

THE
DIXIE BIBLE
WITH SACRED NAMES
AND CLARIFICATIONS

CONTAINING THE
OLD AND NEW TESTAMENTS

THE DIXIE BIBLE WITH SACRED NAMES AND CLARIFICATIONS
COMPILED AND TRANSLATED BY DEWEY H. TUCKER

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ROMANS

CHAPTER 1

PAUL, slave of YAHWASUA the anointed, called apostle, being separated into the gospel of YAHWAH,
(Which he had promised before through his prophets in the sanctified scriptures,)

About his Son YAHWASUA the anointed, our Lord, who was made out of the seed of David according to the flesh;

Was declared the Son of YAHWAH with power, according to the Spirit of sanctification, rising again out of being dead:

From whom we received grace and apostleship into obedience, faith in his name over all nations:

In whom you all are, and called of YAHWASUA the anointed:

All being in Rome, loved of YAHWAH, called sanctified: to you all grace and peace from YAHWAH our Father, and YAHWASUA the anointed Lord.

First, I truly thank my YAHWAH, through YAHWASUA the anointed over you all, that your faith is declared in all the World.

For YAHWAH is my witness, whom I serve in my Spirit in the gospel of his Son, that without ceasing I make mention of you all always on my prayers;

Making request, if by any means in the will of YAHWAH, I might at last now have a good journey coming unto you all.

For I desire upon seeing you all, that I may bestow you all with some spiritual gifts into strengthening you all;

But this, being comforted together in you all, is through one another's faith both in you all and me.

Now I will not have you brethren ignorant, that I often purposed to come unto you all, (*but was forbid so far,*) and that I might have some fruit in you all also, even as also in the other nations.

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

So, according to that in me, I am ready to preach the gospel also to you all in Rome.

For I am not ashamed of the gospel of the anointed: for all believing, it is the power of YAHWAH into DELIVERANCE; first Judeans, and then Greeks.

For in them is the righteousness of YAHWAH revealed out of faith into faith: as it is written, But the righteous shall live out of faith.

For the wrath of YAHWAH is revealed from heaven upon all ungodliness and unrighteousness of men, who hold fast the Truth in unrighteousness;

But that which is to be known of YAHWAH is shown in them; for YAHWAH shows them.

For his invisible things from the creation of the World are clearly seen, being understood by the things that are made, both his everlasting power, and divine nature; into them being without excuse:

Because that when they perceived YAHWAH as the ELOHEEM, they still glorified not, neither were thankful; but being vain in their imaginations, and the darkness of their hearts, they understood nothing.

They were fools professing themselves to be wise,

And changed the glory of the incorruptible YAHWAH in images like corruptible man, and birds, and fourfooted animals, and reptiles.

Therefore YAHWAH also delivered them into filthiness in the lusts of their own hearts, dishonouring their bodies in themselves:

Who changed the Truth of YAHWAH into lies, and worshipped and served the creation instead of the Creator, who is blessed into the Ages. Amen.

For this cause YAHWAH delivered them into vile lusts: for even women having their natural use changed into being outside nature:

And likewise also men, leaving the natural use of woman, burned in their lust into one another; men with men working shamefully, and receiving in themselves their errors' reward which must be.

Also as they did not approve having YAHWAH in *their* knowledge, YAHWAH delivered them into reprobate minds, to do nothing decent;

Abounding in all unrighteousness, whoredoms, evil, covetousness, maliciousness; full of envy, murder, strife, deceit, depravity; whisperers,

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

Without understanding, covenant breakers, without natural affection, insatiable, unmerciful:

Who knowing the righteousness of God, that they committing such things are worthy of death, not only are doing the same, but have pleasure in them that are doing the same.

CHAPTER 2

WHEREFORE they all are without excuse. O man, you all who are judging all, for in that judging of another, you all are condemning yourselves, for you all who are judging are doing the same things.

But we know, according to Truth, that YAHWAH'S condemnations are upon them doing such things.

But are you all thinking this, O man, you all who are judging those doing such things, and you all who are doing the same, that you all will escape from the condemnations of YAHWAH?

Or are you all despising the riches of his goodness and forbearance and patience, not knowing that the goodness of YAHWAH brings you all into repentance?

But according to your hardness and non-repentant heart, you all yourself treasure up wrath in the day of wrath and revelation of the righteous vengeance of YAHWAH,

Who will pay every one according to their work:

To those according to patient seeking, truly good work, glory, and honor, and incorruption; Life Eternal.

But to those from strife, also obeying not the Truth, but obeying unrighteousness: truly fierceness, and wrath, Affliction, and anguish, upon every man's person working according to the Evil, first Judeans and then Greeks;

But also glory, honor, and peace, working good to every man, first Judeans, and then Greeks:

For there is no respect of person by the side of YAHWAH.

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

(For no hearers of the law are justified by the side of YAHWAH, but doers of the law are justified.

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

Which show the work of the law written in their hearts, also their conscience bearing witness, and their thoughts the mean while accusing or else excusing themselves,)

In the day when YAHWAH shall judge the secrets of men through YAHWASUA the anointed according to my gospel.

Behold, you all called Judeans, and rest in the law, and boast in God,

And know that Will, and approve better things, being instructed out of the law;

And have confidence that you all yourselves are guides of the blind, lights to those in darkness,

Learners of the foolish, teachers of babes, you all have the form of knowledge and of truth in the law.

Therefore you all which teach others, teach you all not yourselves? You all that preach *a* man should not steal, do you all steal?

You all that say *a* man should not commit adultery, do you all commit adultery? You all that abhor idols, are you all stealing them from their temples?

You all that make your boast of the law, through your transgressions of the law, you all dishonor YAHWAH.

For the name of YAHWAH is blasphemed in the nations through you all. As it is written,

For truly circumcision profits, if you all do the law: but if you all are transgressors of the law, your circumcision becomes uncircumcision.

Therefore if the uncircumcision keep the righteousness of the law, shall not their uncircumcision be imputed into circumcision?

And the uncircumcision, fulfill the law from nature, shall judge you all, who through the letter and circumcision transgress the law.

For *a* Judean is not in that shown outwardly; nor circumcision in that shown outwardly in the flesh:

But *a* Judean is that hidden inside; and circumcision is of the heart in the Spirit, not in the letter; whose praise is not from men, but from YAHWAH.

CHAPTER 3

WHAT advantage then of the Judean, or what profit then of circumcision?

Accordingly much every way: for truly first, that they believed the words of YAHWAH.

For what if some believed not, shall their unbelief make ineffectual the faith of YAHWAH?

Certainly not! But YAHWAH be true, and all men liars. As it is written, That whosoever is justified in your words, also overcomes in your judging.

But if our unrighteousness commends the righteousness of YAHWAH, who shall not say, *An* unrighteous YAHWAH takes vengeance? (*I speak as a man*)

Certainly not! Otherwise, how could YAHWAH judge the World?

For if the Truth of YAHWAH abounds in my lie into his glory; yet why am I also judged as *a* sinner?

And not as according to, (*we are blasphemed, and as some say that we say,*) Let us do evil, that good may come, which condemnation is just.

What then, are we better? In no way: for we have proved before both Judeans and Greeks are all under sin;

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

There are none that understand, there are none that seek after YAHWAH.

They are all gone out of the way, they are withal become unprofitable; there are none that do good, no, not one.

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

Whose mouth *is* full of cursing and bitterness:

Their feet *are* swift to shed blood:

Destruction and misery *are* in their ways:

And the Way of peace have they not known:

There is no fear of YAHWAH before their eyes.

Now we know that whatsoever things the law said, it said to them who were in the law, in order that all mouths would be stopped, also all the World will be under YAHWAH'S judgment.

Because that out of the works of the law not any flesh shall be justified in his presence: for through the law *is* the knowledge of sin.

But now, without the law, is the righteousness of YAHWAH made manifest under the witnessing of the law and the prophets;

But the righteousness of YAHWAH through faith of YAHWASUA the anointed into all and upon all believing: for there is no difference:

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

Freely his grace justifies through the redemption in YAHWASUA the anointed:

Whom YAHWAH purposed to grant mercy through faith in his blood, into declaring his righteousness through the remission of sins being past, in the forbearance of YAHWAH;

Unto declaring now in time his righteousness: into becoming righteous, and the justifier of them which believe into YAHWASUA.

Where then is boasting? It is excluded. By what law? Of works? No, but through the law of faith.

Therefore we conclude that *a* man is justified by faith without the works of the law.

Is he YAHWAH of the Judeans only? *Is he* not also of the nations? Yes, of the nations also:

Because *it is* one, YAHWAH, who justifies the circumcision from faith, and the uncircumcision through faith.

Then is the law abolished through faith? Certainly not! But we establish the law.

CHAPTER 4

WHAT then shall we say that our father Abraham, according to flesh, has found?
For if Abraham is justified out of works, he has glory; but not toward YAHWAH.
For what says the scripture? Now Abraham believed YAHWAH, and into him was imputed righteousness.
But he that works, the reward is not imputed according to grace, but according to debt.
But he that works not, but believes upon him that justifies the ungodly, into him is imputed righteousness which is of faith.
Even David also spoke about the blessedness of the man whom YAHWAH imputes righteousness without works,
Blessed are they whose iniquities are forgiven, and whose sins are covered upon.
Blessed is the man to whom YAHWAH will not impute sin.
Comes this blessedness then upon the circumcision *only*, or also upon the uncircumcision? For it says that into Abraham was imputed righteousness which is of faith.
How then was it imputed? Was he in circumcision, or in uncircumcision? *He was* not in circumcision, but in uncircumcision.
And he received the sign of circumcision, *a* seal of righteousness which is of that faith being in uncircumcision: he is the father of that faith into all them, though they be not circumcised; that also to them is imputed righteousness:
And not only the father to them of circumcision who are out of the circumcision, but also to them walking in the steps of our father Abraham's faith, who was uncircumcised.
For the promise was not through the law to Abraham, or to his seed that they should be heirs of the World, but through the righteousness of faith.
For if out of the law they are heirs, faith is void, and accordingly the promise is invalid:
For the law works wrath: but where there is no law, there is no transgression.
Through this that is out of faith according to grace; into the sure promise that is to all the seed; not only to that which is of the law, but also to that which is of the faith of Abraham; who is the father of us all,
(As it is written, For I have made you a father of many nations,) before him whom he believed, YAHWAH, who makes alive those being dead, and calls the things that are not as though they are.
Who by the side of confidence upon confidence believed into being the ancestral father of many nations; according to what was spoken, So shall your seed be.
And not being weak in faith, he considered not his own body now dead, when he was about *a* hundred years old, and the deadness of Sara's womb:
But in unbelief he staggered not into the promise of YAHWAH; but being strong in faith, he gave YAHWAH glory;
And being fully persuaded that what he had promised, he was also able to do.
And therefore into him was imputed righteousness.
Not only for him was it now written that to him it was imputed;
But also for us to whom it shall be imputed, believing upon him that raised again YAHWASUA our Lord out of being dead;
Who was delivered up for our trespasses, and was raised again for our justification.

CHAPTER 5

THEREFORE being justified out of faith, we have peace toward YAHWAH through our Lord YAHWASUA the anointed:
Through whom we also have access into this grace of faith in which we stand, and boast upon the confidence of YAHWAH'S glory.
And not only this, but we also glory in afflictions: knowing that affliction works endurance;
And endurance, experience; and experience, confidence:

And confidence makes us not ashamed, because the love of YAHWAH is poured out in our hearts through the Sanctifying Spirit which is given us.

For when we were yet weak, according to the time the anointed died over the ungodly.

For scarcely over *a* righteous person would someone die: for perhaps over *a* good person someone would also dare to die.

But YAHWAH instilled his love into us that we being yet sinners, the anointed died over us.

Much more then, being now justified in his blood, we shall be DELIVERED from wrath through him.

For if, when we were enemies, we were reconciled to YAHWAH through the death of his Son, much more, being reconciled, we shall be DELIVERED in his life.

And not only this, but we also glory in YAHWAH through our Lord YAHWASUA the anointed, through whom now we have received the reconciliation.

Through this, as through one man sin entered into the World, and death through sin; and so death passed into all men, that upon them for all have sinned:

For until the law sin was in the World: but sin is not imputed when there is no law.

But death reigned from Adam unto Moses, and on them that had not sinned on the likeness of the transgression of Adam, who is the example of things to come.

But not as the trespass, and so the gift. For if the trespass of one many have died, much more the grace of YAHWAH, and the gift in grace, which is by one man, YAHWASUA the anointed, has abounded into many.

And not as through one sin for the gift: for truly the condemnation was out of one into the according sentence, but the gift is out of many trespasses into righteousness.

For if by one trespass death reigned through one; much more receiving the abundance of grace and the gift of righteousness, they shall reign in Life through one, YAHWASUA the anointed.

Therefore as through the offence of one into all men into the according sentence; even so also through the righteousness of one into all men into justification of Life.

For as through one man's disobedience many were made sinners, so also through the obedience of one many are made righteous.

But the law entered so that trespasses might abound, but where sin abounded, grace did much more abound:

That even as sin has reigned in death, even so grace also has reigned through righteousness into Life Eternal through our Lord YAHWASUA the anointed.

CHAPTER 6

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

Certainly not! How shall we, who have died to sin, yet live in it?

Know you all not, that as many of us as were baptized into YAHWASUA the anointed were baptized into his death?

Therefore we are buried with him through that of baptism into death: that even as the anointed was raised again out of being dead through the glory of the Father, we also walk in that newness of Life.

For if we in the likeness of death are sprung up with him, also being raised again:

This we know, that our old man is crucified with that body of sin being destroyed, no more in bondage to our sin.

For he that has died is justified from sin.

But if we have died with the anointed, we believe that we also are alive with him:

Knowing that the anointed being raised again out of being dead, dies no more; death is no more lord of him.

For that he died, he died once unto the sin: but that he lives, he lives of YAHWAH.

So also you all think yourselves to be truly dead of sin, but alive of YAHWAH in our Lord YAHWASUA the anointed.

Therefore no sin shall reign in your mortal body into obeying its lusts.

Neither shall you all yield your members tools of unrighteousness of sin: but also yourselves of YAHWAH as

alive out of being dead, shall you all yield your members tools of righteousness of YAHWAH. For sin shall not be lord of you all: for you all are not under the law, but under grace. Therefore what? Shall we sin because we are not under the law, but under grace? Certainly not! Know you all not, that to whom you all yield yourselves servants into obeying, his servants you all are to whom you all obey; whether of sin into death, or of obedience into righteousness? But YAHWAH be thanked, that you all were the servants of sin, but you all have obeyed out of the heart into the example of doctrine which you all are delivered. Then being made free from sin, you all became the servants of righteousness. I speak after the manner of men through the weakness of your flesh: for as you all have yielded your members servants to uncleanness and to iniquity into iniquity; even so now you all yield your members servants to righteousness into the sanctification. For when you all were the servants of sin, you all were free of righteousness. Therefore what fruit had you all then upon that which you all are now ashamed? For it ends in death. But now you all are made free from sin, and are become servants of YAHWAH having your fruit into the sanctification, and the end, Life Eternal. For the wage of sin is death; but the gift of YAHWAH is Life Eternal in our Lord YAHWASUA the anointed.

CHAPTER 7

KNOW you all not, brethren, (*for I speak to them that know the law,*) that the law is lord of that man as long as he lives? For the woman which has a husband is bound by the law to that husband as long as he lives; but if that husband dies, she is free from the law of the husband. So therefore, if, while the husband lives, she be married to another man, she shall be called *an* adulteress, but if her husband has died, she is free from that law; so that she is no adulteress, though she be married to another man. Therefore, my brethren, you all also are deceased to the law through the body of the anointed; should you all be married into another, him who is raised again out of being dead, that we will bring forth fruit to YAHWAH. For when we were in the flesh, the sufferings of those sins, which were through the law, worked in our members that brought forth fruit into this death. But now accordingly we are free from this death of the law in which we were held fast; so that we will serve in newness of spirit, and not oldness of letter. We say what then, that law is sin? Certainly not! But I would never have known about sin if not through the law: for I would never have known about covetousness if the law had not said, You shall not covet. But through the commandment, it seized the opportunity, so that sin worked according to all types of covetousness in me. For without the law sin is dead. But in times past I was alive without the law: but the commandment came, sin revived, and I died. And, that commandment into life, this I found into death. For sin, through the commandment, seized the opportunity, deceived me, and through it I was killed. Therefore, truly the law *is* sanctified, and the commandment sanctified, and righteous, and good. Then the good became death unto me? Certainly not! But the sin, that it appeared sin through the good, it worked in me death so that sin accordingly became far more sinful through the commandment. For we know that the law is spiritual: but I being fleshly, am sold under the sin. For that which I do, I understand not: for that which I would, this I do not; but that which I hate, this I do. But if I do this which I would not, I confess that honorableness of the law. But now I am no more doing it, but that in me sin dwells. For I know that in me (*that is, in my flesh,*) dwells nothing good: for me to WILL is present; but to do honourable, I find not. For the good that I would, I do not: but the evil that I would not, that I do.

But what I do, this I would not, I am no more doing it, but that in me sin dwells.
Therefore I find this law. That desiring to do honourable, that evil is present with me.
For I delight in the law of YAHWAH according to the inner man:
But in my members, I see another law waring against the law of my mind, and it brings me into captivity to that law of the sin in my members.
O Wretched man that I am! Who shall deliver me out of this body of death?
I give thanks to YAHWAH through our Lord YAHWASUA the anointed. So then, therefore my mind truly serves the law of YAHWAH; but the flesh, the law of sin.

CHAPTER 8

THEREFORE there is now no according sentence to those in YAHWASUA the anointed, who walk not around according to the flesh, but according to the Spirit.
For the law of the Spirit of the Life in YAHWASUA the anointed has set me free from the law of the sin and the death.
For what the law could never do in that it was weak through the flesh, YAHWAH dispatched his Son in this flesh sin likeness, and he in the flesh, round about sin, condemned the sin:
That the righteousness of the law shall be fulfilled in us, who walk not according to the flesh, but according to the Spirit.
For those according to the flesh regard the things of the flesh, but those according to the Spirit the things of the Spirit.
For the mind of flesh is the death, but the mind of Spirit is Life and Peace.
But the mind of the flesh, that is hatred into YAHWAH: for it is not subject to YAHWAH'S law for it can never be.
But those being in flesh cannot please YAHWAH.
But you all are not in flesh, but in Spirit, if so be YAHWAH'S Spirit dwells in you. But if any have not the anointed Spirit, they are not his.
But if in you the anointing, through sin the body truly is dead, but through righteousness the Spirit is Life.
But if the Spirit, that raised again YAHWASUA out of being dead, dwells in you, he, that raised again the anointed out of being dead, shall also make your mortal bodies alive through the dwelling of his Spirit in you.
So then therefore, brethren, we are debtors, not to the flesh, to live through the flesh.
For if you all live through the flesh, you all are dead: but if by the Spirit you all are putting to death the deeds of the body, you all are living.
For as many as YAHWAH'S Spirit leads, they are the SONS of YAHWAH.
For you all have not received the spirit of bondage again into fear; but you all have received the Spirit of SON-GODSHIP, in which we cry, Abba, *meaning* Father.
The Spirit itself witnesses to our Spirit because we are the children of YAHWAH:
And if children, also heirs; truly YAHWAH'S heirs, and fellow heirs with the anointed, if after all we suffer with, and so with that we are glorified.
For I think that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed into us.
For the persistent expectation of the creation waits for the revelation of the SONS of YAHWAH.
For the creation was made subject to vanity, not willingly, but because that subjection was made upon confidence,
That also the creation itself shall be set free from the bondage of corruption into the liberty of the glory of the children of YAHWAH.
For we know that all the creation groans and travails with pain until now,
And not alone, but ourselves, also having the firstfruits of the Spirit, and we groan in ourselves waiting for the SON-GODSHIP, this the ransoming of our body.

For confidence, the DELIVERING confidence, this confidence is not now in the seen: for what anyone sees, what confidence is that?

But if we not seeing have confidence, we wait through endurance.

And likewise the Spirit helps our infirmities: for we know not what to pray for as we should: but the Spirit itself makes intercessions, non-speakable groanings, over us.

And searching the heart it knows that Spirit of the mind, because it makes intercession over the sanctified according to YAHWAH.

But we know that the love of YAHWAH is working all things together into good, to those called according to purpose.

For whom he did foreknow, he also did predestinate to be conformed into the image of his Son, into him being the firstborn in many brethren.

But whom he predestinated, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.

What say we then to these things? If YAHWAH be over us, what is accorded to us?

Truly, he who spared not his own Son, but delivered him over us all, how shall he not with him also freely give us all things?

Accordingly, who accuses YAHWAH'S elect ones who YAHWAH justifies?

Who condemns? The anointed that died, but rather is also risen again, who is also by the right hand of YAHWAH, who is also making intercession over us?

What shall separate us from the love of the anointed: affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written that For your sake we are killed all the day long; we are counted as sheep for the slaughter.

But in all these things we are more than conquerors through him who loves us.

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

Nor height, nor depth, nor any other creation, shall be able to separate us from the love of YAHWAH, which is in our Lord YAHWASUA the anointed.

CHAPTER 9

IN the anointed I speak Truth, I lie not, my conscience bears me witness in the Sanctifying Spirit,

That great is my sorrow, and my heart's continual consuming grief,

For I wish I myself to be accursed from the anointed above these my brethren, these my kinsmen according to flesh:

Who are Israelites; whose is the SON-GODSHIP, and the glory, and also the covenants, and the law given, and the service, and also the promises;

Whose are the fathers, and out of whom is, as concerning the flesh, the anointed, who is upon all, YAHWAH blessed into the Ages. Amen.

But not as though the Word of YAHWAH has failed. For all they who are Israel are not out of Israel:

For the SEED is not all of Abraham's children: but, In Isaac shall your SEED be called.

That is, the children of the flesh, these are not the children of YAHWAH: but into this SEED are counted only the children of this promise.

For this is the word of promise, According to this time I, *YAHWAH*, will come, and Sara shall have *a* son.

And not only *this*; but also Rebekah having conceived out of one, our father Isaac;

(For the children being not yet born, neither having done any good or evil, that the purpose of YAHWAH according to election might stand, not out of works, but out of him that called,)

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

As it is written, Jacob I loved, but Esau I hated.

But what shall we say then? Unrighteousness with YAHWAH? Certainly not!

For he said to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then, not of him that wills, nor of him that runs, but of YAHWAH that shows mercy.

For the scripture said to Pharaoh, That into this thing have I raised you up, so that my power will be shown in you, and that my name will be declared in all the lands.

So then, therefore he has mercy on whom he wills, and whom he wills, he hardens.

Therefore you all will say to me, Why does he yet find fault? For who has stood against his will?

Nay, but O man who are you that speaks out against YAHWAH? Shall the thing formed say to him that forms, Why have you made me this way?

Has not the potter authority over the clay, out of the same lump which truly makes vessels into honor, and into dishonor?

But if YAHWAH willing to show wrath, and to make his power known, in much patience brought forth the vessels, made perfect according to wrath, into destruction:

And that he makes known the riches of his glory upon the vessels of mercy, which he prepared before into glory,

Even us, whom he called, not only out of Judea, but also out of the nations?

Also he said in Hosea, I will say to them which were not my people; and her loved, which was not loved.

And it shall come to pass, in the place where it is said to them, You all are not my people; there shall they be called the sons of the living YAHWAH.

Isaiah also cried over Israel, Though the number of the children of Israel be as the sand of the sea, *a* remnant shall be DELIVERED:

For he will fulfill the Word, and it will be shortened in righteousness, because YAHWAH will make the Word short upon the earth.

And according as Isaiah said before, If YAHWAH of Hosts had not left us SEED, we had become as Sodom, and had become like as Gomorrha.

Therefore what shall we say? That the nations, who have not pursued righteousness, have apprehend righteousness, even that righteousness out of faith.

But Israel, which pursued the law of righteousness, has not attained into the law of righteousness.

Why? Because as it is out of the works of the law, and not out of faith. For they stumbled at that stumbling stone;

According as it is written, Behold, I lay in Zion *a* stumbling stone and rock of offence: and whosoever believes into him shall not be ashamed.

CHAPTER 10

TRULY brethren, the desire of my heart, and prayer to YAHWAH over Israel is unto DELIVERANCE.

For I bear them witness that they have zeal for YAHWAH, but not according to knowledge.

For they are ignorant of the righteousness of YAHWAH, and seeking to establish their own righteousness, they are not placed under the righteousness of YAHWAH.

The end of righteousness out of the law is for every one to believe into the anointed.

For Moses wrote about the righteousness which is out of the law, That the man which does it shall have to live inside of it,

But the righteousness which is out of faith speaks thus, Say not in your heart, Who will ascend into heaven? (*That is to say, Who will bring down the anointed?*)

Or, Who will descend into the bottomless pit? (*That is to say, Who will bring up again the anointed out of being dead?*)

But it says what? The words are nigh you, in your mouth, and in your heart: that is to say, the words which we preach of faith;

That if you all have confessed in your mouth the Lord YAHWASUA, and you all have believed in your heart

that YAHWAH raised again him out of being dead, you all have DELIVERANCE.

For the heart believes into righteousness; and the mouth confesses into DELIVERANCE.

For the scripture said, Whosoever believes into him shall not be ashamed.

For there is no difference between the Judean and the Greek: for into all, the same Lord enriches all calling upon him.

For all, whosoever that calls upon the name of the Lord are DELIVERED.

How then shall they call upon him into whom they have not believed? And how shall they believe into him whom they have not heard? And how shall they hear without preaching?

And how shall they preach, except they are sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and preach the gospel of good things!

But they have not all hearkened to the gospel. For Isaiah said, YAHWAH, who has believed our report?

Therefore faith out of hearing, and hearing through the words of YAHWAH.

But I say, Have they not heard? Yes indeed, its sound went out into all the earth, and its words into the ends of the earth.

But I say, Did Israel not know? First Moses said, I will provoke you all to zeal by them which are not *a* people; I will anger you all with *a* foolish nation.

And being bold Isaiah also said, I am found of them that sought me not; I am sought of them that asked not for me.

Also he said to Israel, All the day long I have spread out my hands unto *a* disobedient and gainsaying people.

CHAPTER 11

THEREFORE I am not saying, YAHWAH has cast away his people. Certainly not! For I also am out of the SEED of Abraham, *an* Israelite of the tribe of Benjamin.

YAHWAH has not cast away his people which he foreknew. Or do you all not know what the scripture says of Elijah when he made petition to YAHWAH according to Israel? He said,

YAHWAH, they have killed your prophets, and destroyed your altars; and I am left alone, and they seek my person.

But what says the divine response to him? I have reserved to myself seven thousand men, who have not bowed the knees unto Baal.

So then also in this present time there is *a* remnant according to the election of grace.

And if grace, then yet no more out of works: otherwise grace is yet no more grace. But if *out of* works, it is yet no more grace: but this work is yet no more of works.

Then what? Israel did not receive that for which it sought, but the election received and the rest were blinded (*According as it is written, YAHWAH has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear*) unto this very day.

And David said, Let their table be made into *a* snare, and into *a* trap, and into *a* stumbling block, and into their recompence:

Let their eyes be darkened, that they see not, and you bow down their backs always.

Therefore am I not saying, They stumbled that they should fall? Certainly not! But through their trespasses the nations are DELIVERED, they are aroused into zeal.

But if their trespasses are the riches of the World, and their decrease the riches of the nations; how much more their fulness?

For I speak to you nations, truly my ministry is made glorious that I am *an* apostle upon the nations:

If by some means I may arouse my *kinsmen according to* the flesh to emulation, and out of them DELIVER certain ones.

For if their rejection *brings* the World's reconciliation, what *shall be* their reception if not life out of being dead?

But if the firstfruits are sanctified, also the lump: and if the roots are sanctified, also the branches.

But if some branches were broken out, and you all, being wild olive trees, were grafted in, and you all were made partakers with it of the roots and of the fatness of the olive tree;

Boast not according to these branches. And if you all boast, not according to you all bearing the roots, but the roots, you all.

Therefore you all will say, The branches were broken out so that we might be grafted in.

Well, for unbelief they were broken out, but you all of the faith stand. Be not highminded, but fear:

For if YAHWAH accordingly spared not the natural branches, neither lest he spares not you all.

Therefore know the goodness and severity of YAHWAH: upon them which fell, truly severity; but upon you all, goodness, if you all abide upon goodness: else you all shall also be cut out.

But they also, except they abide upon unbelief, shall be grafted in: for YAHWAH is able to graff them in again.

For if you all were cut out of wild olive trees according to nature, and were grafted in outside of nature into *a* good olive tree: how much more these, according to nature, shall be grafted in their own olive tree?

For I would not you all should be ignorant brethren of this mystery, lest you all are wise by yourselves; that blindness was made for *a* portion of Israel until their fulness enters the nations.

And so all Israel shall be DELIVERED: as it is written, There shall come out of Zion the DELIVERER, and he shall turn Jacob away from ungodliness:

And this is my covenant with them, that I shall take away their sins.

According to the gospel truly enemies on your account: but according to the election, beloved on their father's account.

For there is no repentance of YAHWAH concerning *his* gifts and calling.

For as in times past you all were also disobedient of YAHWAH, but now you all have obtained mercy for the things of disobedience:

Even so now they also being disobedient, so that your mercy may also obtain them mercy.

For all have been shut up into disobedience by YAHWAH so that he can have mercy on all.

O the depths, the riches, and the wisdom, and knowledge of YAHWAH! How unsearchable his condemnations, and his ways cannot be comprehended!

For who has known the mind of YAHWAH, or who has been his counsellor?

Or who has given first to him and who shall he repay?

That out of him, and through him, and into him, his glory is into all the Ages. Amen.

CHAPTER 12

THEREFORE I beseech you brethren through the mercies of YAHWAH; you all present your bodies *a* living sacrifice, sanctified, acceptable of YAHWAH, that logical service of you.

And be not conformed to this Age: but be you all transformed [*metamorphosed*] by the renewing of your mind, into proving your good, and acceptable, and perfect desire for YAHWAH.

For I say, through the grace given me, to all who are in you, you all ought not think with self-exaltation; but into thinking soberly, since YAHWAH divides to everyone *a* measure of faith.

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

So many are in that body in the anointing, but one member according to one another.

But having gifts, whether most excellent prophecy, that are given us according to grace according to that portion of faith;

Whether ministering in the ministry: whether the teaching in the doctrine;

Whether the exhorting in the exhortation: the giving in simplicity; the ruling in diligence; the showing mercy in cheerfulness;

The love without hypocrisy; abhor the evil; adhere to the good.

Brotherly desire kindly affectioned into one another; who honor preferring one another;

Diligence not slothful; the spirit fervently serving YAHWAH;

Of the confidence, rejoicing; of the affliction, enduring; of the prayer, continuing;

Distributing to those necessities of the sanctified; given to hospitality.

Bless those pursuing you: bless, and curse not.

Rejoice with those rejoicing, and weep with those weeping.

Think the same into one another. Think not who is esteemed, but condescend to those of low degree. By yourselves be not wise.

Pay no one evil for evil. Provide the honourable in the sight of all men.

If possible from you, live peaceably with all men.

Beloved, avenge not yourselves, but give place to wrath: for it is written, Vengeance *is* mine; I will repay, said YAHWAH.

Therefore if your enemy hungers, feed him; if he thirsts, give him drink: for doing this you heap coals of fire upon his head.

Be not overcome under evil, but overcome evil in good.

CHAPTER 13

LET every person be subjected under higher authorities: for there is no authority but from YAHWAH, and the authorities that be are ordained under YAHWAH.

Therefore those who resist the authority, they stand against the order of YAHWAH: and those standing against, themselves shall receive judgment.

For the rulers are not terrors to the good works, but to the evil. And will you not be afraid of the authority? Do good, and you shall have praise out of them:

They are the ministers for YAHWAH into your good. But if you do the evil, be afraid; for they bear not the sword in vain: for they are the ministers of YAHWAH, the revengers into wrath of those doing the evil.

Wherefore of necessity be subject, not only through the wrath, but also through the conscience.

For through this also you all pay tribute: for they are YAHWAH'S ministers, continually attending him into this.

Therefore pay all these debts: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor.

Owe nothing, but love one another: for he that loves another fulfills the law.

For you shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness, you shall not covet; and if any other commandment, it is summed up in this Word, in which, You shall love your neighbour as yourself.

Love works no ill to the neighbour: therefore love fulfills the law.

And this knowing the time, that yet this hour we arise out of sleep: for now our DELIVERANCE is nearer than when we believed.

The night is far spent, and the day is drawing near: therefore put off your works of darkness, and put on the armour of light.

As in the day walk honestly; not reveling and drunkenness, not bedchambering and lewdness, not envying and strife.

But you all put on the Lord YAHWASUA the anointed, and make no place for the lusts of the flesh.

CHAPTER 14

THOSE weak in faith, you all receive, but not into doubtful disputings.

Truly they believe that they can eat all things: but those being weak, eat herbs.

Those that eat despise not those that eat not; and them that eat judge not them that eat not: for YAHWAH has received them.

Who are you that judge another man's servants? To their own lord they stand or fall. But they shall stand: for YAHWAH is able to make them stand.

Truly, those that judge *a* day separate from *a* day, and those that judge every day as another. Everyone must be fully persuaded in their own mind.

They that regard the day, regard to the Lord; and they that regard not the day, regard not to the Lord. They that eat, eat to the Lord, for they give YAHWAH thanks; and they that eat not, they eat not to the Lord, and give YAHWAH thanks.

For none of us lives to their self, and none of us dies to their self.

For if we live, we live of YAHWAH; and if we die, we die of YAHWAH: therefore if we live, or if we die, we are YAHWAH'S.

For into this the anointed also died, and rose again, and was alive again, and that he would be lord of those dead and of those living.

But why do you judge your brother, or also why do you set at nought your brother? For we shall all stand by the official seat of the anointed.

For it is written, As I live, said YAHWAH, That unto me every knee shall bow, and every tongue shall swear to YAHWAH.

Therefore every one of us shall give the Word about himself to YAHWAH.

Therefore we no more judge one another: but judge this rather, that no one puts *a* stumbling block for the brother, or *an* occasion to fall.

I know, and am persuaded in the Lord YAHWASUA, that nothing *is* unclean through itself: except to him that esteems anything unclean, the same is unclean.

But if your brother be grieved through eats, you no longer walk according to love. Destroy not the same with your eats, over whom the anointed died.

Therefore is no blaspheming of your good:

For the kingdom of YAHWAH is not eats and drink; but righteousness, and peace, and joy in the Sanctifying Spirit.

For in these things they that serve the anointed are acceptable to YAHWAH, and approved of men.

So therefore we are pursuing the peace, and are into edifying one another.

For the sake of eats destroy not the work of YAHWAH. Truly all things pure; but evil for men who eat through offence.

Neither honourable to eat flesh, nor to drink wine, nor in that which your brother stumbles, or is offended, or is made weak.

Have you faith? Have this according to yourself before YAHWAH? Happy *are* they who condemn not their self in what they allow.

But they that doubt are condemned if they eat that not of faith: but all things not of faith are sin.

CHAPTER 15

BUT we that are able ought to bear the infirmities of the weak, and not to please ourselves.

For every one of us should please their neighbour into good along with edification.

For also the anointed pleased not himself; but as it is written, The reproaches of them that reproached you fell on me.

For whatsoever things were written before were written into our doctrine, that we through endurance and exhortation of the scriptures would have confidence.

Now YAHWAH of endurance and exhortation give you the same thinking in one another according to YAHWASUA the anointed:

That you all may with one mind in one mouth glorify YAHWAH our Father and the Lord YAHWASUA the anointed.

Wherefore receive you all one another, even as the anointed also received us into the glory of YAHWAH.

Now I say that YAHWASUA the anointed minister of YAHWAH'S truth was over that circumcision, into confirming the promises of the fathers:

But in mercy over the nations he would glorify YAHWAH; as it is written, For this cause I will confess you in the nations, and I will sing your name.

And again he said, Rejoice all you nations with his people.

And again, Praise YAHWAH, all you nations; and praise him, all you people.

And again, Isaiah said, There shall be *a* root of Jesse, and he shall rise again to reign over the nations; on him shall the nations trust.

Now YAHWAH of this confidence fill you all with all joy and peace in believing into you all, to abound in this confidence in the power of the Sanctifying Spirit.

And also I myself am persuaded about you, my brethren, that also you all are full of goodness, filled with all knowledge, and can admonish one another.

But, brethren, I have written more boldly to you from *a* portion as to put you on remembering, through the grace that is given me of YAHWAH,

Into this I am the minister of YAHWASUA the anointed into the nations, ministering the gospel of YAHWAH, that the offering up of the nations be acceptable, sanctified by the Sanctifying Spirit.

Therefore I have rejoicing in YAHWASUA the anointed unto YAHWAH.

For I will not dare to speak of any thing which the anointed has not worked through me, into the obedience of the nations, by word and deed,

In signs of power and wonders, in the power of the Spirit of YAHWAH; so that from Jerusalem, and round about unto Illyricum, I have fulfilled the gospel of the anointed.

But so I labor to preach the gospel, not where the anointed was named, lest I build upon another man's foundation:

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

Wherefore I have also been much hindered coming unto you.

But now from having no more places in these parts, and having *a* great desire of many years to come unto you; Whensoever I depart into Spain, I will come unto you: for I trust to see you passing through, and to be brought forth there under you, if first I be filled with your part.

But now I go into Jerusalem to minister to the sanctified.

For it has pleased them of Macedonia and Achaia to make *a* certain contribution into the poor of the sanctified in Jerusalem.

For it has pleased them; and their debtors they are. For if the nations are partakers of their spiritual things, also they ought to minister to them in carnal things.

Therefore when I have performed this, and have sealed to them this fruit, I will come through you into Spain.

But I know that coming unto you, I shall come in the fulness of the blessings of the gospel of the anointed.

But I beseech you, brethren, through our Lord YAHWASUA the anointed, and through the love of the Spirit, labor together with me in prayers unto YAHWAH over me;

That I am delivered from them that do not believe in Judea; and that my ministry of things into Jerusalem be accepted of the sanctified;

That I may come unto you in joy through the will of YAHWAH, and be refreshed with you.

And YAHWAH of peace with you all. Amen.

CHAPTER 16

COMMEND I to you Phebe our sister, which is *a* servant of the **ekklesia** which is at Cenchrea:

That you all receive her in the Lord as becomes the sanctified, and that you all assist her in whatsoever thing she has need of you: for she has been *a* support of many, and of myself also.

Salute Priscilla and Aquila my fellow laborers in YAHWASUA the anointed:

Who have for my person laid down their own necks: whom not only I give thanks, but also all the **ekklesiaes** of the nations,

And the **ekklesia** that is in their house. Salute my wellbeloved Epænetus, who is the firstfruit of Achaia into the anointed.

Salute Mary, who labored much into us.

Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are notable in the apostles, and who were in the anointed before me.

Salute Amplias my beloved in the Lord.

Salute Urbane, our fellow laborer in the anointed, and Stachys my beloved.

Salute Apelles approved in the anointed. Salute them who are out of Aristobulus.

Salute Herodion my kinsman. Salute them that be out of Narcissus, who are in the Lord.

Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord.

Salute Rufus of the elect ones in the Lord, and his mother and mine.

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

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the sanctified who are with them.

Salute one another in *a* sanctified kiss. The **ekklesiaes** of the anointed salute you all.

But I beseech you, brethren, mark them who are dividing and offending along that doctrine which you all have learned; and get away from them.

For such serve not our Lord YAHWASUA the anointed, but their own belly; and through kind words and blessings deceive the hearts of the harmless,

For your obedience is come abroad into all. Therefore I rejoice on you: but I would have you wise into that which is truly good, and into innocent that which is evil.

And YAHWAH of peace shall bruise Satan under your feet shortly. The grace of our Lord YAHWASUA the anointed *be* with you. Amen.

Timothy my fellow laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

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

My own Gaius *a* stranger to you, and the whole **ekklesia** salute you. Erastus the steward of the city salutes you, and Quartus *a* brother.

The grace of our Lord YAHWASUA the anointed *be* with you all. Amen.

But to him that is able to establish you according to my gospel, and the preaching of YAHWASUA the anointed, according to the revelation of the mystery being silent for *a* season of this Age,

But now is made manifest, and through the scriptures of the prophets, according to the commandment of the Ageless YAHWAH, into the faith of obedience into all nations, is made known:

Glory to the only wise YAHWAH through YAHWASUA the anointed into the Ages. Amen.

¶(*Written unto the Romans from Corinth, and sent through Phebe minister of the **ekklesia** at Cenchrea.*)

[Dictated by Paul, written by Tertius]

This concludes the book of Romans.