


# The Epistle Of Paul The Apostle To The Roman.

I aul the servant of Jesus Christ, called unto the office  
of\* an apostle, put apart to preach the gospell of God,  
2 which he promised afore by his prophets, in the holy  
3 scriptures that make mention of his son, the which  
was begotten (*unto him*) of the seed of David, as pertaining  
4 to the flesh: and declared to be the son of God with power  
of the holy ghost, that sanctifieth, since the time that Jesus  
5 Christ our Lord rose again from death, by whom we have re-  
ceived grace and apostleship, that all gentiles should obey to  
6 the faith which is in his name,\* of the which number are ye\*  
7 also, which are Jesus Christ's by vocation. To all you of Rome  
beloved of God, and saints by calling. Grace be with you and  
peace from God our father, and from the Lord Jesus Christ.  
8 First verily I thank my God thorow Jesus Christ for you all,  
9 because your faith is published throughout all the world. For  
God is my witness, whom I serve with my spirit, in the Gospell  
of his son that without ceasing I make mention of you always  
10 in my prayers, beseeching that at one time or another, a prosper-  
ous journey (by the will of God) might fortune me to come  
11 unto you. For I long to see you, that I might bestow among  
12 you some spiritual gift, to strengthen you withal (that is) that  
I might have consolation together with you, through the com-  
13 mon faith, which both ye and I have. I would that ye should  
know, brethren, how that I have oftentimes purposed to come  
unto you (but have been let hitherto) to have some fruit among  
14 you, as I have among other of the gentiles. For I am debtor  
both to the greeks, and to them which are no greeks, unto the  
15 learned and also unto the unlearned. Likewise, as much as  
in me is, I am ready to preach the gospel to you of Rome also.  
16 For I am not ashamed of the gospel of Christ, because it is  
the power of God unto salvation to all that believe, namely  
17 to the jew, and also to the gentile. For by it the righteous-  
ness which cometh of God is opened, from faith to faith. As it

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1. v.1 Other: to be. v.5 Other: to bring all manner heathen people unto obedience of the faith, that is in his name:. v.6 Other: of the which heathen are ye a part.

is written: The just shall live by faith. For the wrath of God 18  
of heaven appeareth\* against all ungodliness and unrighteous-  
ness of men which withhold the truth in unrighteousness, see- 19  
ing that that, which\* may be known of God,\* is manifest among  
them. For God did shew it unto them. For\* his invisible things 20  
(that is to say, his eternal power and godhead) are understood  
and seen, by the works from the creation of the world. So  
that they are without excuse, inasmuch as when they knew 21  
God, they glorified him not as God, neither were thankful, but  
waxed full of vanities in their imaginations. And their fool-  
ish hearts were blinded. When they counted themselves wise, 22  
they became fools and turned the glory of the immortal God, 23  
unto the similitude of the image of mortal man, and of birds,  
and four footed beasts and\* serpents. For this cause\* God\* 24  
gave them up unto their hearts' lusts, unto uncleanness to de-  
file their own bodies between themselves: which turned his 25  
truth unto a lie, and worshipped and served the creatures more  
then the maker, which is blessed forever Amen. For this cause 26  
God gave them up unto shameful lusts. For even their women  
did change the natural use unto the unnatural. And likewise 27  
also the men left the natural use of the woman, and brent in\*  
lust\* one on another among themselves. And man with man  
wrought filthiness, and received in themselves the reward of  
their error as it was according. And as it seemed not good 28  
unto them to be aknownd of God, even so God delivered them up  
unto a lewd mind, that they should do those things which were  
not comely, being full of all unrighteous doing, of fornication, 29  
wickedness, covetousness, maliciousness, full of envy, murder,  
debate, deceit, evil conditioned whisperers, backbiters, haters 30  
of God, doers of wrong, proud, boasters,\* bringers up of evil  
things, disobedient to fathers and mothers, without under- 31  
standing, covenant breakers, unloving, stubborn\* and merci-  
less. Which men, though they knew the righteousness of God, 32  
(*considered not*) how that they which such things commit are  
worthy of death, yet not only (*they that*) do the same, but also  
(*they which*) had\* pleasure in them that did\* them.

v.18 Other: wrath of God appeareth from heaven. v.19 Other: what. v.19 Other:  
that same. v.20 Other: So that. v.23 Other: of. v.24 Other: Wherefore. v.24 Other:  
like wise. v.27 Other: their. v.27 Other: lusts. v.30 Other: bosters. v.31 Other:  
truce breakers. v.32 Other: have. v.32 Other: do.

**II** Therefore art thou inexcusable O man whosoever thou be that judgest. For in the same wherein thou judgest another, thou condemnest thyself. For thou that judgest doest even the  
 2 same self things. But we are sure that the judgement of God is according to truth, against them which commit such things.  
 3 Thinkest thou\* O thou man that judgest them which do such things and yet doest even the very same, that thou shalt es-  
 4 cape the judgement of God? Other\* despisest thou the riches of his goodness and patience, and long sufferance? and rememberest not how that the kindness of God leadeth thee to repent-  
 5 tance? But thou after thine hard heart that cannot repent, heapest thee together the treasure of wrath against the day of vengeance, when shall be opened the righteous judgement  
 6 of God, which will reward every man according to his deeds, that is to say praise, honour, and immortality, to them which  
 7 continue in good doing, and seek eternal life: But unto them that are rebellious, and disobey the truth, yet\* follow iniquity,  
 9 shall come indignation, and wrath, tribulation and anguish upon the soul of every man that doth evil. Of the jew first:  
 10 And also of the gentile. To every man that doth good shall come praise, honour and peace, to the jew first, and also to  
 11, 12 the gentile. For there is no partiality with God: But whosoever hath sinned without law, shall perish without law. And as many as have sinned under the law, shall be judged by the  
 13 law. For before God they are not righteous which hear the law: but they which do\* the law shall be justified. For if the gentiles which have no law, do of nature the things contained in the law: then they having no law, are a law unto themselves,  
 15 which shew the deed of the law written in their hearts: While their conscience beareth witness unto them, and also their  
 16 thoughts, accusing one another, or excusing at the day when God shall judge the secrets of men, by Jesus Christ according to my gospel. Behold, thou art called a jew, and trustest  
 17 in the law and rejoicest in God, and knowest his will, and hast experience of good and bad, in that thou art informed by  
 19 the law: And believest that thou thyself art a guide unto the  
 20 blind, a light to them which are in darkness, an informer of them which lack discretion, a teacher of the unlearned, which hast the ensample of that which ought to be known, and of

2. v.3 Other: *this*. v.4 Other: Either. v.8 Other: and. v.13 Other: doers of.

the truth in the law. Now teachest thou another: but teach- 21  
 est not thyself.\* Thou preachest, a man should not steal: and  
 yet thou stealest. Thou sayest, a man should not commit ad- 22  
 voutry and thou breakest wedlock. Thou abhorrest images, 23  
 and robbest God of his honour. Thou rejoicest in the law, and  
 thorow breaking the law dishonourest God. For the name of 24  
 God is evil spoken of among the gentiles thorow you as it is  
 written. Circumcision verily availeth if thou keep the law: 25  
 But if thou break the law thy circumcision is made uncircum-  
 cision. Therefore if the uncircumcised keep the right things 26  
 contained in the law: shall not his uncircumcision be counted  
 for circumcision? And shall not uncircumcision which is by 27  
 nature (if it keep the law) judge thee, which being under the  
 letter and circumcision, dost transgress the law? For he is not 28  
 a jew, which is a jew outward. Neither is that thing circum-  
 cision, which is outward in the flesh: But he is a Jew which 29  
 is hid within, and the circumcision of the heart is the true cir-  
 cumcision, which is in the spirit, and not in the letter: whose  
 praise is not of men but of God.

What preferment than hath the jew? other what advan- **III**  
 tageth circumcision? Surely very much. First unto them was 2  
 committed the word of God. What then though some of them 3  
 did not believe? shall their unbelief make the promise of God  
 without effect? God forbid. Let God be true, and all men liars, 4  
 as it is written: That thou mightest be justified in thy sayings  
 and shouldest overcome when thou art judged. If our unright- 5  
 eousness make the righteousness of God more excellent: what  
 shall we say? Is God unrighteous which taketh vengeance? (I  
 speak after the manner of men.) God forbid. For how then 6  
 shall God judge the world? if the verity of God appear more 7  
 excellent thorow my lie,\* unto his praise, why am I hence forth  
 judged as a sinner? and say not rather (as men evil speak of 8  
 us, and as some affirm that we say) let us do evil, that good  
 may come thereof. Whose damnation is just. What say we 9  
 then? Are we better than they? no, in no wise. For we have  
 all ready proved how that both jews and gentiles are all un-  
 der sin, as it is written: There is none righteous, no not one: 10  
 There is none that understandeth, there is none that seeketh 11  
 after God, they are all gone out of the way, they are all made 12

v.21 Other: But thou which teachest another, teachest not thyself. 3. v.7 Other: lye.

13 unprofitable, there is none that doeth good, no not one. Their  
 14 throat is an open sepulchre, with their tongues they have de-  
 15 ceived: the poison of Aspes is under their lips; whose mouths  
 16, 17 are full of cursing and bitterness. Their feet are swift to shed  
 18 blood. Destruction and wretchedness are in their ways: And  
 19 the way of peace have they not known. There is no fear of  
 20 God before their eyes. Yea and we know that whatsoever the  
 21 law saith, he saith it to them which are under the law: That  
 22 all mouths may be stopped, and all the world be subdued to  
 23 God, because that by the deeds of the law, shall no flesh be  
 24 justified in the sight of God. For by the law cometh the knowl-  
 25 edge of sin. Now verily is the righteousness that cometh of  
 26 God declared with out the fulfilling of the law having witness  
 27 yet of the law, and of the prophets. The righteousness no  
 28 doubt which is good before God cometh by the faith of Jesus  
 29 Christ unto all, and upon all them that believe. (*of him*) For  
 there is no difference,\* all have sinned, and lack the praise  
 that is of valour before God: but are justified freely by his  
 grace, through the redemption that is in Christ Jesu, whom  
 God hath made a seat of mercy thorow faith in his blood, to  
 shew the righteousness which before him is of valour, in that  
 he forgiveth the sins that are passed, which God did suffer  
 to shew at this time: the righteousness that is allowed of him,  
 that he might be counted just, and a justifier of him which be-  
 lieveth on Jesus. Where is then thy rejoicing? It is excluded.  
 By what law? by the law of works? Nay: but by the law of  
 faith. We suppose therefore\* that a man is justified by faith  
 without the deeds of the law. Is he the God of the jews only?  
 Is he not also the God of the gentiles? He is no doubt, God also  
 of the gentiles.\* For it is God only which justifieth circumci-  
 sion, which is of faith: and uncircumcision thorow faith. Do  
 we then destroy the law thorow faith? God forbid.\* We rather  
 maintain the law.

**IV** What shall we say then, that Abraham our father as per-  
 2 taining to the flesh did find? If Abraham were justified by  
 3 deeds, then hath he wherein to rejoice: but not with God. For  
 what saith the scripture? Abraham believed God, and it was  
 4 counted unto him for righteousness. To him that worketh is

v.23 Other: *for*. v.28 Other: *we hold*. v.29 Other: Yes, even of the Gentiles also.  
 v.31 Other: *But*.

the reward not reckoned of favour: but of duty. To him that 5  
 worketh not, but believeth on him that justifieth the ungodly,  
 is<sup>\*</sup> faith counted for righteousness. (*according to the purpose of*  
*the grace of God*) Even as David describeth the blessedfulness 6  
 of a<sup>\*</sup> man, unto whom good<sup>\*</sup> ascribeth righteousness without  
 deeds: Blessed are they, whose unrighteousness is forgiven,<sup>\*</sup> 7  
 and whose sins are covered. Blessed is that man to whom 8  
 the Lord imputeth not sin. Came this blessedness then upon 9  
 the circumcised or upon the uncircumcised? We say verily how  
 that faith was reckoned to Abraham, for righteousness. How 10  
 was it reckoned? in the time of circumcision? or in the time  
 before he was circumcised? Not in time of circumcision: but  
 when he was yet uncircumcised. And he received the sign of  
 circumcision, as a seal of the righteousness which is by faith, 11  
 which faith he had yet being uncircumcised, that he should  
 be the father of all them that believe, though they be not cir-  
 cumcised, that righteousness might be imputed to them also;  
 And that he might be the father of the circumcised: not be- 12  
 cause they are circumcised only: but because they walk also in  
 the steps of that faith, which<sup>\*</sup> was in our father Abraham be-  
 fore the time of circumcision. For the promise that he should 13  
 be heir of the world was not given to Abraham, or to his seed  
 thorow the law: but thorow the righteousness which cometh of  
 faith. For if they which are of the law be heirs, then is faith 14  
 but vain, and the promise of none effect. Because the law 15  
 causeth wrath. For where no law is, there is no transgression.  
 Therefore by faith is the inheritance given, that it might come 16  
 of favour: and that the promise might be sure to all the seed.  
 Not to them only which are of the law: but also to them which  
 are of the faith of Abraham, which is the father of us all. As it 17  
 is written: I have ordained<sup>\*</sup> thee a father to many nations,<sup>\*</sup> be-  
 fore God whom thou hast believed, which quickeneth the dead  
 and calleth<sup>\*</sup> those things which be not as though they were.  
 Which Abraham, contrary to hope, believed in hope, that he 18  
 should be the father of many nations, according to that which  
 was spoken: So shall thy seed be. (*as the stars of heaven, and*  
*sand of the sea*) And he fainted not in the faith, nor yet con- 19  
 sidered his own body, which was now dead, even when he was

4. v.5 Other: *his*. v.6 Other: *the*. v.6 Other: *god*. v.7 Other: *unrighteousnesses*  
 are forgiven. v.12 Other: *that*. v.17 Other: *made*. v.17 Other: *even*. v.17 Other:  
 called.

almost an hundred year old. Neither considered he the barren-  
 20 ness of Sara.\* He staggered not at the promise of God thorow  
 unbelief: But was made strong in the faith, and gave honour  
 21 to God and steadfastly believed,\* that he which had made the  
 22 promised was able also to make it good.\* And therefore was  
 23 it reckoned to him for righteousness. It is not written for him  
 24 only, that it was reckoned to him for righteousness: but also  
 for us, to whom it shall be counted for righteousness so we be-  
 25 lieve on him that raised, up Jesus our Lord from death. Which  
 was delivered for our sins, and rose again for to justify us.

**V** Because therefore that we are justified by faith we are at  
 2 peace with God thorow our Lord Jesus Christ: by whom we  
 have a way in thorow faith unto this favour\* wherein we stand  
 and rejoyce in hope of the praise that shall be given (*of the chil-*  
 3 *dren*) of God. Neither do we so only: but also we rejoyce in  
 tribulation: For we know that tribulation bringeth patience,  
 4, 5 patience bringeth fealing, fealing\* bringeth hope. And hope  
 maketh not ashamed, because the love that God hath unto us,\*  
 is shed abroad in our hearts, by the holy ghost, which is given  
 6 unto us. For when we were yet weak according to the time:  
 7 Christ died for us which were ungodly. Yet scarce will any  
 man die for a righteous man. Peradventure for a good man  
 8 durst a man die. But God setteth out his love that he hath  
 to us; Seeing that while we were yet sinners; (*according to the*  
 9 *time*) Christ died for us. Much more then now (seeing we are  
 justified in his blood) shall we be preserved\* from wrath thorow  
 10 him. For if when we were enemies, we were reconciled to God  
 by the death of his son: much more, seeing we are reconciled,  
 11 we shall be preserved by his life. Not only so, but we also joy  
 in God by the means of our Lord Jesus Christ, by whom we  
 12 have received this\* atonement. Wherefore as by one man sin  
 entered into the world, and death by the means of sin. And so  
 13 death went over all men, insomuch that all men sinned. For  
 even unto the time of the law was sin in the world: but sin  
 14 was not regarded, as long as there was no law: nevertheless  
 death reigned from Adam to Moses, even over them also that

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**v.19** Other: :neither yet that Sara was past childbearing. **v.20** Other: full certified.  
**v.21** Other: that what he had promised, that he was able to make good. **5. v.2** Other:  
 grace. **v.4** Other: experience, experience. **v.5** Other: for the love of God. **v.9** Other:  
 saved. **v.11** Other: the.

sinned not, with like transgression as did Adam: which is the  
 similitude of him that was\* to come. But the gift is not like 15  
 as the sin. For if thorow the sin of one, many be dead: much  
 more plenteous upon many was the favour\* of God and gift  
 by favour:\* which favour\* was given by one man Jesus Christ.  
 And the gift is not over one sin, as death came thorow one sin 16  
 of one that sinned. For damnation came of one sin unto con- 17  
 demnation: But the gift came to justify from many sins. For  
 if by the sin of one, death reigned by the means of one, much  
 more shall they which receive abundance of favour\* and of the  
 gift of righteousness reign in life by the means of one (that  
 is to say) Jesus Christe. Likewise then as by the sin of one, 18  
 condemnation came on all men: even so by the justifying of  
 one cometh the righteousness that bringeth life, upon all men.  
 For as by one man's disobedience many became sinners: so by 19  
 the obedience of one shall many be made righteous. \* The law 20  
 in the mean time entered in that sin should increase. And\*  
 where abundance of sin was, there was more plenteousness of  
 grace. That as sin had reigned unto death, even so might 21  
 grace reign thorow righteousness unto eternal life, by the help  
 of Jesu\* Christ.

What shall we say then? shall we continue in sin, that there **VI**  
 may be abundance of grace? God forbid. How shall we that 2  
 are dead as touching sin live any longer therein? Remember 3  
 ye not that all we which are baptised in the name of Christ  
 Jesu, are baptised to die with him? We are buried with him 4  
 by baptism for to die: That\* as Christ was raised up from death  
 by the glory of the father: even so we also should walk in a new  
 life. For if we be graft in death like unto him: even so must we 5  
 be in the resurrection. This we must remember, that our old 6  
 man is crucified with him also, that the body of sin might ut-  
 terly be destroyed, that henceforth we should not be servants  
 of sin. For he that is dead, is justified from sin. Wherefore 7, 8  
 if we be dead with Christ, we believe that we shall live with  
 him: remembering that Christ once raised from death, dieth 9  
 no more. Death hath no more power over him. For as touching 10  
 that he died, he died as concerning sin once. And as touching

v.14 Other: is. v.15 Other: grace. v.15 Other: grace:. v.15 Other: grace.

v.17 Other: grace. v.20 Other: *But*. v.20 Other: *Nevertheless*. v.21 Other:

Iesu. 6. v.4 Other: *likewise*.



11 that he liveth, he liveth unto God. Likewise imagine ye also,  
 12 that ye are dead concerning sin: but are alive unto God thorow  
 13 Jesus Christ our Lord. Let not sin reign therefore in your  
 14 mortal bodies, that ye should thereunto obey in the lusts of it.  
 15 Neither give ye your members as instruments of unrighteous-  
 16 ness unto sin: But give yourselves unto God, as they that are  
 17 alive from death. And give your members as instruments of  
 18 righteousness unto God. Sin shall not have power over you.\*  
 19 For ye are not under the law, but under grace. What then?  
 20 Shall we sin, because we are not under the law: but under  
 21 grace? God forbid. Remember ye not how that to whomsoever  
 22 ye commit yourselves as servants to obey, his servants ye are  
 23 to whom ye obey: whether it be of sin unto death, or of obedi-  
 24 ence unto righteousness? God be thanked.\* Ye were once the  
 25 servants of sin: But now\* have\* obeyed with your hearts\* unto  
 26 the form of doctrine where unto ye were delivered. Ye are  
 27 then made free from sin, and are become the servants of righ-  
 28 teousness. I will speak grossly because of the infirmity of your  
 29 flesh. As ye have given your members servants to unclean-  
 30 ness and to iniquity, from iniquity unto iniquity: even so now  
 31 give your members servants unto righteousness, that ye may  
 32 be sanctified. For when ye were servants of sin, ye were not  
 33 under righteousness. What fruit had ye then in those things,  
 34 where of ye are now ashamed. For the end of those things is  
 35 death. But now are ye delivered from sin, and made the ser-  
 36 vants of God, and have your fruit that ye should be sanctified,  
 37 and the end everlasting life. For the reward of sin is death:  
 38 but eternal life is the gift of God, thorow Jesus Christ our Lord.

**VII** Remember ye not brethren (I speak to them that know the  
 1 law) how that the law hath power over a man as long as it  
 2 endureth: For the woman which is in subjection to a man, is  
 3 bound by the law to the man, as long as he liveth. If the man  
 4 be dead, she is loosed\* from the law of the man. So then if  
 5 while the man liveth she couple herself with another man, she  
 6 shall be counted a wedlock breaker. But if the man be dead  
 7 she is free from the law: so that she is no wedlock breaker,  
 8 though she couple herself with another man. Even so ye my  
 9 brethren, ye also are made dead as concerning the law by the

v.14 Other: Let not sin have power over you. v.17 Other: ,that though. v.17 Other:  
 ye. v.17 Other: yet. v.17 Other: heart. 7. v.2 Other: loused.

body of Christ, that ye should be coupled to another (I mean to him that is risen again from death) that we should bring forth fruit unto God. \* When we were in the flesh, the lusts of sin 5 which were stirred up by the law, reigned in our members, to bring forth fruit unto death. But now are we delivered from 6 the law, and dead from it,\* whereunto we were in bondage, that we should serve in a new conversation of the spirit, and not in the old conversation of the letter. What shall we say then? is 7 the law sin? God forbid: but I knew not what sin meant but by the law. For I had not known what lust had meant, except the law had said, thou shalt not lust. But sin took an occa- 8 sion by the means of the commandment, and wrought in me all manner of concupiscence. For verily without the law sin was dead. I once lived without law: but when the command- 9 ment came, sin revived, and I was dead. And the very same commandment which was ordained unto life, was found to be unto me an occasion of death. For sin took occasion by the 11 means of the commandment and so deceived me, and by the self commandment slew me. Wherefore the law is holy, and 12 the commandment holy, just, and good. Was that then which is good made death unto me? God forbid. Nay sin was death 13 unto me, that it might appear how that sin by the means of that which is good, had wrought death in me: that sin which is under the commandment, might be out of measure sinful. For 14 we know that the law is spiritual: but I am carnal, sold under sin: because I wot not what I do. For what I would, that do I 15 not: but what I hate, that do I. If I do now that which I would not, I grant to the law that it is good. So then now it is not I 17 that do it, but sin that dwelleth in me. For I know that in me 18 (that is to say in my flesh) dwelleth no good thing. To will is present with me: but I find no means to perform that which is good. For I do not that good thing which I would: but that evil 19 do I, which I would not. Finally, if I do that I would not, then is it not I that do it, but sin that dwelleth in me doeth it. I find 21 then by the law that when I would do good, evil is present with me. I delight in the law of God, as concerning the inner man. 22 But I see another law in my members rebelling against the law 23 of my mind, and subduing me unto the law of sin, which is in my members. O wretched man that I am: who shall deliver 24

25 me from this body of death? I thank God by\* Jesus Christ our Lord: So then I myself in my mind serve the law of God, and in my flesh the law of sin.

**VIII** There is then no damnation to them which are in Christ  
 2 Jesu, which walk not after the flesh: but after the spirit. For the law of the spirit, wherein is\* life thorow Jesus Christ hath  
 3 delivered me from the law of sin, and death. For what the law could not do inasmuch as it was weak because of the flesh: that performed God, and sent his son in the similitude of sinful  
 4 flesh, and by sin damned sin in the flesh: that the righteousness required of the law, might be fulfilled in us, which walk  
 5 not after the flesh: but after the spirit. For they that are carnal, are carnally minded; and\* they that are spiritual are  
 6 ghostly minded. To be carnally minded is death; and\* to be  
 7 spiritually minded is life, and peace: because that the fleshly mind is enmity against God: For it is not obedient to the law  
 8 of God, neither can be. So then they that are given to the  
 9 flesh, cannot please God. But ye are not given to the flesh; But to the spirit: If so be that the spirit of God dwell in you. If there be any man that hath not the spirit of Christ, the same  
 10 is none of his. If Christ be in you, the body is dead because of  
 11 sin: But the spirit is life for righteousness' sake. Wherefore if the spirit of him that raised up Jesus from death, dwell in you: even he that raised up Christ from death, shall quicken your mortal bodies, be cause that his\* spirit dwelleth in you.  
 12 Therefore brethren we are now debtors, not to the flesh, to live  
 13 after the flesh: For if ye live after the flesh, ye must die. But if ye mortify the deeds of the body, by the help of the spirit, ye  
 14 shall live, for as many as are led by the spirit of God,\* are the  
 15 sons of God. For ye have not received the spirit of bondage to fear any more, but ye have received the spirit of adoption whereby we cry Abba father. The same spirit certifieth our  
 16 spirit that we are the sons of God. If we be sons, we are also heirs (the heirs I mean of God) and heirs annexed with Christ, if so be that we suffer together, that we may be glorified to-  
 18 gether. For I suppose that the afflictions of this life, are not  
 19 worthy of the glory which shall be shewed upon us. Also the fervent desire of the creatures abideth looking when the sons of

v.25 Other: thorow. 8. v.2 Other: that bringeth. v.5 Other: But. v.6 Other: But.  
 v.11 Other: this. v.14 Other: *they*.

God shall appear because the creatures are subdued to van- 20  
 ity against their will: but for his will which subdued\* them  
 in hope. For the very creatures shall be delivered from the 21  
 bondage of corruption, into the glorious liberty of the sons of  
 God. For we know that every creature groaneth with us also, 22  
 and travaileth in pain even unto this time. Not they only, but 23  
 even we also which have the first fruits of the spirit mourn in  
 ourselves and wait for the adoption (*of the children God*) and  
 look for the deliverance of our bodies. For we are saved by 24  
 hope. But hope that is seen is no hope. For how can a man hope  
 for that which he seeth? but and if we hope for that we see 25  
 not, then do we with patience abide for it. Likewise the spirit 26  
 also helpeth our infirmities. For we know not, what to desire  
 as we ought: but the spirit maketh intercession mightily for us  
 with groanings which cannot be expressed with tongue. And 27  
 he that searcheth the hearts knoweth what is the meaning of  
 the spirit: for he maketh intercession for the saints according  
 to the pleasure of God. For we know well that all things work 28  
 for the best unto them that love God, which also are called of  
 purpose. For those which he knew before, he also ordained 29  
 before, that they should be like fashioned unto the shape of  
 his son, that he might be the first begotten son among many  
 brethren. Moreover which he appointed before, them he also 30  
 called; and which he called, them also he justified; which he  
 justified, them he also glorified. What shall we then say unto 31  
 these things? if God be on our side: who can be against us?  
 which spared not his own son, but gave him for us all: How 32  
 shall he not with him give us all things also? Who shall lay 33  
 anything to the charge of God's chosen? It is God that justifi-  
 eth: who then shall condemn? it is Christ which is dead; Yea 34  
 rather which is risen again, which is also on the right hand of  
 God and maketh intercession for us. Who shall separate us 35  
 from God's love? shall tribulation? or anguish? or persecution,  
 other hunger? other nakedness? other peril? other sword? As 36  
 it is written: For thy sake are we killed all day long, and are  
 counted as sheep appointed to be slain. Nevertheless in all 37  
 these things we overcome strongly thorow his help that loved  
 us. Yea and I am sure that neither death, neither life, nei- 38  
 ther angel,\* nor rule, neither power, neither things present,

v.20 Other: subdueth. v.38 Other: angels.

39 neither things to come, neither height, neither lowth, neither any other creature shall be able to depart us from God's love,\* which is\* in Christ Jesu our Lord.

**IX** I Say the truth in Christ and lie not, in that whereof my  
 2 conscience beareth me witness in the holy ghost, that I have  
 3 great heaviness, and continual sorrow in my heart. For I have  
 wished myself to be cursed from Christ for my brethren, which  
 4 are\* my kinsmen as pertaining to the flesh. Which are the  
 Israelites, to whom pertaineth the adoption, (*of the children*)  
 and the glory, and the testaments,\* and the ordinance of the  
 5 law,\* and the service of God, and the promises, whose also are  
 the fathers, and they of whom (as concerning the flesh) Christ  
 6 came: which is God over all things blessed forever Amen. I  
 speak not these things as though the words of God had took\*  
 none effect. For they are not all Israelites which came of Is-  
 7 rael; Neither are they all children straightway because they  
 are the seed of Abraham: But in Isaac shall thy seed be called,  
 8 that is to say; They which are the children of the flesh, are not  
 the children of God. But the children of promise are counted  
 9 the seed. For this is a word of promise, about this time will I  
 10 come, and Sara shall have a son. Neither was it to with her  
 only: but also when Rebecca was with child by one, I mean by  
 11 our father Isaac, yer the children were born, when they had  
 neither done good neither bad (that the purpose of God which  
 is by election, might stand) it was said unto her, not by the rea-  
 12 son of works, but by grace of the caller, the elder shall serve  
 13 the younger. As it is written: Jacob he loved, but Esau he  
 14 hated. What shall we say then? is there any unrighteousness  
 15 with God? God forbid. For he saith to Moses: I will shew  
 mercy to whom I shew mercy: And will have compassion on  
 16 whom I have compassion. So lieth it not then in a man's will,  
 17 or running,\* but in the mercy of God. For the scripture saith  
 unto Pharaoh: Even for this same purpose have I stirred thee  
 up, to shew my power on thee, and that my name might be  
 18 declared thorowout all the world. So hath he mercy on whom  
 19 he will. And whom he will he maketh hard hearted. Thou  
 wilt say then unto me: why then blameth he us yet? For who  
 20 can resist his will? But O man what art thou, which disputest

v.39 Other: the love of God. v.39 Other: showed. 9. v.3 Other: and. v.4 Other: convenants. v.4 Other: the law that was given. v.6 Other: taken. v.16 Other: cunning.

with God? shall the work say to the workman: why hast thou  
 made me on this fashion? Hath not the potter power over the 21  
 clay, even of the same lump to make one vessel unto honour,  
 and another unto dishonour? Even so, God willing to shew 22  
 his wrath, and to make his power known, suffered with long  
 patience the vessels of wrath, ordained to damnation, that he 23  
 might declare the riches of his glory on the vessels of mercy,  
 which he had prepared\* unto glory: that is to say, us which 24  
 he called, not of the jews only, but also of the gentiles. As 25  
 he saith in Osee: I will call them my people which were not  
 my people: and her beloved which was not beloved. And it 26  
 shall come to pass in the place where it was said unto them:  
 Ye are not my people, that there shall be called the sons\* of the  
 living God. But Esaias crieth for\* Israel, though the number 27  
 of the children of Israel be as the sand of the sea, yet shall a  
 remnant be saved. He finisheth the work verily and maketh 28  
 it short in righteousness. For a short word will God make on  
 earth. And as Esaias said before: Except the Lord of Sabaoth 29  
 had left us seed, we had been made as Zodoma, and had been  
 likened to Gomorra. What shall we say then? we say that 30  
 the gentiles which followed not righteousness, have overtaken  
 righteousness I mean the righteousness which cometh of faith.  
 But Israel which followed the law of righteousness, could not 31  
 attain unto the law of righteousness. And wherefore? Be- 32  
 cause they sought it not by faith: but as it were by the works  
 of the law. For they have stumbled at the stumbling stone. As 33  
 it is written: Behold I put in Syon a stumbling stone, and a  
 rock which shall make men fall. And none that believe on him,  
 shall be ashamed.

Brethren my heart's desire, and prayer to God for Israel is **X**  
 that they might be saved. For I bear them record that they 2  
 have a fervent mind to Godward, but not according to knowl-  
 edge. For they are ignorant of the righteousness which is al- 3  
 lowed before God, and go about to establish their own righ-  
 teousness and therefore are not obedient unto the righteous-  
 ness which is of value before God. For Christ is the end of the 4  
 law to justify all that believe. Moses describeth the righteous- 5  
 ness which cometh of the law, how that the man which doth  
 the things of the law shall live therein. But the righteousness 6

v.23 Other: prepayred. v.26 Other: children. v.27 Other: concerning.

which cometh of faith, speaketh on this wise: Say not in thine heart: who shall ascend into heaven? (That is nothing else  
 7 than to fetch Christ down.) Other\* who shall descend into the deep? That is nothing else but to fetch up Christ from death.  
 8 But what saith the scripture? The word is nye thee, even in thy mouth and in thine heart. This word is the word of faith which  
 9 we preach. For if thou shalt knowledge with thy mouth\* that Jesus is the Lord, and shalt believe with thine heart that God  
 10 raised him up from death, thou shalt be safe. For the belief of the heart justifieth: and to knowledge with the mouth maketh  
 11 a man safe. For the scripture saith: whosoever believeth on him, shall not be ashamed. There is no difference between the  
 12 jew and the gentile. For one is Lord of all, which is rich unto all that call on him. For whosoever shall call on the name of the  
 13 Lord shall be safe. \* How shall they call on him, on whom they believed not? how shall they believe on him of whom they have  
 14 not heard? how shall they hear with out a preacher? And how shall they preach except they be sent? As it is written:  
 15 how beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things. But they have  
 16 not all obeyed to the gospel. For Esaias saith: Lord who shall believe our sayings? So then faith cometh by hearing, and  
 17 hearing cometh by the word of God. But I ask: have they not heard? No doubt, their sound went out into all lands: and their  
 18 words into the ends of the world. But I demand whether Israel did know or not? First Moses saith: I will provoke you for  
 19 to envy by them that are no people, and by a foolish nation I will anger you. Esaias after that is bold and saith. I am found  
 20 of them that sought me not, and have appeared to them that asked not after me. And against Israel he saith: All day long  
 21 have I stretched forth my hands unto a people that believeth not, but speaketh against me.

**XI** I say then: hath God cast away his people? God forbid. For even I verily am an Israelite of the seed of Abraham, and of the  
 2 tribe of Benjamin; God hath not cast away his people which he knew before. Other\* wot ye not what the scripture saith by the  
 mouth of Helias, how he spake\* to God against Israel, saying:  
 3 Lord they have killed thy prophets and digged down thine al-

10. v.7 Other: or. v.9 Other: mought. v.14 Other: But. 11. v.2 Other: Either. v.2 Other: maketh intercession.

tars: and I am left only, and they seek my death.\* But what saith the answer of God to him again? I have reserved unto me seven thousand men which have not bowed their knees\* to baal. Even so at this time is there a remnant left thorow the election of grace. If it be of grace then is it not by the deserving of works.\* For then were favour\* no more favour.\* If it be by the deserving of works, then is there no favour.\* For then were deserving no\* deserving. What then? Israel hath not obtained that that he sought. No but yet the election hath obtained it. The remnant are blinded, according as it is written: God hath given them the spirit of unquietness: eyes that they should not see, and ears that they should not hear, even unto this day. And David saith: Let their table be made a snare to take them withal, and an occasion to fall, and a reward unto them. Let their eyes be blinded that they see not: and ever bow down their backs. I say then: Have they therefore stumbled that they should but fall only? God forbid: but thorow their fall is health\* happened unto the gentiles for to provoke them withal. Wherefore if the fall of them, be the riches of the world: and the minishing of them the riches of the gentiles: How much more should it be so if they all believed. I speak to you gentiles, inasmuch as I am the apostle of the gentiles I will magnify mine office that might provoke them which are my flesh: and might save some of them. For if the casting away of them, be the reconciling of the world: what shall the receiving of them be, but life again from death? For if one piece be holy, the whole heap is holy. And if the root be holy, the branches are holy also. Though some of the branches be broken off, and thou being a wild olive tree art graft in among them, and made partaker\* of the root, and fatness of the olive tree, boast\* not thyself against the branches. For if thou boast\* thyself, remember that thou bearest not the root, but the root thee. Thou wilt say then: the branches are broken off, that I might be graft in. Thou sayest well: because of unbelief they are broken off, and thou standest steadfast in faith. Be not high minded, but fear: seeing that God spared not the natural branches, lest haply he also spare not thee. Behold the kindness and rigorousness of

v.3 Other: and they seek my life. v.4 Other: the knee. v.6 Other: then is it not of works. v.6 Other: grace. v.6 Other: grace. v.6 Other: is it no more grace. v.6 Other: longer. v.11 Other: salvation. v.17 Other: part taker. v.18 Other: boost. v.18 Other: boost.



God: on them which fell, rigorousness: but towards thee kindness, if thou continue in his kindness. Or else thou shalt be  
 23 hewn off, and they if they bide not still in unbelief shall be grafted in again. For God is of power to graft them in again.  
 24 For if thou wast cut out of a natural wild olive tree, and wast grafted contrary to nature in a true olive tree: how much more shall the natural branches be grafted in their own olive tree  
 25 again. I would not that this secret should be hid from you my brethren (lest ye should be wise in your own conceits) that partly blindness is happened in Israel, until the fullness of the  
 26 gentiles be come in. And so all Israel shall be saved. As it is written: There shall come out of Sion he that doth deliver,  
 27 and shall turn away the ungodliness of Jacob. And this is my covenant unto them, when I shall take away their sins. As concerning the gospel; They are enemies for your sakes: but as touching the election, they are loved for the fathers' sakes.  
 29 For verily the gifts and calling of God are such, that it cannot  
 30 repent him of them, for look, as ye in time passed have not believed God, yet have now obtained mercy thorow their unbelief: even so now have they not believed the mercy which  
 32 is happened unto you; That they also may obtain mercy. God hath wrapped all nations in unbelief, that he might have mercy  
 33 on all. O the deepness of the abundant wisdom and knowledge off God: how incomprehensible\* are his judgements, and  
 34 his ways unsearchable.\* For who hath known the mind of the  
 35 Lord? or who was his counsellor? other who hath given unto  
 36 him first, that he might be recompensed again? For of him, and thorow him, and unto\* him are all things. To him be glory forever Amen.

**XII** I beseech you therefore brethren by the mercifulness of God that ye make your bodies a quick sacrifice, holy and acceptable unto God which is your reasonable serving of God. And fashion not yourselves like unto this world: But be ye changed in your shape, by the renewing of your wits, that ye may feel what thing that good, that acceptable, and perfect will of God  
 2 is. For I say (thorow the grace that unto me given is) to every man among you, that no man esteem of himself more than it becometh him to esteem: But that he discreetly judge of himself according as God hath dealt to every man the measure of

v.33 Other: unsearchable. v.33 Other: past finding out. v.36 Other: for.

faith. As we have many members in one body: and all mem- 4  
 bers have not one office: So we being many are one body in 5  
 Christ: and every man (among ourselves) one another's mem-  
 bers. Seeing that we have divers gifts according to the grace 6  
 that is given unto us, if any man have the gift of prophecy, let  
 him have it that it be agreeing unto the faith. Let him that 7  
 hath an office, wait on his office. Let him that teacheth take 8  
 heed to his doctrine. Let him that exhorteth give attendance  
 to his exhortation. If any man give, let him do it with sin-  
 gleness. Let him that ruleth do it with diligence. If any man  
 shew mercy let him do it with cheerfulness. Let love be with- 9  
 out dissimulation. Hate that which is evil, and cleave unto  
 that which is good. Be kind one to\* another, with brotherly 10  
 love. In giving honour go one before another. Let not that 11  
 business which ye have in hand be tedious to you. Be fervent  
 in the spirit. Apply yourselves to the time. Rejoice in hope. 12  
 Be patient in tribulation, continue in prayer. Distribute unto 13  
 the necessity of the saints.\* Bless them which persecute you: 14  
 bless but curse not. Be merry with them that are merry. Weep 15  
 with them that weep. Be of like affection one towards another. 16  
 Be not high minded, but make yourselves equal to them of the  
 lower sort. Be not wise in your own opinions. Recompense to 17  
 no man evil for evil. Provide aforehand things honest (*not only*  
*before God, but also*) in the sight of all men. If it be possible, 18  
 yet on\* your part have peace with all men. Dearly beloved 19  
 avenge not yourselves but give room unto the wrath of God.  
 For it is written: vengeance is mine, and I will reward saith 20  
 the Lord. Therefore if thine enemy hunger feed him: if he  
 thirst, give him drink. For in so doing thou shalt heap coals of  
 fire on his head: Be not overcome of evil: But overcome evil 21  
 with goodness.

Let every soul submit himself unto the authority of the higher **XIII**  
 powers.\* There is no power but of God. The powers that be,  
 are ordained of God. Whosoever therefore resisteth power, re- 2  
 sisteth the ordinance of God.\* They that resist, shall receive  
 to themselves damnation. For rulers are not to be feared for 3  
 good works but for evil. Wilt thou be without fear of the power?  
 Do well then: and so shalt thou be praised of the same. For 4

12. v.10 Other: unto. v.13 Other: *and be ready to harbor*. v.18 Other: *howbeit of*.

13. v.1 Other: *For*. v.2 Other: *And*.

he is the minister of God, for thy wealth. But and if thou do evil, then fear: for he beareth not a sword for nought; for he<sup>\*</sup> is the minister of God, to take vengeance on them that do evil.

- 5 Wherefore ye must needs obey, not for fear of vengeance only:  
 6 but also because of conscience. <sup>\*</sup> Even for this cause pay ye  
 7 tribute. For they are God's ministers, serving for the same  
 purpose. Give to every man therefore his duty: Tribute to  
 whom tribute belongeth: Custom to whom custom is due: fear  
 to whom fear belongeth: Honour to whom honour pertaineth.  
 8 Owe no thing to any man: but to love one another. For he that  
 9 loveth another, fulfilleth the law. For these commandments:  
 Thou shalt not commit advoutry: Thou shalt not kill: Thou  
 shalt not steal: Thou shalt not bear false witness: Thou shalt  
 not desire: and so forth if there be any other commandment,<sup>\*</sup>  
 are all comprehended in this saying: Love thine neighbor as  
 10 thyself. Love hurteth not his neighbor: Therefore is love the  
 11 fulfilling of the law. This also we know, I mean the season,  
 how that it is time that we should now awake out of sleep. For  
 12 now is our salvation nearer than when we believed. The night  
 is passed and the day is come nye. Let us therefore cast away  
 the deeds of darkness, and let us put on the armour of light.  
 13 Let us walk honestly as it were in the daylight: not in eating  
 and drinking: neither in chambering and wantonness: neither  
 14 in strife and envying: but put ye on the Lord Jesus Christ.  
 And make not provision for the flesh, to fulfill the lusts of it.

- XIV** Him that is weak in the faith, receive unto you, not in dis-  
 2 puting and troubling his conscience. One believeth that he  
 3 may eat all things. Another which is weak eateth herbs; Let  
 not him that eateth, despise him that eateth not. And let not  
 him which eateth not judge him that eateth. For God hath  
 4 received him. What art thou that judgest another man's ser-  
 vant? Whether he stand or fall, that pertaineth unto his mas-  
 ter. Yea, he shall stand. For God is able to make him stand.  
 5 This man putteth difference between day and day: another  
 man counteth all days alike. See that no man waver in his own  
 6 mind.<sup>\*</sup> He that observeth one day more than another, doth it  
 for the Lord's pleasure. And he that observeth not one day  
 more than another, doth it to please the Lord,<sup>\*</sup> for he giveth

v.4 Other: but. v.6 Other: *And*. v.9 Other: *they*. 14. v.5 Other: meaning.  
 v.6 Other: *also. He that eateth, doth it to please the lord.*

God thanks; and he that eateth not, eateth not to please the Lord withal, and giveth God thanks. For none of us liveth his own servant: and also none\* of us dieth\* his own servant. If we live, we live to be at the Lord's will. And if we die, we die at the Lord's will. Whether we live therefore or die, we are the Lord's. For Christ therefore died and rose again, and revived, that he might be Lord both of dead and quick. But why doest thou then judge thy brother? other why dost thou despise thy brother? We shall all be brought before the judgement seat of Christ. For it is written: As truly as I live saith the Lord, all knees shall bow to me, and all tongues shall give a knowledge to God. So shall every one of us give accounts\* of himself to God. Let us not therefore, judge one another any more. But judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way. For I know, and surely believe\* in the Lord Jesus, that there is nothing common of itself: but unto him that judgeth it to be common, to him it is common. If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Suffer ye\* not that your treasure\* be evil spoken of. For the kingdom of God is not meat and drink, but righteousness, peace and joy, in the holy ghost. For whosoever in these things serveth Christ, pleaseth well God: and is commended of men. Let us follow those things which make for peace: and things wherewith one may edify another. Destroy not the work of God for a little meat's sake. All things are pure: but it is evil for that man, which eateth with hurt of his conscience. It is good neither to eat flesh, neither to drink wine, neither anything, whereby thy brother stumbleth, other\* falleth, or is made weak. Hast thou faith? have it with thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. For he that maketh conscience, is damned if he eat: Because he doth it not of faith. For whatsoever is not of faith, that same is sin.

We which are strong ought to bear the frailness of them **XV** which are weak, and not to stand in our own conceits. Let every man please his neighbor unto his wealth and edifying. For Christ pleased not himself: but as it is written: The rebukes of

v.7 Other: neither doth any. v.7 Other: die. v.12 Other: acomptes. v.14 Other: am full certified. v.16 Other: Cause. v.16 Other: to. v.21 Other: either.

- 4 them which rebuked thee, fell on me. Whatsoever things are  
 written aforetime, are written for our learning that we thorow  
 5 patience and comfort of the scripture should\* have hope. \*
- God which is Lord of patience and consolation,\* give unto every  
 one of you, that ye be like likeminded one towards another af-  
 6 ter the ensample of Jesu Christ, that ye all agreeing together,  
 may with one mouth praise God the father of our Lord Jesus.
- 7 Wherefore receive ye one another as Christ received us, to the  
 8 praise of God. And I say that Jesus Christ was a minister of  
 the circumcision for the truth of God, to confirm the promises  
 9 made unto the fathers. And let the gentiles praise God for his  
 mercy. As it is written: For this cause I will praise thee among  
 10 the gentiles, and sing in thy name. And again he saith: ye  
 11 gentiles rejoyce with his people. \* Again, praise the Lord all  
 12 ye gentiles, and laud him all nations. And in another place  
 Esaias saith: there shall be the root of Jesse, and he that shall  
 rise to reign over the gentiles: in him shall the gentiles trust.
- 13 The God of hope fill you with all joy and peace in believing, that  
 14 ye may be rich in hope thorow the power of the holy ghost. I  
 myself am full certified of you my brethren that ye yourselves  
 are full of goodness, and filled with all knowledge, and are able  
 15 to counsel\* one another. Nevertheless brethren I have some-  
 what boldly written unto you, as one that putteth you in re-  
 16 membrance, for\* the grace which\* is given me of God for this  
 purpose that I should be the minister of Jesu Christ among the  
 gentiles, and should minister the glad tidings of God, that the  
 gentiles might be an acceptable offering, sanctified by the holy  
 17 ghost. I have therefore whereof I may rejoyce in Christ Jesu,  
 18 in those things which pertain to God. For I dare not speak of  
 any of those things which Christ hath not wrought by me (to  
 19 make the gentiles obedient) with word and deed, in mighty  
 signs and wonders, by the power of the spirit of God, so that  
 from Jerusalem and the coasts round about, unto Illyricum, I  
 20 have filled all countries with glad tidings of Christ. So have  
 I enforced myself to preach the gospel, not where Christ was  
 named, lest I should have built on another man's foundation:  
 21 but as it is written: To whom he was not spoken of, they shall  
 22 see: and they that heard not, shall understand. For this cause

**15. v.4** Other: might. **v.5** Other: *The*. **v.5** Other: The God of patience and consolation., **v.11** Other: *And*. **v.14** Other: exhort. **v.15** Other: through. **v.15** Other: that.

I have been oft let (*and am let as yet*) to come unto you: but 23  
 now seeing I have no more to do in these countries, and also  
 have been desirous many years to come unto you, when I shall 24  
 take my journey into Spayne, I will come to you. I trust to see  
 you in my journey, and to be brought on my way thitherward  
 by you after that I have somewhat enjoyed you. Now go I unto 25  
 Jerusalem, and minister unto the saints. For it hath pleased 26  
 them of Macedonia and Achaia, to make a certain distribution  
 upon the poor saints which are at Jerusalem. It hath pleased 27  
 them verily, and their debtors are they. For if the gentiles be  
 made partakers\* of their spiritual things, their duty is to min-  
 ister unto them in carnal things. When I have performed this, 28  
 and have shewed them this fruit,\* I will come back again by  
 you into Spayne. And I am sure when I come, that I shall 29  
 come with abundance of the blessing of the gospel of Christ.  
 I beseech you brethren for our Lord Jesu Christ's sake, and 30  
 for the love of the spirit, that ye help me in my business, with  
 your prayers to God for me, that I may be delivered from them 31  
 which believe not in Jewry; and that this my service, which I  
 have to Jerusalem, may be accepted of the saints, that I may 32  
 come unto you with joy, by the will of God, and may with you  
 be refreshed. The God of peace be with all you Amen. 33

I commend unto you Phebe our sister (which is a minister of **XVI**  
 the congregation of Cencrea) that ye receive her in the Lord as 2  
 it becometh saints, and that ye assist her, in whatsoever busi-  
 ness she needeth of your aid. For she hath succoured many,  
 and mine own self also. Greet Prisca and Aquila my helpers 3  
 in Christ Jesu, which have for my life laid down their own 4  
 necks. Unto whom\* not I only give thanks: but also the con-  
 gregations of the gentiles. Likewise greet all the company\* 5  
 that is in their house. Salute my well beloved Epenetes, which  
 is the firstfruit among them of Achaia. Greet Mary which 6  
 bestowed much labour on us. Salute Andronicus, and Ju- 7  
 nia my cousins, which were prisoners with me also, which are  
 well taken among the apostles, and were in Christ before me.  
 Greet Amplias my beloved in the Lord. Salute Urban our 8,9  
 helper in Christ, and Stachys my beloved. Salute Apellas ap- 10  
 proved in Christ. Salute them which are of Aristobolus' house-

v.27 Other: part takers. v.28 Other: brought them this fruit sealed. 16. v.4 Other: which. v.5 Other: congregation.

11 hold. Salute Herodion my kinsman. Greet them of the house-  
 12 hold of Narcissus which are in the Lord. Salute Triphena  
 and Triphosa, which women did labour in the Lord. Salute  
 13 the beloved Persis, which laboured much in the Lord. Salute  
 14 Rufus chosen in the Lord, and his mother and mine. Greet  
 Asincritus, Phlegon, Hermas, Patrobas, Mercurius,\* and the  
 15 brethren which are with them. Salute Philologus and Julia,  
 Nereus and his sister, and Olimpha, and all the saints which  
 16 are with them. Salute one another among yourselves with an  
 17 holy kiss. The congregations of Christ salute you. I beseech  
 you brethren mark them which cause division, and give occa-  
 18 sions of evil contrary to the doctrine which ye have learned:  
 and avoid them. For they that are such serve not the Lord  
 Jesus Christ: but their own bellies. And with sweet preach-  
 ings and flattering words deceive the hearts of the innocents:  
 19 for your obedience is spoken of among\* all men. I am glad no  
 doubt of you. But yet I would have you wise unto that which  
 20 is good. And to be innocent as concerning evil. The God of  
 peace tread Satan under your feet in short time.\* The grace of  
 21 our Lord Jesu Christ be with you. Timotheus my work fellow,  
 22 and Lucius, and Jason, and Sopater, my kinsmen salute you. I  
 23 Tercius salute you, which wrote this epistle in the Lord. Gaius  
 mine host and the host of all the congregations, saluteth you.  
 Erastus saluteth you, the chamberlain of the city.\* And Quar-  
 24 tus a brother, saluteth you. The grace of our Lord Jesu Christ  
 25 be with you all Amen. To him that is of power to establish you  
 according to my gospel, where with I preach\* Jesus Christ, in  
 opening\* of the mystery which was kept close\* since the world  
 26 began, and\* now is opened at this time and declared in\* the  
 scriptures of prophecy, at the commandment of the everlasting  
 God, to stir up obedience to the faith published among all na-  
 27 tions: To the same God, which alone is wise, be (*honour and*)  
 praise thorow Jesus Christ for ever Amen.

To the Romanes. Sent from Corinthum by Phebe, the that was the minister unto the congregation at Cenchrea.

v.14 Other: Herman, Patrobas, Hermen. v.19 Other: extendeth to. v.20 Other:  
 shortly. v.23 Other: Erastus the chamberlain of the city saluteth you. v.25 Other:  
 gospell and preaching of. v.25 Other: uttering. v.25 Other: secret. v.26 Other:  
 but. v.26 Other: opened by.