

# THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS



# Contents



# THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

1 Paul a seruant of Iesus Christ called to be an Apostle, put apart to preache the Gospel of God, <sup>2</sup> (Which he had promised afore by his Prophetes in the holy Scriptures) <sup>3</sup> Concerning his Sonne Iesus Christ our Lord (which was made of the seede of Dauid according to the flesh, <sup>4</sup> And declared mightily to be the Sonne of God, touching the Spirit of sanctification by the resurrection from the dead) <sup>5</sup> By whom we haue receiued grace and Apostleship (that obedience might be giuen vnto ye faith) for his Name among al ye Gentiles, <sup>6</sup> Among whom ye be also the called of Iesus Christ: <sup>7</sup> To all you that be at Rome beloued of God, called to be Saints: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ. <sup>8</sup> First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world. <sup>9</sup> For God is my witsse (whom I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you <sup>10</sup> Alwayes in my prayers, beseeching that by some meanes, one time or other I might haue a prosperous iourney by the will of God, to come vnto you. <sup>11</sup> For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened: <sup>12</sup> That is, that I might be comforted together with you, through our mutuall faith, both yours and mine. <sup>13</sup> Now my brethren, I would that ye should not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene let hitherto) that I might haue some fruite also among you, as I haue among the other Gentiles. <sup>14</sup> I am detter both to the Grecians, and to the Barbarians, both to the wise men and vnto the vnwise. <sup>15</sup> Therefore, as much as in me is, I am readie to preach ye Gospel to you also that are at Rome. <sup>16</sup> For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the Grecian. <sup>17</sup> For by it the righteousnesse of God is reueiled from faith to faith: as it is written, The iust shall liue by faith. <sup>18</sup> For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrighteousnesse of men, which withhold the trueth in vnrighteousnesse. <sup>19</sup> Forasmuch as that, which may be knowe of God, is manifest in them: for God hath shewed it vnto them. <sup>20</sup> For the inuisible things of him, that is, his eternal power and Godhead, are seene by ye creation of the worlde, being considered in his workes, to the intent that they should be without excuse: <sup>21</sup> Because that when they knewe God, they glorified him not as God, neither were thankfull, but became vaine in their thoughtes, and their foolish heart was full of darkenesse. <sup>22</sup> When they professed themselues to be wise, they became fooles. <sup>23</sup> For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things. <sup>24</sup> Wherefore also God gaue them vp to their hearts lusts, vnto vncleannesse, to defile their owne bodies betweene themselues: <sup>25</sup> Which turned the trueth of God vnto a lie, and worshipped

and serued the creature, forsaking the Creator, which is blessed for euer, Amen. <sup>26</sup> For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature. <sup>27</sup> And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompence of their errour, as was meete. <sup>28</sup> For as they regarded not to acknowledge God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient, <sup>29</sup> Being full of all vnrighteousnesse, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murder, of debate, of deceit, taking all things in the euill part, whisperers, <sup>30</sup> Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse. <sup>31</sup> Which men, though they knew ye Lawe of God, how that they which comit such things are worthie of death, yet not onely do the same, but also fauour them that doe them.

2Therefore thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things. <sup>2</sup> But we know that the iudgement of God is according to trueth, against them which comit such things. <sup>3</sup> And thinkest thou this, O thou man, that condemnest them which doe such thinges, and doest the same, that thou shalt escape the iudgement of God? <sup>4</sup> Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance? <sup>5</sup> But thou, after thine hardnesse, and heart that canot repent, heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God, <sup>6</sup> Who wil reward euery man according to his woorkes: <sup>7</sup> That is, to them which through patience in well doing, seeke glorie, and honour, and immortalitie, euerlasting life: <sup>8</sup> But vnto them that are contentious and disobey the trueth, and obey vnrighteousnesse, shalbe indignation and wrath. <sup>9</sup> Tribulation and anguish shalbe vpon the soule of euery man that doeth euill: of the Iewe first, and also of the Grecian. <sup>10</sup> But to euery man that doeth good, shalbe glory, and honour, and peace: to the Iew first, and also to the Grecian. <sup>11</sup> For there is no respect of persons with God. <sup>12</sup> For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Lawe, shall be iudged by the Lawe, <sup>13</sup> (For the hearers of the Lawe are not righteous before God: but the doers of the Lawe shalbe iustified. <sup>14</sup> For when the Gentiles which haue not the Lawe, doe by nature, the things contened in the Lawe, they hauing not the Lawe, are a Lawe vnto themselues, <sup>15</sup> Which shew the effect of the Lawe written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing,) <sup>16</sup> At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel. <sup>17</sup> Beholde, thou art called a

Iewe, and retest in the Lawe, and gloriest in God, <sup>18</sup> And knowest his will, and triest the things that dissent from it, in that thou art instructed by the Lawe: <sup>19</sup> And persuadest thy selfe that thou art a guide of the blinde, a light of them which are in darknesse, <sup>20</sup> An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in ye Law. <sup>21</sup> Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale? <sup>22</sup> Thou that saist, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege? <sup>23</sup> Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God? <sup>24</sup> For ye Name of God is blasphemed among the Gentiles through you, as it is written. <sup>25</sup> For circucision verely is profitable, if thou do the Lawe: but if thou be a transgressour of the Lawe, thy circucision is made vncircucision. <sup>26</sup> Therefore if the vncircucision keepe the ordinances of the Lawe, shall not his vncircucision be counted for circucision? <sup>27</sup> And shall not vncircucision which is by nature (if it keepe the Lawe) condemne thee which by the letter and circucision art a transgressour of the Lawe? <sup>28</sup> For hee is not a Iewe, which is one outwarde: neither is that circucision, which is outward in the flesh: <sup>29</sup> But he is a Iewe which is one within, and the circucision is of the heart, in the spirite not in the letter, whose praise is not of men, but of God.

3What is then the preferment of the Iewe? or what is the profite of circucision? <sup>2</sup> Much euery maner of way: for chiefly, because vnto them were of credite committed the oracles of God. <sup>3</sup> For what, though some did not beleue? shall their vnbeliefe make the faith of God without effect? <sup>4</sup> God forbid: yea, let God be true, and euery man a lyar, as it is written, That thou mightest be iustified in thy words, and ouercome, when thou art iudged. <sup>5</sup> Now if our vnrighteousnes comend the righteousness of God, what shall we say? Is God vnrighteous which punisheth? (I speake as a man.) <sup>6</sup> God forbid: els how shall God iudge ye world? <sup>7</sup> For if the veritie of God hath more abounded through my lye vnto his glorie, why am I yet condemned as a sinner? <sup>8</sup> And (as we are blamed, and as some affirme, that we say) why doe we not euil, that good may come thereof? whose damnation is iust. <sup>9</sup> What then? are we more excellent? No, in no wise: for we haue alreadye proued, that all, both Iewes and Gentiles are vnder sinne, <sup>10</sup> As it is written, There is none righteous, no not one. <sup>11</sup> There is none that vnderstandeth: there is none that seeketh God. <sup>12</sup> They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one. <sup>13</sup> Their throte is an open sepulchre: they haue vsed their tongues to deceit: the poyson of aspes is vnder their lippes. <sup>14</sup> Whose mouth is full of cursing and bitternesse. <sup>15</sup> Their feete are swift to shead blood. <sup>16</sup> Destruction and calamity are in their waies, <sup>17</sup> And ye way of peace they haue not knowen. <sup>18</sup> The feare of God is not before their eies. <sup>19</sup> Now we know that whatsoever ye Lawe saith, it saith it to them which are vnder ye Law, that

euery mouth may bee stopped, and all the world be subiect to the iudgement of God. <sup>20</sup> Therefore by the woorkes of the Lawe shall no flesh be iustified in his sight: for by the Lawe commeth the knowledge of sinne. <sup>21</sup> But nowe is the righteousnesse, of God made manifest without the Lawe, hauing witnes of the Lawe and of the Prophets, <sup>22</sup> To wit, the righteousnesse of God by the faith of Iesus Christ, vnto all, and vpon all that beleue. <sup>23</sup> For there is no difference: for all haue sinned, and are deprived of the glorie of God, <sup>24</sup> And are iustified freely by his grace, through the redemption that is in Christ Iesus, <sup>25</sup> Whom God hath set forth to be a reconciliation through faith in his blood to declare his righteousnes, by the forgiuenesse of the sinnes that are passed, <sup>26</sup> Through the patience of God, to shewe at this time his righteousnesse, that hee might be iust, and a iustifier of him which is of the faith of Iesus. <sup>27</sup> Where is then the reioycing? It is excluded. By what Lawe? of woorkes? Nay: but by the Lawe of faith. <sup>28</sup> Therefore we conclude, that a man is iustified by faith, without the woorkes of the Lawe. <sup>29</sup> God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also. <sup>30</sup> For it is one God, who shall iustifie circumcision of faith, and vncircumcision through faith. <sup>31</sup> Doe we then make the Lawe of none effect through faith? God forbid: yea, we establish the Lawe.

4What shall we say then, that Abraham our father hath found concerning the flesh? <sup>2</sup> For if Abraham were iustified by woorkes, he hath wherein to reioyce, but not with God. <sup>3</sup> For what saith the Scripture? Abraham beleued God, and it was counted to him for righteousnesse. <sup>4</sup> Nowe to him that worketh, the wages is not counted by fauour, but by dette: <sup>5</sup> But to him that worketh not, but beleueth in him that iustifieth the vngodly, his faith is counted for righteousnesse. <sup>6</sup> Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousnes without woorkes, saying, <sup>7</sup> Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered. <sup>8</sup> Blessed is the man, to whom the Lord imputeth not sinne. <sup>9</sup> Came this blessednesse then vpon the circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnesse. <sup>10</sup> Howe was it then imputed? when he was circumcised, or vncircumcised? not when he was cricumcised, but when he was vncircumcised. <sup>11</sup> After, he receiued the signe of circumcision, as the seale of the righteousnesse of ye faith which he had, when he was vncircumcised, that he should be the father of all them that beleue, not being circumcised, that righteousnesse might be imputed to them also, <sup>12</sup> And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was vncircumcised. <sup>13</sup> For the promise that he should be the heire of the worlde, was not giuen to Abraham, or to his seede, through the Lawe, but through the righteousnesse of faith. <sup>14</sup> For if they which are of the Lawe, be heires, faith is made voide, and the promise is made of none effect. <sup>15</sup> For the Lawe causeth wrath: for where no Lawe is, there is no transgression. <sup>16</sup> Therefore it is by faith, that it



might come by grace, and the promise might be sure to all the seede, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all, <sup>17</sup> (As it is written, I haue made thee a father of many nations) euen before God whom he beleueed, who quickeneth the dead, and calleth those thinges which be not, as though they were. <sup>18</sup>

Which Abraham about hope, beleueed vnder hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seede be. <sup>19</sup> And he not weake in the faith, considered not his owne bodie, which was nowe dead, being almost an hundred yeere olde, neither the deadnes of Saraes wombe. <sup>20</sup> Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue glorie to God, <sup>21</sup> Being fully assured that he which had promised, was also able to doe it. <sup>22</sup> And therefore it was imputed to him for righteousnesse. <sup>23</sup> Nowe it is not written for him onely, that it was imputed to him for righteousnesse, <sup>24</sup> But also for vs, to whom it shalbe imputed for righteousnesse, which beleuee in him that raised vp Iesus our Lord from the dead, <sup>25</sup> Who was deliuered to death for our sinnes, and is risen againe for our iustification.

5Then being iustified by faith, we haue peace toward God through our Lord Iesus Christ. <sup>2</sup> By who also through faith, we haue had this accesse into this grace, wherein we stand, and reioyce vnder ye hope of the glory of God. <sup>3</sup>

Neither that onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience, <sup>4</sup> And patience experience, and experience hope, <sup>5</sup> And hope maketh not ashamed, because the loue of God is shed abroade in our heartes by the holy Ghost, which is giuen vnto vs. <sup>6</sup> For Christ, when we were yet of no strength, at his time died for the vngodly. <sup>7</sup> Doubtles one will scarce die for a righteous man: but yet for a good man it may be that one dare die. <sup>8</sup> But God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs. <sup>9</sup> Much more then, being now iustified by his blood, we shalbe saued from wrath through him. <sup>10</sup> For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saued by his life, <sup>11</sup> And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue nowe receiued the atonement. <sup>12</sup> Wherefore, as by one man sinne entred into ye world, and death by sinne, and so death went ouer all men: in who all men haue sinned. <sup>13</sup> For vnto the time of the Law was sinne in the worlde, but sinne is not imputed, while there is no lawe. <sup>14</sup> But death reigned from Adam to Moses, euen ouer them also that sinned not after the like maner of that transgression of Adam, which was the figure of him that was to come. <sup>15</sup> But yet the gift is not so, as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many. <sup>16</sup> Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is of many offences to iustification. <sup>17</sup> For if by the offence of one, death reigned through one,

much more shall they which receiue that abundance of grace, and of that gift of that righteousnesse, reigne in life through one, that is, Iesus Christ. <sup>18</sup>

Likewise then as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefite abounded toward all men to the iustification of life. <sup>19</sup> For as by one mans disobedience many were made sinners, so by that obedience of that one shall many also be made righteous. <sup>20</sup> Moreouer the Law entred thereupon that the offence shoulde abound: neuerthelesse, where sinne abounded, there grace abounded much more: <sup>21</sup> That as sinne had reigned vnto death, so might grace also reigne by righteousnesse vnto eternall life, through Iesus Christ our Lord.

6What shall we say then? Shall we continue still in sinne, that grace may abounde? God forbid. <sup>2</sup> Howe shall we, that are dead to sinne, liue yet therein? <sup>3</sup> Knowe ye not, that all we which haue bene baptized into Iesus Christ, haue bene baptized into his death? <sup>4</sup> We are buried then with him by baptisme into his death, that like as Christ was raysed vp from the dead to the glorie of the Father, so we also should walke in newnesse of life. <sup>5</sup> For if we be planted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection, <sup>6</sup> Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serue sinne. <sup>7</sup> For he that is dead, is freed from sinne. <sup>8</sup> Wherefore, if we bee dead with Christ, we beleue that we shall liue also with him, <sup>9</sup> Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him. <sup>10</sup> For in that hee died, hee died once to sinne but in that he liueth, he liueth to God. <sup>11</sup> Likewise thinke ye also, that ye are dead to sin, but are aliue to God in Iesus Christ our Lord. <sup>12</sup> Let not sinne reigne therefore in your mortal body, that ye should obey it in ye lusts therof: <sup>13</sup> Neither giue ye your members, as weapons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, and giue your members as weapons of righteousnesse vnto God. <sup>14</sup> For sinne shall not haue dominion ouer you: for ye are not vnder ye Lawe, but vnder grace. <sup>15</sup> What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid. <sup>16</sup> Knowe ye not, that to whomsoever yee giue your selues as seruats to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse? <sup>17</sup> But God be thanked, that ye haue beene the seruants of sinne, but yee haue obeyed from the heart vnto the forme of the doctrine, wherunto ye were deliuered. <sup>18</sup> Being then made free from sinne, yee are made the seruants of righteousnesse. <sup>19</sup> I speake after the maner of man, because of the infirmitie of your flesh: for as yee haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so now giue your mebers seruants vnto righteousnesse in holinesse. <sup>20</sup> For when ye were the seruants of sinne, ye were freed from righteousnesse. <sup>21</sup> What fruit had ye then in those things, whereof ye are nowe ashamed? For the ende of those things is death. <sup>22</sup> But now being freed from sinne, and made seruants vnto God, ye haue your fruit

in holines, and the end, euerlasting life. <sup>23</sup> For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

<sup>7</sup> Knowe yee not, brethren, (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a man as long as he liueth? <sup>2</sup> For the woman which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man bee dead, shee is deliuered from the lawe of the man. <sup>3</sup> So then, if while the man liueth, she taketh another man, she shalbe called an adulteresse: but if the man be dead, she is free from the Law, so that shee is not an adulteresse, though shee take another man. <sup>4</sup> So yee, my brethren, are dead also to the Law by ye body of Christ, that ye should be vnto an other, euen vnto him that is raised vp from the dead, that we should bring foorth fruite vnto God. <sup>5</sup> For when we were in ye flesh, the affections of sinnes, which were by the Law, had force in our members, to bring foorth fruit vnto death. <sup>6</sup> But now we are deliuered from the Lawe, he being dead in whom we were holden, that we should serue in newnesse of Spirite, and not in the oldnesse of the letter. <sup>7</sup> What shall we say then? Is the Lawe sinne? God forbid. Nay, I knewe not sinne, but by the Lawe: for I had not knowne lust, except the Lawe had sayd, Thou shalt not lust. <sup>8</sup> But sinne tooke an occasion by ye commandement, and wrought in me all maner of concupiscence: for without the Lawe sinne is dead. <sup>9</sup> For I once was aliuie, without the Law: but when the commandement came, sinne reuiued, <sup>10</sup> But I died: and the same commandement which was ordeined vnto life, was found to be vnto me vnto death. <sup>11</sup> For sinne tooke occasion by the commandement, and deceiued me, and thereby slewe me. <sup>12</sup> Wherefore the Lawe is holy, and that commandement is holy, and iust, and good. <sup>13</sup> Was that then which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandement. <sup>14</sup> For we knowe that the Law is spirituall, but I am carnall, solde vnder sinne. <sup>15</sup> For I alow not that which I do: for what I would, that do I not: but what I hate, that do I. <sup>16</sup> If I doe then that which I woulde not, I consent to the Lawe, that it is good. <sup>17</sup> Nowe then, it is no more I, that doe it, but sinne that dwelleth in me. <sup>18</sup> For I know, that in me, that is, in my flesh, dwelleth no good thing: for to wil is preset with me: but I finde no meanes to perform that which is good. <sup>19</sup> For I doe not the good thing, which I would, but the euil, which I would not, that do I. <sup>20</sup> Nowe if I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me. <sup>21</sup> I finde then that when I would doe good, I am thus yoked, that euill is present with me. <sup>22</sup> For I delite in the Law of God, concerning the inner man: <sup>23</sup> But I see another Law in my members, rebelling against the Lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members. <sup>24</sup> O wretched man that I am, who shall deliuer me from the body of this death! <sup>25</sup> I thanke God through Iesus Christ our Lord. Then I my selfe in my minde serue the Lawe of God, but in my flesh the lawe of sinne.

8 Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the Spirit. <sup>2</sup> For the Lawe of the Spirite of life, which is in Christ Iesus, hath freed mee from the lawe of sinne and of death. <sup>3</sup> For (that that was impossible to ye Lawe, in as much as it was weake, because of ye flesh) God sending his owne Sonne, in ye similitude of sinful flesh, and for sinne, condenned sinne in the flesh, <sup>4</sup> That that righteousnes of the Law might be fulfilled in vs, which walke not after ye flesh, but after the Spirit. <sup>5</sup> For they that are after the flesh, sauour the things of the flesh: but they that are after the Spirit, the things of the Spirit. <sup>6</sup> For the wisdome of the flesh is death: but the wisdome of the Spirit is life and peace, <sup>7</sup> Because the wisdome of the flesh is enimitie against God: for it is not subiect to the Lawe of God, neither in deede can be. <sup>8</sup> So then they that are in the flesh, can not please God. <sup>9</sup> Now ye are not in the flesh, but in ye Spirit, because ye spirit of God dwelleth in you: but if any man hath not ye Spirit of Christ, ye same is not his. <sup>10</sup> And if Christ bee in you, the body is dead, because of sinne: but the Spirite is life for righteousnes sake. <sup>11</sup> But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you. <sup>12</sup> Therefore brethren, wee are detters not to the flesh, to liue after the flesh: <sup>13</sup> For if ye liue after the flesh, ye shall die: but if yee mortifie the deedes of the body by the Spirit, ye shall liue. <sup>14</sup> For as many as are ledde by the Spirit of God, they are the sonnes of God. <sup>15</sup> For ye haue not receiued the Spirit of bondage, to feare againe: but ye haue receiued the Spirit of adoption, whereby we cry Abba, Father. <sup>16</sup> The same Spirit beareth witnesse with our spirit, that we are the children of God. <sup>17</sup> If we be children, we are also heires, euen the heires of God, and heires annexed with Christ: if so be that we suffer with him, that we may also be glorified with him. <sup>18</sup> For I count that the afflictions of this present time are not worthy of the glory, which shalbe shewed vnto vs. <sup>19</sup> For the feruent desire of the creature waiteth when the sonnes of God shalbe reueiled, <sup>20</sup> Because the creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope, <sup>21</sup> Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God. <sup>22</sup> For we knowe that euery creature groneth with vs also, and trauaileth in paine together vnto this present. <sup>23</sup> And not onely the creature, but we also which haue the first fruites of the Spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our body. <sup>24</sup> For we are saued by hope: but hope that is seene, is not hope: for how can a man hope for that which he seeth? <sup>25</sup> But if we hope for that we see not, we doe with patience abide for it. <sup>26</sup> Likewise the Spirit also helpeth our infirmites: for we knowe not what to pray as wee ought: but the Spirit it selfe maketh request for vs with sighs, which cannot be expressed. <sup>27</sup> But he that searcheth the heartes, knoweth what is the meaning of the Spirit: for he maketh request for ye Saints, according to the wil of God. <sup>28</sup> Also we knowe that all thinges worke together for the best vnto them that loue God, euen to them that are called of his purpose. <sup>29</sup> For those which hee knewe before, he

also predestinate to bee made like to the image of his Sonne, that hee might be the first borne among many brethren. <sup>30</sup> Moreouer whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified. <sup>31</sup> What shall we then say to these things? If God be on our side, who can be against vs? <sup>32</sup> Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also? <sup>33</sup> Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, <sup>34</sup> Who shall condemne? it is Christ which is dead, yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs. <sup>35</sup> Who shall separate vs from the loue of Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sworde? <sup>36</sup> As it is written, For thy sake are we killed all day long: we are counted as sheepe for the slaughter. <sup>37</sup> Neuerthesse, in all these things we are more then coquerours through him that loued vs. <sup>38</sup> For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup> Nor height, nor depth, nor any other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

9I say the trueth in Christ, I lye not, my conscience bearing mee witnes in the holy Ghost, <sup>2</sup> That I haue great heauinesse, and continuall sorow in mine heart. <sup>3</sup> For I woulde wish my selfe to be separate from Christ, for my brethren that are my kinsemen according to the flesh, <sup>4</sup> Which are the Israelites, to whome pertaineth the adoption, and the glory, and the Couenants, and the giuing of the Lawe, and the seruice of God, and the promises. <sup>5</sup> Of whome are the fathers, and of whome concerning the flesh, Christ came, who is God ouer all, blessed for euer, Amen. <sup>6</sup> Notwithstanding it can not bee that the worde of God should take none effect: for all they are not Israel, which are of Israel: <sup>7</sup> Neither are they all children, because they are the seede of Abraham: but, In Isaac shall thy seede be called: <sup>8</sup> That is, they which are the children of the flesh, are not the children of God: but the children of the promise, are counted for the seede. <sup>9</sup> For this is a worde of promise, In this same time wil I come, and Sara shall haue a sonne. <sup>10</sup> Neither he onely felt this, but also Rebecca when shee had conceiued by one, euen by our father Isaac. <sup>11</sup> For yer the children were borne, and when they had neither done good, nor euill (that the purpose of God might remaine according to election, not by workes, but by him that calleth) <sup>12</sup> It was said vnto her, The elder shall serue the yonger. <sup>13</sup> As it is written, I haue loued Iacob, and haue hated Esau. <sup>14</sup> What shall wee say then? Is there vnrighteousnes with God? God forbid. <sup>15</sup> For he saith to Moses, I wil haue mercy on him, to whom I wil shew mercie: and wil haue compassion on him, on who I wil haue copassion. <sup>16</sup> So then it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. <sup>17</sup> For the Scripture saith vnto Pharao, For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout al the

earth. <sup>18</sup> Therefore he hath mercie on whome he will, and whom he will, he hardeneth. <sup>19</sup> Thou wilt say then vnto me, Why doeth he yet complaine? for who hath resisted his will? <sup>20</sup> But, O man, who art thou which pleadest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? <sup>21</sup> Hath not the potter power of the clay to make of the same lumpe one vessell to honour, and another vnto dishonour? <sup>22</sup> What and if God would, to shewe his wrath, and to make his power knownen, suffer with long patience the vessells of wrath, prepared to destruction? <sup>23</sup> And that hee might declare the riches of his glory vpon the vessells of mercy, which hee hath prepared vnto glory? <sup>24</sup> Euen vs whome hee hath called, not of of the Iewes onely, but also of the Gentiles, <sup>25</sup> As he sayth also in Osee, I will call them, My people, which were not my people: and her, Beloued, which was not beloued. <sup>26</sup> And it shalbe in the place where it was said vnto them, Ye are not my people, that there they shalbe called, The children of the liuing God. <sup>27</sup> Also Esaias cryeth concerning Israel, Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saued. <sup>28</sup> For he wil make his account, and gather it into a short summe with righteousnes: for the Lord will make a short count in the earth. <sup>29</sup> And as Esaias sayde before, Except the Lord of hostes had left vs a seede, we had bene made as Sodom, and had bene like to Gomorrha. <sup>30</sup> What shall we say then? That the Gentiles which folowed not righteousnes, haue attained vnto righteousnes, euen the righteousnes which is of faith. <sup>31</sup> But Israel which followed the Lawe of righteousnes, could not arteine vnto the Law of righteousnes. <sup>32</sup> Wherefore? Because they sought it not by faith, but as it were by the workes of the Lawe: for they haue stumbled at the stumbling stone, <sup>33</sup> As it is written, Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall: and euery one that beleueth in him, shall not be ashamed.

<sup>10</sup>Brethren, mine hearts desire and prayer to God for Israel is, that they might be saued. <sup>2</sup> For I beare them record, that they haue the zeale of God, but not according to knowledge. <sup>3</sup> For they, being ignorant of the righteousnes of God, and going about to stablish their owne righteousnes, haue not submitted themselues to the righteousnes of God. <sup>4</sup> For Christ is the end of the Law for righteousnes vnto euery one that beleueth. <sup>5</sup> For Moses thus describeth the righteousnes which is of the Lawe, That the man which doeth these things, shall liue thereby. <sup>6</sup> But the righteousnes which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue) <sup>7</sup> Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead) <sup>8</sup> But what sayth it? The worde is neere thee, euen in thy mouth, and in thine heart. This is the worde of faith which we preach. <sup>9</sup> For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be saued: <sup>10</sup> For with the heart man beleueth vnto righteousnes, and with the mouth man confesseth to saluation. <sup>11</sup> For the

Scripture saith, Whosoever beleueeth in him, shall not be ashamed. <sup>12</sup> For there is no difference betweene the Iewe and the Grecian: for he that is Lord ouer all, is rich vnto all, that call on him. <sup>13</sup> For whosoever shall call vpon the Name of the Lord, shalbe saued. <sup>14</sup> But how shall they call on him, in whome they haue not beleueed? and how shall they beleue in him, of whom they haue not heard? and howe shall they heare without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, Howe beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things! <sup>16</sup> But they haue not all obeyed ye Gospel: for Esaias saith, Lord, who hath beleueed our report? <sup>17</sup> Then faith is by hearing, and hearing by the worde of God. <sup>18</sup> But I demaund, Haue they not heard? No doubt their sound went out through all the earth, and their wordes into the endes of the worlde. <sup>19</sup> But I demaund, Did not Israel knowe God? First Moses sayth, I will prouoke you to enuie by a nation that is not my nation, and by a foolish nation I will anger you. <sup>20</sup> And Esaias is bolde, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me. <sup>21</sup> And vnto Israel hee sayth, All the day long haue I stretched forth mine hand vnto a disobedient, and gainesaying people.

11I Demaund then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which he knew before. Know ye not what the Scripture sayth of Elias, howe hee communeth with God against Israel, saying, <sup>3</sup> Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life? <sup>4</sup> But what saith the answere of God to him? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to Baal. <sup>5</sup> Euen so then at this present time is there a remnant according to the election of grace. <sup>6</sup> And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke. <sup>7</sup> What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bene hardened, <sup>8</sup> According as it is written, God hath giuen them the spirit of slumber: eyes that they should not see, and eares that they should not heare vnto this day. <sup>9</sup> And Daud sayth, Let their table be made a snare, and a net, and a stumbling block, euen for a recompence vnto them. <sup>10</sup> Let their eyes be darkened that they see not, and bowe downe their backe alwayes. <sup>11</sup> I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them to follow them. <sup>12</sup> Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their abundance be? <sup>13</sup> For in that I speake to you Gentiles, in as much as I am the Apostle of ye Gentiles, I magnifie mine office, <sup>14</sup> To trie if by any meanes I might prouoke them of my flesh to follow them, and might saue some of them. <sup>15</sup> For if the casting away of them be the reconciling of the world, what shall the receiuing be, but life from the dead? <sup>16</sup> For if the first fruites



be holy, so is the whole lump: and if the roote be holy, so are the branches. <sup>17</sup> And though some of the branches be broken off, and thou being a wilde Oliue tree, wast graft in for them, and made partaker of the roote, and fatnesse of the Oliue tree. <sup>18</sup> Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee. <sup>19</sup> Thou wilt say then, The branches are broken off, that I might be graft in. <sup>20</sup> Well: through vnbeliefe they are broken off, and thou standest by faith: bee not hie minded, but feare. <sup>21</sup> For if God spared not the naturall branches, take heede, least he also spare not thee. <sup>22</sup> Beholde therefore the bountifulnesse, and seueritie of God: towarde them which haue fallen, seueritie: but toward thee, bountifulnesse, if thou continue in his bountifulnesse: or els thou shalt also be cut off. <sup>23</sup> And they also, if they abide not still in vnbeliefe, shall be graffed in: for God is able to graffe them in againe. <sup>24</sup> For if thou wast cut out of the Oliue tree, which was wilde by nature, and wast graffed contrary to nature in a right Oliue tree, how much more shall they that are by nature, bee graffed in their owne Oliue tree? <sup>25</sup> For I would not, brethren, that ye should be ignorant of this secret (least ye should bee arrogant in your selues) that partly obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in. <sup>26</sup> And so all Israel shalbe saued, as it is written, The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob. <sup>27</sup> And this is my couenant to them, When I shall take away their sinnes. <sup>28</sup> As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloued for the fathers sakes. <sup>29</sup> For the giftes and calling of God are without repentance. <sup>30</sup> For euen as yee in times past haue not beleueed God, yet haue nowe obtained mercie through their vnbeliefe: <sup>31</sup> Euen so nowe haue they not beleueed by the mercie shewed vnto you, that they also may obtaine mercie. <sup>32</sup> For God hath shut vp all in vnbeliefe, that he might haue mercie on all. <sup>33</sup> O the deepenesse of the riches, both of the wisdome, and knowledge of God! howe vnsearcheable are his iudgements, and his wayes past finding out! <sup>34</sup> For who hath knowen the minde of the Lord? or who was his counsellour? <sup>35</sup> Or who hath giuen vnto him first, and he shalbe recompensed? <sup>36</sup> For of him, and through him, and for him are all things: to him be glory for euer. Amen.

12I Beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God. <sup>2</sup> And fashion not your selues like vnto this worlde, but bee yee changed by the renewing of your minde, that ye may prooue what that good, and acceptable and perfect will of God is. <sup>3</sup> For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstande aboute that which is meete to vnderstand, but that he vnderstande according to sobrietie, as God hath dealt to euery man the measure of faith. <sup>4</sup> For as wee haue many members in one body, and all members haue not one office, <sup>5</sup> So we being many are one body in Christ, and euery one, one anothers members. <sup>6</sup> Seeing then that we haue gifts that



are diuers, according to the grace that is giuen vnto vs, whether we haue prophecie, let vs prophecie according to the portion of faith: <sup>7</sup> Or an office, let vs waite on the office: or he that teacheth, on teaching: <sup>8</sup> Or he that exhorteth, on exhortation: he that distributeth, let him doe it with simplicitie: he that ruleth, with diligence: he that sheweth mercie, with cheerefulnesse. <sup>9</sup> Let loue be without dissimulation. Abhorre that which is euill, and cleaue vnto that which is good. <sup>10</sup> Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another, <sup>11</sup> Not slouthfull to do seruice: seruient in spirit seruing the Lord, <sup>12</sup> Reioycing in hope, patient in tribulation, continuing in prayer, <sup>13</sup> Distributing vnto the necessities of the Saintes: giuing your selues to hospitalitie. <sup>14</sup> Blesse them which persecute you: blesse, I say, and curse not. <sup>15</sup> Reioyce with them that reioyce, and weepe with them that weepe. <sup>16</sup> Be of like affection one towards another: be not hie minded: but make your selues equall to them of the lower sort: be not wise in your selues. <sup>17</sup> Recompence to no man euill for euill: procure things honest in the sight of all men. <sup>18</sup> If it bee possible, as much as in you is, haue peace with all men. <sup>19</sup> Dearely beloued, auenge not your selues, but giue place vnto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. <sup>20</sup> Therefore, if thine enemy hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. <sup>21</sup> Bee not ouercome of euill, but ouercome euill with goodnesse.

13 Let euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God. <sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues condemnation. <sup>3</sup> For Magistrates are not to be feared for good workes, but for euill. Wilt thou then bee without feare of the power? doe well: so shalt thou haue praise of the same. <sup>4</sup> For he is y minister of God for thy wealth, but if thou do euill, feare: for he beareth not the sworde for nought: for he is the minister of God to take vengeance on him that doeth euill. <sup>5</sup> Wherefore ye must bee subiect, not because of wrath only, but also for conscience sake. <sup>6</sup> For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same thing. <sup>7</sup> Giue to all men therefore their duetie: tribute, to whome yee owe tribute: custome, to whom custome: feare, to whome feare: honour, to whom ye owe honour. <sup>8</sup> Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the Lawe. <sup>9</sup> For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, euen in this, Thou shalt loue thy neighbour as thy selfe. <sup>10</sup> Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Lawe. <sup>11</sup> And that, considering the season, that it is now time that we should arise from sleepe: for now is our saluation neerer, then when we beleued it. <sup>12</sup> The night is past, and the day is at hande, let vs therefore cast away the workes of darkenesse, and let vs put on the armour

of light, <sup>13</sup> So that wee walke honestly, as in the day: not in gluttonie, and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying. <sup>14</sup> But put yee on the Lord JESUS CHRIST, and take no thought for the flesh, to fulfill the lustes of it.

14Him that is weake in the faith, receiue vnto you, but not for controuersies of disputations. <sup>2</sup> One beleueth that he may eate of all things: and another, which is weake, eateth herbes. <sup>3</sup> Let not him that eateth, despise him that eateth not: and let not him which eateth not, condemne him that eateth: for God hath receiued him. <sup>4</sup> Who art thou that condemnest another mans seruant? hee standeth or falleth to his owne master: yea, he shalbe established: for God is able to make him stand. <sup>5</sup> This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be fully perswaded in his minde. <sup>6</sup> He that obserueth the day, obserueth it to the Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks. <sup>7</sup> For none of vs liueth to himselfe, neither doeth any die to himselfe. <sup>8</sup> For whether wee liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lords. <sup>9</sup> For Christ therefore died and rose againe, and reuiued, that he might be Lord both of the dead and the quicke. <sup>10</sup> But why doest thou condemne thy brother? or why doest thou despise thy brother? for we shall all appeare before the iudgement seate of Christ. <sup>11</sup> For it is written, I liue, sayth the Lord, and euery knee shall bowe to me, and all tongues shall confesse vnto God. <sup>12</sup> So then euery one of vs shall giue accounts of himselfe to God. <sup>13</sup> Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother. <sup>14</sup> I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane. <sup>15</sup> But if thy brother be grieved for the meate, nowe walkest thou not charitably: destroy not him with thy meate, for whome Christ dyed. <sup>16</sup> Cause not your commoditie to be euill spoken of. <sup>17</sup> For the kingdome of God, is not meate nor drinke, but righteousnes, and peace, and ioye in the holy Ghost. <sup>18</sup> For whosoever in these things serueth Christ, is acceptable vnto God, and is approoued of men. <sup>19</sup> Let vs then follow those things which concerne peace, and wherewith one may edifie another. <sup>20</sup> Destroy not the worke of God for meates sake: all things in deede are pure: but it is euill for the man which eateth with offence. <sup>21</sup> It is good neither to eate flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weake. <sup>22</sup> Hast thou faith? haue it with thy selfe before God: blessed is hee that condemneth not himselfe in that thing which he aloweth. <sup>23</sup> For he that doubteth, is condemned if he eate, because he eateth not of faith: and whatsoever is not of faith, is sinne.

15 We which are strong, ought to beare the infirmities of the weake, and not to please our selues. <sup>2</sup> Therefore let euery man please his neighbour in that that is good to edification. <sup>3</sup> For Christ also would not please himselfe, but as it is written, The rebukes of them which rebuke thee, fell on me. <sup>4</sup> For whatsoever things are written aforetime, are writte for our learning, that we through patience, and comfort of the Scriptures might haue hope. <sup>5</sup> Now the God of patience and consolation giue you that ye be like minded one towards another, according to Christ Iesus, <sup>6</sup> That ye with one minde, and with one mouth may prayse God, euen the Father of our Lord Iesus Christ. <sup>7</sup> Wherefore receiue ye one another, as Christ also receiued vs to the glory of God. <sup>8</sup> Nowe I say, that Iesus Christ was a minister of the circumcision, for the trueth of God, to confirme the promises made vnto the fathers. <sup>9</sup> And let the Gentiles prayse God, for his mercie, as it is written, For this cause I will confesse thee among the Gentiles, and sing vnto thy Name. <sup>10</sup> And againe he saith, Reioyce, ye Gentiles with his people. <sup>11</sup> And againe, Prayse the Lord, all ye Gentiles, and laude ye him, all people together. <sup>12</sup> And againe Esaias sayth, There shall be a roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. <sup>13</sup> Nowe the God of hope fill you with all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost. <sup>14</sup> And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnes, and filled with all knowledge, and are able to admonish one another. <sup>15</sup> Neuerthelesse, brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God, <sup>16</sup> That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable, being sanctified by the holy Ghost. <sup>17</sup> I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God. <sup>18</sup> For I dare not speake of any thing, which Christ hath not wrought by me, to make the Gentiles obedient in worde and deede, <sup>19</sup> With the power of signes and wonders, by the power of the Spirit of God: so that from Hierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ. <sup>20</sup> Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation. <sup>21</sup> But as it is written, To whome hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him. <sup>22</sup> Therefore also I haue bene oft let to come vnto you: <sup>23</sup> But nowe seeing I haue no more place in these quarters, and also haue bene desirous many yeeres agone to come vnto you, <sup>24</sup> When I shall take my iourney into Spaine, I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your company. <sup>25</sup> But now go I to Hierusalem, to minister vnto the Saints. <sup>26</sup> For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Hierusalem. <sup>27</sup> For it hath pleased them, and their detters are they: for if the Gentiles be made partakers of their spirituall things, their duetie is also to minister vnto them in carnall things. <sup>28</sup> When I haue therefore performed this, and haue sealed them this

fruite, I will passe by you into Spaine. <sup>29</sup> And I knowe when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ. <sup>30</sup>

Also brethren, I beseeche you for our Lord Iesus Christes sake, and for the loue of the spirit, that ye would striue with me by prayers to God for me, <sup>31</sup> That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Hierusalem, may be accepted of the Saintes, <sup>32</sup> That I may come vnto you with ioy by the will of God, and may with you be refreshed. <sup>33</sup> Thus the God of peace be with you all. Amen.

16I Commende vnto you Phebe our sister, which is a seruaunt of the Church of Cenchrea: <sup>2</sup> That ye receiue her in the Lord, as it becommeth Saintes, and that ye assist her in whatsoever businesse she needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also. <sup>3</sup> Greete Priscilla, and Aquila my fellowe helpers in Christ Iesus, <sup>4</sup> (Which haue for my life laide downe their owne necke. Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.) <sup>5</sup> Likewise greet the Church that is in their house. Salute my beloued Epenetus, which is the first fruite of Achaia in Christ. <sup>6</sup> Greete Marie which bestowed much labour on vs. <sup>7</sup> Salute Andronicus and Iunia my cousins and fellowe prisoners, which are notable among the Apostles, and were in Christ before me. <sup>8</sup> Greete Amplias my beloued in the Lord. <sup>9</sup> Salute Vrbanus our fellow helper in Christ, and Stachys my beloued. <sup>10</sup> Salute Apelles approoued in Christ. Salute them which are of Aristobulus friendes. <sup>11</sup> Salute Herodion my kinsman. Greete them which are of the friendes of Narcissus which are in the Lord. <sup>12</sup> Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord. <sup>13</sup> Salute Rufus chosen in the Lord, and his mother and mine. <sup>14</sup> Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them. <sup>15</sup> Salute Philologus and Iulias, Nereas, and his sister, and Olympas, and all the Saintes which are with them. <sup>16</sup> Salute one another with an holy kisse. The Churches of Christ salute you. <sup>17</sup> Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoide them. <sup>18</sup> For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speach and flattering deceiue the heartes of the simple. <sup>19</sup> For your obedience is come abroade among all: I am glad therefore of you: but yet I woulde haue you wise vnto that which is good, and simple concerning euill. <sup>20</sup> The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you. <sup>21</sup> Timotheus my helper, and Lucius, and Iason, and Sosipater my kinsemen, salute you. <sup>22</sup> I Tertius, which wrote out this Epistle, salute you in the Lord. <sup>23</sup> Gains mine hoste, and of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother. <sup>24</sup> The grace of our Lord Iesus Christ be with you all. Amen. <sup>25</sup> To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mysterie, which was kept secrete since the

worlde began: <sup>26</sup> (But nowe is opened, and published among all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God for the obedience of faith) <sup>27</sup> To God, I say, only wise, be praise through Iesus Christ for euer. Amen. 'Written to the Romans from Corinthus, and sent by Phebe, seruaunt of the Church which is at Cenchrea.'