and peace in believing, that you may abound in hope, through the holy power of HaRUACH.

14 And I myself also am persuaded of you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

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 ELOHIM,

16 That I should be the minister of YESHUA HaMASHIACH to the Gentiles, ministering the gospel of ELOHIM, that the offering up of the Gentiles might be acceptable, being sanctified by the RUACH.

17 I have therefore whereof I may glory through YESHUA HaMASHIACH in those things which pertain to ELOHIM.

18 For I will not dare to speak of any of those things which HaMASHIACH has not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the RUACH of ELOHIM; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of HaMASHIACH.

20 Yes, so have I strived to preach the gospel, not where HaMASHIACH was named, lest I should build upon another man's foundation:

21 But as it is written, "To which he was not spoken of, they shall see: and they that have not heard shall understand."

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a longing to come to you for many years,

24 when so ever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be set forward there by you, if first I be somewhat filled with your company.

25 But now I go to Jerusalem to minister unto the saints.

26 For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It has pleased them surely; and their debtors they are. **For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.** ([Mal. 3:10](#))

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of HaMASHIACH.

30 Now I beseech you, brethren, for the YESHUA HaMASHIACH'S sake, and for the love of HaRUACH, that you strive together with me in your prayers to ELOHIM for me;

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;

32 that I may come to you with joy by the will of ELOHIM, and that may be refreshed with you.

33 Now the ELOHIM of peace be with you all.

Amen.

Chapter 16

1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That you receive her in, as becomes saints, and that you assist her in whatsoever business she has need of you: for she has been a helper of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in HaMASHIACH YESHUA:

4 Who have for my life laid down their own necks: unto which not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my wellbeloved Epänetus, who is a firstfruit of Achaia unto HaMASHIACH.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my fellow Jews and fellowprisoners, who are of note among the apostles, who also was in HaMASHIACH before me.

8 Greet Amplias my beloved in ADONEINU.

9 Salute Urbane, our helper in HaMASHIACH, and Stachys my beloved.

10 Salute Apelles approved in HaMASHIACH. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in ADONEINU.

12 Salute Tryphena and Tryphosa, those women who work hard in YEHOVAH. Greet my dear friend Persis, another woman who has worked very hard in ADONEINU.

13 Salute Rufus, the chosen in YEHOVAH, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of HaMASHIACH salute you!

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which you have learned; and avoid them.

18 For they that are such serve not YESHUA HaMASHIACH, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but you I would have you wise unto that which is good, and simple concerning evil.

20 And the ELOHIM of peace shall bruise Satan under your feet shortly. The grace of YESHUA HaMASHIACH be with you. Amen.

21 Timothy my fellowworker, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

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

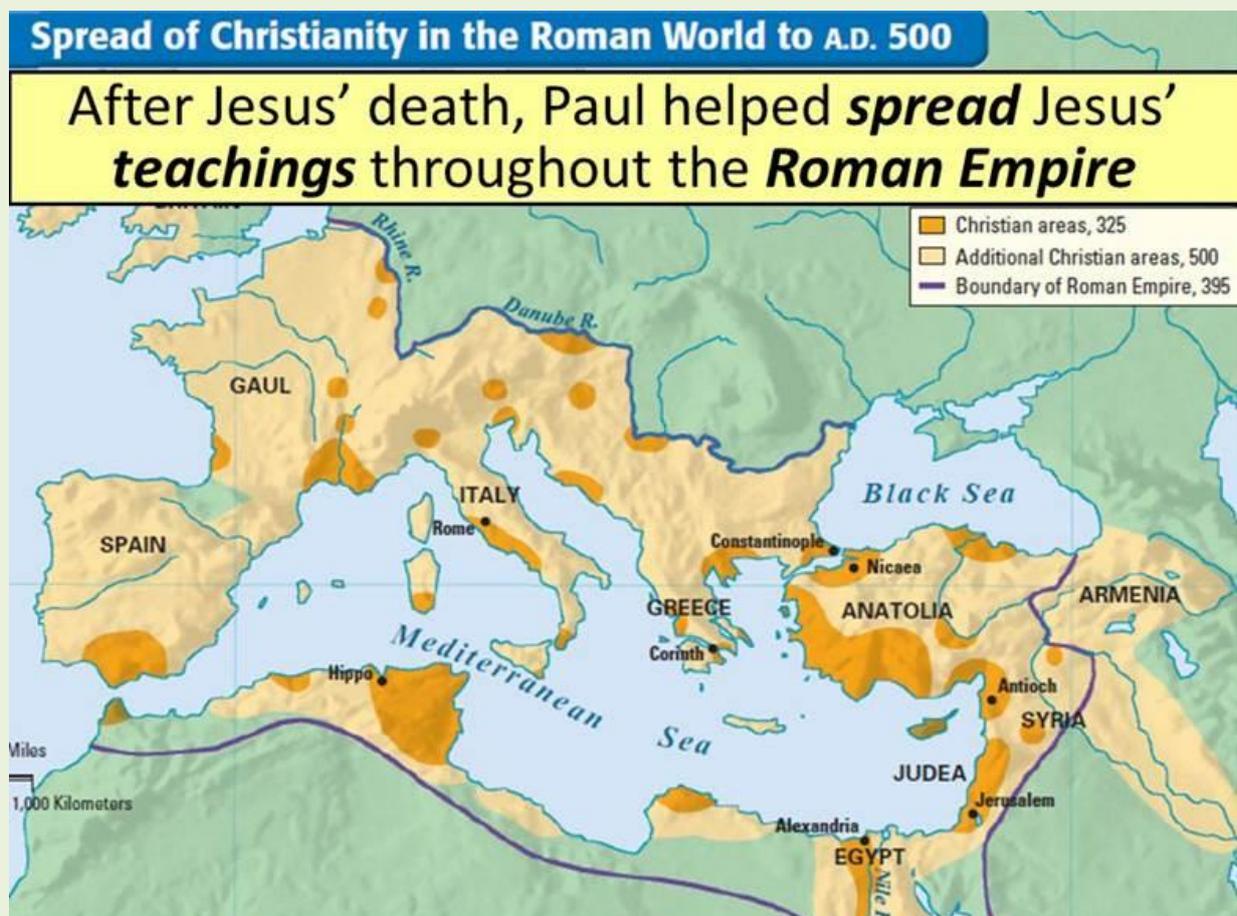
23 Gaius my host, and of the whole church, salutes you. Erastus, the steward of the city, and Quartus the brother, greet you.

24 The grace of YESHUA HaMASHIACH be with you all. Amen.

25 Now to him that is of power to establish you according to my gospel, and the preaching of YESHUA HaMASHIACH, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting ELOHIM, made known to all nations for the obedience of faith:

27 To ELOHIM only wise, be glory through YESHUA HaMASHIACH forever.
Amen.



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