

Selections from Galatians & Romans in “The Stories of the Apostles”
Chart, Arabic transcription, and back translation into English by Adam Simnowitz

“The Stories of the Apostles” (originally called in English, Lives of the Apostles) is part of Wycliffe Bible Translators (WBT)-SIL’s “audio panoramic Bible” related to their first series, “The Stories of the Prophets” (originally entitled in English, “The Lives of the Prophets”). As of March 9, 2012, it was available online for listening and/or download at <http://alanbiya.net/>.

Preliminary considerations:

1. On the contents page for this series, it lists both the Epistles to the Galatians and Romans as part of this series. There is no indication that these include only selections from these letters. For instance, Romans 8 is reduced to 4 verses and Galatians 4:1-7 is missing - that means that both passages that speak of believers being sons of God, who cry out , "Abba, Father," by the Holy Spirit are eliminated.
2. Parts of verses are sometimes blended together in a way that makes it difficult to realize which verse has been rendered.
3. Some verses are not completely rendered; some verses are entirely skipped.
4. There is significant Islamizing of the text. This includes:
 - The use of "Isa" for "Jesus"
(Arabic Bibles traditionally use "Yesua"; "Isa" is distinctly from the Koran)
 - The use of "caliph" for "Son" and "caliph of God" for "Son of God"
("Caliph [of God]" refers to the religio-political rulers of Islam who defended and promoted Islam by military force. This is utter blasphemy).
 - use of “umma” (i.e. “nation”) for “saints”
(Islamic brotherhood and solidarity is not identical to being set apart to God by the presence of His Spirit in the life of a believer)
 - The use of “God’s/His good slaves” for “righteous [people]”
(The substitution of “slave” for “righteous” is inexcusable. It obscures, if not removes, the idea of imputed righteousness and eliminates the truth that through Jesus we are more than slaves to God – see John 15:15. In Islam there is no idea of friendship or intimacy with God. Though it speaks of Abraham as the Friend of God, Islam does not support this concept. Believers are no more than God’s slaves and He their Master, someone to be feared but incapable of being loved).
 - The insertion of Islamic expressions such as “the praised and exalted” after God
(These are unwarranted additions not found in any of the New Testament manuscripts)
 - The use of “upon him be peace” after the mention of Jesus’ name
(This is euphemistically called an “honorific” when in reality it is a prayer for the dead; it also places Jesus on lower level than Muhammad whose name elicits a greater prayer than that of the other “prophets”).
 - The insertion that people are accepted by God on the basis of their piety
(Though it states in its rendering of Romans 3:22 that we are “God’s good slaves” on the basis of Jesus’ faithfulness and redemption, the idea of piety or devotion being the basis by which we are made acceptable not only communicates to Muslims that if they are “sincere” they are accepted by God, it is consistent with the idea behind Insider Movements (IM) that people can “remain in their socio-religious context,” which in the case of Muslims means that it is possible to be a “Muslim follower of Christ,” or that it is possible to remain a Muslim in thinking and practice and have saving faith in Jesus Christ!).

Romans 1:1-7 from The Stories of the Apostles (aka Lives of the Apostles), a product of Wycliffe Bible Translators-SIL
from UrbedApostles 22; approximate time frame on audio 8:28-9:21 (mm:sec)

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible Back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Romans 1:1 Romans 1:7	Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.	From Paul, the apostle (hawari, the quranic term) of Jesus (Isa, the quranic name) Christ, to the good slaves of God which are in the city of Rome and whom God greatly desires and has called them in order to be part of His nation (literally, <i>umma</i> , which is a technical religious term within Islam).	من بولس حوارى عيسى المسيح لعباد الله الصالحين الي هم من مدينة روما و الي الله يريدهم كثير و دعاهم من شأن يكونون من امته.
Romans 1:2	which He promised beforehand through His prophets in the holy Scriptures,	Entire verse skipped	Entire verse skipped
Romans 1:3	concerning His Son, who was born of a descendant of David according to the flesh,	Entire verse skipped	Entire verse skipped
Romans 1:4	who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,	Entire verse skipped	Entire verse skipped
Romans 1:1 Romans 1:5	Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,	Brothers, I am under the obedience of our master Jesus (Isa) in everything. He sent me so that I would be a messenger and preach to the people [lit. humanity]. He entrusted me by His grace in order that I teach the foreigners in every place the thing for which God - be He praised and exalted – made equally available to them in order that they believe and obey Him and magnify His reverence, He is exalted!	يا اخوان انا تحت طاعة سيدنا عيسى بكل شئ و هو وداني من شأن أكون مرسال و انادي للبشر. وكن من فضله حتى اعلم الاجانب بكل مكان الشئ الي الله سبحانه و تعالي سوا لهم حتى يؤمنون و يطيعونه و يعظمون هيئته تعالى.
Romans 1:6	among whom you also are the called of Jesus Christ;	You, my friends in Rome, among those whom He has called in order for them to be followers of Christ. God greatly desires you and has called you in order that you would be his nation (literally, <i>umma</i> , which is a technical religious term within Islam).	و انتم يا اصدقائي بروما من بين هذول الي دعاهم من شأن يكونون اتباع المسيح. الله يريدكم كثير و دعاكم من شأن تكونون امته.
Romans 1:7	to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.	God's peace be upon you, His mercy and blessings ("His mercy and blessings" is an Islamic phrase) through our master Jesus (Isa) Christ.	سلام الله عليكم و رحمته و بركاته بواسطة سيدنا عيسى المسيح.

Romans 2:5-3:31 from The Stories of the Apostles (aka Lives of the Apostles), a product of Wycliffe Bible Translators-SIL
from UrbedApostles23; approximate time frame on audio 1:19-8:08 (mm:sec)

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible Back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Romans 2:5	5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,	But there is coming a day in which wrath will rest on them, the Day of God, the righteous Judge of all the peoples	بس رايح يجي يوم يحل غضب عليهم يوم الله الديان العادل لكل الناس
Romans 2:6	6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:	He will judge all the peoples according to what they have done	رايح يدين على كل الناس على قد اعمالهم
Romans 2:7	7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;	He will give eternal life to all the peoples who rely on doing good and who seek dignity and esteem and immortality with which God the exalted wants to reward the good peoples	رايح ينطي حياة الخلود للناس الي يسندون فعل الخير و الي يطلبون الهيبة و تقدير و الخلود الي الله تعالى وده يجازي بها الصالحين
Romans 2:8	8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.	But He wants to make His wrath and anger rest on all the peoples who only think of their own benefit, who are preoccupied with turning from the truth, and they follow vanities	بس وده يحل غضبه و سخطه على الناس الي الناس الي يعنون عن بس يفكرون بمصلحتهم الحق و يتبعون الباطل
Romans 2:9	9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,	And you will see cast upon every person who continues to commit guilty acts and sins calamity and distress. This is first for the Jews and then for the foreigner.	و ترى كل انسان الي يظل يرتكب الذنوب و الخطايا رايح يلقي بلوى و ضيق. هذه لليهود اولاً و للاجنبي بعد
Romans 2:10	10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.	So you will see [that] there will be dignity and honor and peace from God the exalted to all who do good, first to the Jews and then for the foreigner	بس تروا رايح يصير هيبة و كرامة و سلامة من الله تعالى لكل الي يسوون الخير لليهود اولاً و للاجنبي بعد
Romans 2:11	11 For there is no partiality with God.	For all the peoples with God are the same and there is no partiality between them	لان الناس عند الله كلهم مثل بعض و ما في بينهم تفريق
Romans 2:12	12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;	God is going to punish the foreigners on the Day of Judgment even though the book of God the exalted was [literally, remained] not with them. And He will punish the Jews on the Day of Judgment according to the Torah which they have [literally, between their hands]	الله رايح يعاقب الاجانب يوم يذبون مع انه ما ظل عندهم كتاب الله تعالى. و رايح يعاقب اليهود يوم يذبون حسب التوراة الي بين ايديهم
Romans 2:13	13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.	For the knowledge that one has of the Torah is insufficient to please God the exalted because you will see [that it is] those who obey the Torah who are accepted and among His good slaves.	و معرفة الواحد بالتوراة ما تكفي لرضى الله تعالى لان البيطعون التوراة تراهم يكونون هم المقبولين و من عباده الصالحين

Romans 2:14	14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,	Listen, oh congregation! When [lit. day] the foreigners who do not have the Book of God, by nature follow (the thing that is sought from) the Torah, by this [very] thing is the sign of the Book by their lives.	اسمعوا يا جماعة! يوم الاجانب الي ما معهم كتاب الله يتبعون بالفطرة الشئ المطلوب من التوراة هم بشئ هذا لهم علامة الكتاب بحياتهم
Romans 2:15	15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,	They display that the Torah is written internally in their spirits. For their consciences teach them at the time when they do wrong and at the time when they do right	و بيّنون انّ التوراة مكتوب جوة بروحهم. لانّ ضميرهم يعلمهم نوبة يوم يسوّون الخطأ و نوبة يوم يسوّون الصواب
Romans 2:16	16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.	At the point when* the Day comes [in] which God the praised and exalted [will] judge the secrets and hidden things of the peoples through our master, the Christ. This is the message of the good news that I preach * lit. other; seems to be a feature of this dialect with which I am not familiar	هو كاد غير يجي اليوم الي الله سبحانه و تعالى ليحكم على اسرار و خفايا الناس بواسطة سيّدنا عيسى المسيح و هذه رسالة البشارة الي انا انادي به.
Inserted speech for drama	Inserted speech for drama	(male speaker from the audience) But it is almost as if the peoples who have the Torah are better than others to whom God has not graciously given this [very] thing.	(متكلم ثاني) بس هو كاد عند الناس الي عندهم التوراة هم خير من غيرهم الي الله ما انعم عليهم بشئ هذا.
Inserted speech for drama	Inserted speech for drama	(female speaker from audience) What is this?! You want to say to the Jews that they are better than others? [Let] us now listen more so that we know what [lit. thing] the Apostle Paul says about [very] this thing.	(متكلمة) و شونو هذا؟ و دك تقول ان اليهود احسن من غيرهم؟ هلا نسمع اكثر من شأن نعرف و شئ يقول الحواري بولس عن الشئ هذا
Romans 2:17	17 But if you bear the name "Jew" and rely upon the Law and boast in God,	(the narrator) Listen well! You of whom it is said that you are Jewish: Your mind is at ease that you are from the People of the Book	(المذيع) اسمع زين يا الي الي يقال لك يهودي: انت بالك مرتاح لانك من اهل الكتاب
Romans 2:18	18 and know His will and approve the things that are essential, being instructed out of the Law,	If you rely upon the Torah as the basis of your acceptance with God the exalted and boast that God is your Lord and oh! (negative exclamation)...	ان تتكل على التوراة كاساس قبورك عند الله تعالى و تفتخر انّ الله هو ربكم و بس ايّ
Romans 2:19	19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,	Entire verse skipped	Entire verse skipped
Romans 2:20	20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,	And [yet] you know the thing that He wants; that you [can] distinguish truth from lies [lit. vanities] because you know the Torah,	و انت تعرف الشئ الي وده اياه و ان تتفرق الحق عن الباطل لانك تعلمت التوراة
Romans 2:21	21 you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?	Understand, you who teach others. Why haven't you taught yourself? You call and say to the peoples: "Don't steal!" but do you steal? [literally, it becomes that you steal]	افطن انت الي تعلم غيرك. لي ما تعلم حالك؟ انت تنادي و تقول للناس: لا تسرقون بس يصير انك انت تسرق؟

Romans 2:22	22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?	You say, "Don't commit adultery!" but do you commit adultery? And you hate idols but do you get money from plundering heathen temples? [lit. places of worship]	انت تقول: لا تزني بس يصير انك انت تزني؟ و انت تكره الاصنام بس يصير انك اكتسب مال من نهب معابد الوثنية؟
Romans 2:23	23 You who boast in the Law, through your breaking the Law, do you dishonor God?	You are arrogant since [lit. that] you know the Book of God but when you disobey the Book you refuse to honor god	انت متكبر انك تعرف كتاب الله بس انت يوم خالفت الكتاب ترفض انك تقدر الله
Romans 2:24	24 For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," just as it is written.	For this reason the Book of God says [that] because of you, oh Jews, the foreigners blaspheme the name of God the exalted	لها السبب كتاب الله يقول بسببكم انتم يا اليهود الاجانب يكفرون باسم الله تعالى
Romans 2:25	25 For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.	Listen well! The Jewish obligation of circumcision [lit. cleansings] only has value if you obey the Torah. But if you break the Torah you [have] become like a foreigner who is uncircumcised [lit. clean]	اسمعوا زين فرض الطهور اليهودي له قيمة بس اذا انك تطيع التوراة. و اما اذا تخالف التوراة صرت مثل اجنبي مو هم طاهر
Romans 2:26	26 So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?	And the foreigners when they obey the Law, though they are not circumcised you see that God is going to account them as part of His nation [i.e. umma].	و الاجانب يوم يطيعن التوراة و لو ما كانوا مطهرين ترى ان الله رائح يحسبهم من امته
Romans 2:27	27 And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?	And [it is] correct that the foreigners who do what the Torah intends, though they are uncircumcised, are going to judge you, oh sons of Jacob, who have the counsel of the Torah and circumcision but do not follow [lit. do] their intended purpose.	و الصحيح ان الاجانب الي يعملون ما بقصد التوراة و هم ما هم مطهرين رايعين يدينوكم انتم يا بني يعقوب الي عندكم بشورى التوراة و الطهور بس ما يتسوون بقصدهم
Romans 2:28	28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.	[Does] all of this mean that one cannot be truly [lit. correct] among the slaves of God, but only outwardly. Because his father and grandfathers or [were] Jewish or because the circumciser circumcised them? No! One becomes a [part] of God's nation [lit. umma] when he is sincere in his heart and his conscience is for God the exalted. The true [lit. correct] circumcision is not the cutting of a piece from the body – no! This thing is [only] visible and outward.	و هذا كله يعني انه واحد ما يكون صحيح من عباد الله بس من برة. لان ابوه او جدوده يهود او لان الشلبي يطهروا – لا. الواحد يصير من امة الله يوم انه يكون مخلص بقلبه و ضميره لله تعالى. و طهور الصحيح ما هو قطع قطعة من الجسم – لا. هذا شئ ظاهر او براني
Romans 2:29	29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.	The true [lit. correct] circumcision is the circumcision of the heart which comes from the spirit of God. And the person who has true circumcision may not be praised by the peoples but God be he praised and exalted is He who praises him.	الطهور الصحيح هو تطهير القلب الي يجي من روح الله و الانسان الي عندهم الطهور الحقيقي يجوز ان الناس ما يحمده بس الله سبحانه و تعالى هو الي حمده

Romans 2:5-3:31 from The Stories of the Apostles (aka Lives of the Apostles), a product of Wycliffe Bible Translators-SIL, continued
from UrbedApostles23; approximate time frame on audio 1:19-8:08 (mm:sec)

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible Back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Romans 3:1	Then what advantage has the Jew? Or what is the benefit of circumcision?	Entire verse skipped	Entire verse skipped
Romans 3:2	2 Great in every respect. First of all, that they were entrusted with the oracles of God.	Entire verse skipped	Entire verse skipped
Romans 3:3	3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?	Entire verse skipped	Entire verse skipped
Romans 3:4	4 May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "That Thou mightest be justified in Thy words, And mightest prevail when Thou art judged."	Entire verse skipped	Entire verse skipped
Romans 3:5	But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)	Entire verse skipped	Entire verse skipped
Romans 3:6	May it never be! For otherwise how will God judge the world?	Entire verse skipped	Entire verse skipped
Romans 3:7	7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?	Entire verse skipped	Entire verse skipped
Romans 3:8	8 And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.	Entire verse skipped	Entire verse skipped
Romans 3:9	9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;	Entire verse skipped	Entire verse skipped
Inserted speech (narrator)	Inserted speech	<p>Good! I want to summarize all this talk by stating two things [lit. two words]: We humans, can we escape [lit. release our condition] and say that we are good and without [need of] excuses on Judgment Day? No, never.</p> <p>Because just as we clarified a little earlier, all the peoples of the world, Jews or foreigners, all of them have become slaves doing wrong [lit. ill-gotten sustenance].</p>	<p>زين! ودّي اختصر كل ها السوالف بكلمتين: و حنا البشر نقدر نفاك حالنا و نقول انّ زينين و بدون عذاريب يوم الدين؟ لا، ابدأ.</p> <p>لأنّه مثلما وضّحنا قبل شوية ان كل الناس بدنيا يهود او اجانب كلهم صاروا عبيد القوت الخطأ</p>

Romans 3:10	10 as it is written, "There is none righteous, not even one;	As the Book of God the exalted says: There is no one good, not even one	مثلما يقول كتاب الله تعالى: ما في احد صالح و لا حتى واحد
Romans 3:11	11 There is none who understands, There is none who seeks for God;	No one understands [what] is correct. No one seeks God's face	و لا واحد يفهم الصحيح. و لا واحد يطلب وجه الله
Romans 3:12	12 All have turned aside, together they have become useless; There is none who does good, There is not even one. "	All have strayed. All have [acted] corruptly. No one does good, not even one.	الكل ضلوا. كلهم افسدوا. و لا واحد يسوي الزينة. و لا حتى واحد
Romans 3:13	13 "Their throat is an open grave, With their tongues they keep deceiving," "The poison of asps is under their lips";	Entire verse skipped	Entire verse skipped
Romans 3:14	14 "Whose mouth is full of cursing and bitterness";	Entire verse skipped	Entire verse skipped
Romans 3:15	15 "Their feet are swift to shed blood,	Entire verse skipped	Entire verse skipped
Romans 3:16	16 Destruction and misery are in their paths,	Entire verse skipped	Entire verse skipped
Romans 3:17	17 And the path of peace have they not known. "	Entire verse skipped	Entire verse skipped
Romans 3:18	18 "There is no fear of God before their eyes."	Entire verse skipped	Entire verse skipped
Romans 3:19	19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;	All of this talk is from the heavenly books. And all of you know that the heavenly Word of God has not been kept [lit. applied] by the People of the Book. For the purpose of the Book is not to make excuses or [give] pretexts to anyone. All the peoples have come [lit. become] under judgment and there is no place for negotiations when Judgment [literally, the accounting] occurs	السوالف هذه كله من الكتب السماوية. و انتم كلكم متعرفون ان الكلام الكتب السماوية غير ينطبق على اهل الكتاب لان قصد الكتاب ان ما يخلى اعدار او حجج لاحد و يصير كل الناس تحت الحكم و ما فيه مجال للفضيض يوم يصير الحساب
Romans 3:20	20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.	for no one is accepted among the good slaves of God because they are People of the Torah since the purpose of the Torah teaches us what [lit. where] is wrong	لان ما احد يقبل بين عباد الله الصالحين لانهم من اهل التوراة بس قصد التوراة يعلمنا و بين الخطاء
Inserted speech for drama	Inserted speech for drama	(male speaker from the audience) Oh, praise God! Oh, praise God! I want to say that we foreigners become accepted with God on the basis of piety and there is no difference between us and the Jews.	(متكلم ثاني) يا سبحان الله! يا سبحان الله! ودّي اقول ان حنا الاجانب نصير مقبولين عند الله على اساس التقوى و ما في فرق بيننا و بين اليهود.

Inserted speech for drama	Inserted speech for drama	(narrator) Listen well, everyone [lit. oh large group] ! Now, God the praised and exalted [has] clarified His sincerity and all of His promises. This is not that one can become accepted [with God] because he is from among the People of the Torah. [It is] true that the Torah and the books of the prophets spoke about all [lit. the quoting] this a long time ago	(المذيع) اسمعوا زين يا ربع! ها الساعة الله سبحانه و تعالى وضحنا اخلاصه و كل و عوده. و هذا مو هو ان الواحد يصير مقبول لانه من اهل التوراة. و الصحيح ان التوراة و كتب الانبياء سولفوا عن الضرب هذا من زمان
Romans 3:21	21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,	God, the praised and exalted shows His sincerity	الله سبحانه و تعالى يبين اخلاصه
Romans 3:22	22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;	When He makes us His good slaves. And this is on the basis of the faithfulness of our master, Jesus (Isa) Christ. This thing is for everyone who depends upon him, with no distinction made between Jew and other[s].	يوم يخلينا من عباده الصالحين و هذا على اساس امانة سيدنا عيسى المسيح. و شئ هذا لكل واحد الي يعتمد عليه من دون تفريق بين اليهودي او غير.
Romans 3:23	23 for all have sinned and fall short of the glory of God,	For all the peoples [have] sinned and they do not express the dignity of God the exalted	لان كل الناس اخطاوا و ما يعبرون عن هيبه الله و تعالى
Romans 3:24	24 being justified as a gift by His grace through the redemption which is in Christ Jesus;	But God has given us grace that we [should] become accepted as [lit. among] His good slaves by His grace and be freed by the redemption of the master Jesus Christ.	بس الله انعم علينا اننا نصير مقبولين من عباده الصالحين بفضله و نتحرر بقدوة السيد عيسى المسيح.
Romans 3:25	25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;	Entire verse skipped	Entire verse skipped
Romans 3:26	26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.	Entire verse skipped	Entire verse skipped
Romans 3:27	27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.	Entire verse skipped	Entire verse skipped
Romans 3:28	28 For we maintain that a man is justified by faith apart from works of the Law.	Entire verse skipped	Entire verse skipped
Romans 3:29	29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,	Entire verse skipped	Entire verse skipped
Romans 3:30	30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.	Entire verse skipped	Entire verse skipped
Romans 3:31	31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.	Entire verse skipped	Entire verse skipped

Romans 8 from The Stories of the Apostles (aka Lives of the Apostles), a product of Wycliffe Bible Translators-SIL
from UrbedApostles24; approximate time frame on audio 5:37-6:02 (mm:sec)

Only parts of the following 4 verses are included in this “chapter.” The rest of the 35 verses have been completely skipped!

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible Back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Romans 8:10	10 And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.	Though we are going to die because of our evil doings; however, our spirits will become everlasting	مع ان رايعين نموت بسبب سوايانا الردية. لكن ارواحنا رايع تخذ
Romans 8:37	37 But in all these things we overwhelmingly conquer through Him who loved us.	For God made us winners	لان الله خلانا من الفائزين
Romans 8:34	34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.	By the intercession of our master Jesus, upon him be peace (this is an "honorific" said by Muslims after the names of those whom they consider to be prophets. Not only does it make Jesus less than Muhammad, it is a prayer for the dead)	بشفاعة سيّدنا عيسى عليه السلام
Romans 8:11	11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.	God, be He praised and exalted, raised our master Jesus from the dead and made His holy spirit live in us. And you see He is going to raise you from the dead like He raised Christ and this by the power of His spirit, [He is] the Exalted.	(اي) الله سبحانه و تعالى اطلع سيّدنا عيسى من الموت و خلّى روحه القدوس تسكن بكم. و تراه رايع يطلعكم من الموت مثلما اطلع المسيح و هذا بقوة روحه تعالى.

Selected Verses from Galatians from The Stories of the Apostles (aka Lives of the Apostles), a product of Wycliffe Bible Translators-SIL
from UrbedApostles14; approximate time frame on audio 4:45 (mm:sec)

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible Back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Galatians 1:16	16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,	God, the praised and exalted, revealed His <i>caliph</i> in me so that I preach His message among the foreigners	الله سبحانه و تعالى كشف في خليفته من شأن ابشر برسالته بين الاجانب

from UrbedApostles14; approximate time frame on audio 11:40 (mm:sec)

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible Back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Galatians 2:20	20 "I have been crucified with Christ...by faith in the Son of God...	I, in the old life was crucified with my master Christ...by the faith of the <i>caliph of God</i> ...	انا بالحياة القديمة انصلمت مع سيدي المسيح...بالايمان خليفة الله...

from UrbedApostles15; approximate time frame on audio 6:22 (mm:sec)

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible Back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Galatians 3:26	26 For you are all sons of God through faith in Christ Jesus.	For this reason, you, oh Galatians, whether you were sons of Jacob or not, today you have become members of God's household	لها السبب انتم يا اهل غلاطية ان كنتم من بني يعقوب او غير هيك، اليوم صرتم من اهل بيت الله...

from UrbedApostles15, just after the 8-minute mark, Galatians 4:1-7 completely skipped including the following summary of the Gospel:

Verse	NASB	Wycliffe Bible Translators-SIL audio panoramic Bible Back translation	Wycliffe Bible Translators-SIL audio panoramic Bible
Galatians 4:4	4 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law,	Entire verse skipped	Entire verse skipped
Galatians 4:5	5 in order that He might redeem those who were under the Law, that we might receive the adoption as sons.	Entire verse skipped	Entire verse skipped
Galatians 4:6	6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"	Entire verse skipped	Entire verse skipped
Galatians 4:7	7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.	Entire verse skipped	Entire verse skipped