

The Epistle Of The Apostle Paul To The Romans

The Argument

The great mercy of God is declared towards man in Christ Jesus, whose righteousness is made ours through faith. For when man by reason of his own corruption could not fulfill the Law, yea, committed most abominably, both against the Law of God, and nature, the infinite bounty of God, mindful of his promise made to his servant Abraham, the father of all believers, ordained that man's salvation should only stand in the perfect obedience of his Son Jesus Christ; so that not only the circumcised Jews, but also the uncircumcised Gentiles should be saved by faith in him; even as Abraham before he was circumcised, was counted just only through faith, and yet afterward received circumcision, as a seal or badge of the same righteousness by faith. And to the intent, that none should think that the covenant which God made to him, and his posterity, was not performed; either because the Jews received not Christ (which was the blessed seed) or else believed not that he was the true redeemer, because he did not only, or at least more notably preserve the Jews: the examples of Ishmael and Esau declare, that all are not Abraham's posterity, which come of Abraham according to the flesh, but also the very strangers and Gentiles grafted in by faith, are made heirs of the promise. The cause whereof is the only will of God, for as much as of his free mercy he electeth some to be saved, and of his just judgment rejecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Jews should not be too much beaten down, nor the Gentiles too much puffed up, the example of Elijah proveth, that God hath yet his elect even of the natural posterity of Abraham, though it appeareth not so in man's eye; and for that preferment that the Gentiles have, it proceedeth of the liberal mercy of God, which he at length will stretch toward the Jews again, and so gather the whole Israel (which is his Church) of them both. This groundwork of faith and doctrine laid, instructions of Christian manners follow; teaching every man to walk in soundness of conscience in his vocation, with all patience and humbleness,

reverencing and obeying the magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weak, and loving one another according to Christ's example. Finally, Paul after his commendations to the brethren, exhorteth them to unity, and to flee false preachers and flatterers, and so concludeth with a prayer.

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Romans 1

1 He first sheweth on what authority his Apostleship standeth. 15 Then he commendeth the Gospel, 16 by which God setteth out his power to those that are saved, 17 by faith, 21 but were guilty of wicked unthankfulness to God; 26 For which his wrath was worthily poured on them, 39 so that they ran headlong to all kind of sin.

1 Paul a servant of JESUS Christ called *to be* an Apostle, put apart *to preach* the Gospel of God,

2 (Which he had promised afore by his Prophets in the holy Scriptures,)

3 Concerning his Son Jesus Christ our Lord (which was made of the seed of David according to the flesh,

4 And declared mightily *to be* the Son of God, touching the Spirit of sanctification by the resurrection from the dead;)

5 By whom we have received grace and Apostleship (that obedience might be given unto the faith) for his Name among all the Gentiles,

6 Among whom ye be also the called of Jesus Christ;

7 To all *you* that be at Rome beloved of God, called *to be* Saints: Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

8 First I thank my God through Jesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witness (whom I serve in my spirit in the Gospel of his Son) that without ceasing I make mention of you

10 Always in my prayers, beseeching that by some means, one time or other I might have a prosperous journey by the will of God, to come unto you.

11 For I long to see you, that I might bestow among you some spiritual gift, that you might be strengthened;

12 That is, that I might be comforted together with you, through *our* mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have been let hitherto) that I might have some fruit also among you, as I *have* among the other Gentiles.

14 I am debtor both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

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

16 For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Grecian.

17 For by it the righteousness of God is revealed from faith to faith; as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, which withhold the truth in unrighteousness.

19 Forasmuch as that, which may be known of God, is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the world, being considered in *his* works, to the intent that they should be without excuse;

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was full of darkness.

22 When they professed themselves to be wise, they became fools.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and four footed beasts, and of creeping things.

24 Wherefore also God gave them up to their hearts' lusts, unto uncleanness, to defile their own bodies between themselves;

25 Which turned the truth of God unto a lie, and worshipped and served the creature, forsaking the Creator, which is blessed forever, Amen.

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

27 And likewise also the men left the natural use of the woman, and burned in their lust one toward another, and man with man wrought filthiness, and received in themselves such recompense of their error, as was meet.

28 For as they regarded not to acknowledge God, *even so* God delivered them up unto a reprobate mind, to do those things which are not convenient,

29 Being full of all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, of murder, of debate, of deceit, taking all things in the evil part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, such as can never be appeased, merciless.

31 Which men, though they knew the Law of God, how that they which commit such things are worthy of death, *yet* not only do the same, but also favor them that do them.

Romans 2

1 He bringeth all before the judgment seat of God. 12 The excuse that the Gentiles might pretend, 14 of ignorance, he taketh quit away. 17 He urgeth the Jews with the written Law, 23 in which they boasted. 27 And so maketh both Jew and Gentile alike.

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest, for in that, which thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

2 But we know that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O thou man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his bountifulness, and patience, and long sufferance, not knowing that the bountifulness of God leadeth thee to repentance?

5 But thou, after thy hardness, and heart that cannot repent, heapest up as a treasure unto thyself wrath against the day of wrath, and of the declaration of the just judgment of God,

6 Who will reward every man according to his works;

7 *That is*, to them which by continuance in well doing, seek glory, and honor, and immortality, eternal life;

8 But unto them that are contentious, and disobey the truth, and obey unrighteousness, *shall be* indignation and wrath.

9 Tribulation and anguish *shall be* upon the soul of every man that doeth evil, of the Jew first, and *also* of the Grecian.

10 But to every man that doeth good, *shall be* glory, and honor, and peace, to the Jew first, and *also* to the Grecian.

11 For there is no respect of persons with God.

12 For as many as have sinned without the Law, shall perish also without the Law, and as many as have sinned in the Law, shall be judged by the Law,

13 (For the hearers of the Law *are* not righteous before God, but the doers of the Law shall be justified.

14 For when the Gentiles which have not the Law, do by nature the things *contained* in the Law, they having not the Law, are a Law unto themselves,

15 Which shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.)

16 At the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 ¶ Behold, thou art called a Jew, and restest in the Law, and gloriest in God,

18 And knowest *his* will, and allowest the things that are excellent, in that thou art instructed by the Law;

19 And persuadest thyself that thou art a guide of the blind, a light of them which *are* in darkness,

20 An instructor of them which lack discretion, a teacher of the unlearned, which hast the form of knowledge, and of the truth in the Law.

21 Thou therefore, which teachest another, teachest thou not thyself? Thou that preachest, A man should not steal, doest thou steal?

22 Thou that sayest, A man should not commit adultery, doest thou commit adultery? Thou that abhorrest idols, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law, dishonorest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily is profitable, if thou do the Law; but if thou be a transgressor of the Law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the ordinances of the Law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature (if it keep the Law) judge thee which by the letter and circumcision *art* a transgressor of the Law?

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

29 But he is a Jew which is one within; and the circumcision *is* of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

Romans 3

1 He giveth the Jews some 2 preferment, for the covenants sake, 4 but yet such, as wholly dependeth on God's mercy. 9 That both Jews and Gentiles are sinners, 11 he proveth by Scriptures; 19 and shewing the use of the Law, 28 he concludeth that we are justified by faith.

1 What is then the preferment of the Jew? Or what is the profit of circumcision?

2 Much every manner of way; for chiefly, because unto them were committed the oracles of God.

3 For what, though some did not believe? Shall their unbelief make the faith of God without effect?

4 God forbid; yea, let God be true, and every man a liar, as it is written, That thou mightest be justified in thy words, and overcome, when thou art judged.

5 Now if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous which punisheth? (I speak as a man.)

6 God forbid; else how shall God judge the world?

7 For if the verity of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirm, that we say) why do we not evil, that good may come *thereof*? Whose damnation is just.

9 What then? Are we more excellent? No, in no wise; for we have already proved, that all, both Jews and Gentiles are under sin,

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

11 There is none that understandeth, there is none that seeketh God.

12 They have all gone out of the way, they have been made altogether unprofitable; there is none that doeth good, no not one.

13 Their throat is an open sepulcher, they have used their tongues to deceit, the poison of asps *is* under their lips.

14 Whose mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and calamity *are* in their ways;

17 And the way of peace they have not known.

18 The fear of God is not before their eyes.

19 Now we know that whatsoever ye Law saith, it saith it to them which are under ye Law, that every mouth may be stopped, and all the world be subject to the judgment of God.

20 Therefore by the works of the Law shall no flesh be justified in his sight; for by the Law *cometh* the knowledge of sin.

21 But now is the righteousness of God made manifest without the Law, having witness of the Law, and of the Prophets;

22 *To wit*, the righteousness of God by the faith of Jesus Christ, unto all, and upon all that believe.

23 For there is no difference; for all have sinned, and are deprived of the glory of God,

24 And are justified freely by his grace, through the redemption that is in Christ Jesus,

25 Whom God hath set forth *to be* a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sins that are passed through the patience of God,

26 To shew at this time his righteousness, that he might be just, and a justifier of him which is of the faith of Jesus.

27 Where is then the rejoicing? It is excluded. By what Law? Of works? Nay, but by the Law of faith.

28 Therefore we conclude, that a man is justified by faith, without the works of the Law.

29 *God, is he the God of the Jews only, and not of the Gentiles also? Yes, even of the Gentiles also.*

30 For it is one God, who shall justify circumcision of faith, and uncircumcision through faith.

31 Do we then make the Law of none effect through faith? God forbid; yea, we establish the Law.

Romans 4

1 He proveth that which he said before of faith, by the example of Abraham, 3-6 and the testimony of the Scripture; and ten times in the Chapter he beateth upon this word, Imputation.

1 What shall we say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were justified by works, he hath wherein to rejoice, but not with God.

3 For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.

4 Now to him that worketh, the wages is not counted by favor, but by debt;

5 But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David declareth the blessedness of the man, unto whom God imputeth righteousness without works, *saying,*

7 Blessed *are* they, whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord imputeth not sin.

9 *Came* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

10 How was it then imputed? When he was circumcised, or uncircumcised? Not when he was circumcised, but when he was uncircumcised.

11 After, he received the sign of circumcision, *as* the seal of the righteousness of the faith which he had, when he was uncircumcised, that he should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walk in the steps of the faith of our father Abraham, *which he had* when he was uncircumcised.

13 For the promise that he should be the heir of the world, was not *given* to Abraham, or to his seed, through the Law, but through the righteousness of faith.

14 For if they which are of the Law, *be* heirs, faith is made void, and the promise is made of none effect.

15 For the Law causeth wrath, for where no Law is, there *is* no transgression.

16 Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the seed, not to that only which is of the Law, but also to that which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations) *even* before God whom he believed, who quickeneth the dead, and calleth those things which be not, as though they were.

18 Which *Abraham* above hope, believed under hope, that he should be the father of many nations, according to that which was spoken *to him*, So shall thy seed be.

19 And he not weak in the faith, considered not his own body, which was now dead, being almost a hundred years old, neither the deadness of Sarah's womb;

20 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him only, that it was imputed to him for righteousness,

24 But also for us, to whom it shall be imputed *for righteousness*, which believe in him that raised up Jesus our Lord from the dead,

25 Who was delivered *to death* for our sins, and is risen again for our justification.

Romans 5

1 He amplifieth 2 Christ's righteousness, which is laid hold on by faith, 5 who was given for the weak, 8 and sinful. 14 He compareth Christ with Adam. 17 Death with Life, 20 and the Law with Grace.

1 Then being justified by faith, we have peace toward God through our Lord Jesus Christ.

2 By whom also we have access through faith into this grace wherein we stand, and rejoice under the hope of the glory of God.

3 Neither *do we so only*, but also we rejoice in tribulations, knowing that tribulation bringeth forth patience;

4 And patience experience, and experience hope;

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

6 For Christ, when we were yet of no strength, at *his* time died for the ungodly.

7 Doubtless one will scarce die for a righteous man; but yet for a good man it may be that one dare die.

8 But God setteth out his love toward us, seeing that while we were yet sinners, Christ died for us.

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

10 For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life,

11 And not only *so*, but we also rejoyce in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin, and so death went over all men, in whom all men have sinned.

13 For unto the time of the Law was sin in the world, but sin is not imputed, while there is no law.

14 But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so as is the offence. For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

16 Neither is the gift *so*, as *that which entered in* by one that sinned; for the fault *came* of one *offence* unto condemnation, but the gift *is* of many offences to justification.

17 For if by the offence of one, death reigned through one, much more shall they which receive the abundance of grace, and of the gift of righteousness, reign in life through one, *that is*, Jesus Christ.

18 Likewise then, as by the offence of one, the *fault came* on all men to condemnation, so by the justifying of one, *the benefit abounded* toward all men to the justification of life.

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

20 Moreover, the Law entered thereupon, that the offence should abound, nevertheless, where sin abounded, *there* grace abounded much more;

21 That as sin had reigned unto death, so might grace also reign by righteousness unto eternal life through Jesus Christ our Lord.

Romans 6

1 He cometh to sanctification, without which, that no man putteth on Christ's righteousness, he proveth 4 by an argument taken of Baptism, 12 and thereupon exhorteth to holiness of life, 16 briefly making mention of the Law transgressed.

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

2 How shall we, that are dead to sin, live yet therein?

3 Know ye not, that all we which have been baptized into Jesus Christ, have been baptized into his death?

4 We are buried then with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.

5 For if we be planted with him to the similitude of his death, even so shall we be *to the similitude* of his resurrection,

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

7 For he that is dead, is freed from sin.

8 Wherefore, if we be dead with Christ, we believe that we shall live also with him,

9 Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died once to sin; but in that he liveth, he liveth to God.

11 Likewise think ye also, that ye are dead to sin, but are alive to God in Jesus Christ our Lord.

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

13 Neither give ye your members, *as* weapons of unrighteousness unto sin; but give yourselves unto God, as they that are alive from the dead, and *give* your members *as* weapons of righteousness unto God.

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

15 What then? Shall we sin, because we are not under the Law, but under grace? God forbid.

16 Know ye not, that to whomsoever ye give yourselves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of obedience unto righteousness?

17 But God *be* thanked, that ye have been the servants of sin, but ye have obeyed from the heart unto the form of the doctrine, whereunto ye were delivered.

18 Being then made free from sin, ye are made the servants of righteousness.

19 I speak after the manner of man, because of the infirmity of your flesh, for as ye have given your members servants to uncleanness and to iniquity, to *commit* iniquity, so now give your members servants unto righteousness in holiness.

20 For when ye were the servants of sin, ye were freed from righteousness.

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

22 But now being freed from sin, and made servants unto God, ye have your fruit in holiness, and the end, everlasting life.

23 For the wages of sin is death, but the gift of God *is* eternal life, through Jesus Christ our Lord.

Romans 7

1 He declareth what it is, to be no more under the Law, 2 by an example taken of the Law of Marriage. 7-12 And left the Law should seem faulty, 14 he proveth, that our sin is the cause, 15 that the same is an occasion of death, 17 which was given us unto life. 23 He setteth out the battle between the flesh and the spirit.

1 Know ye not, brethren, (for I speak to them that know the Law) that the Law hath dominion over a man as long as he liveth?

2 For the woman which is in subjection to a man, is bound by the law to the man, while he liveth; but if the man be dead, she is delivered from the law of the man.

3 So then, if while the man liveth, she taketh another man, she shall be called an adulteress; but if the man be dead, she is free from the Law, so that she is not an adulteress, though she take another man.

4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be unto another, *even* unto him that is raised up from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the affections of sins, which were by the Law, had force in our members, to bring forth fruit unto death.

6 But now we are delivered from the Law, being dead unto it wherein we were holden, that we should serve in newness of Spirit, and not in the oldness of the letter.

7 What shall we say then? *Is* the Law sin? God forbid. Nay, I knew not sin, but by the Law, for I had not known lust, except the Law had said, Thou shalt not lust.

8 But sin took an occasion by the commandment, and wrought in me all manner of concupiscence; for without the Law sin *is* dead.

9 For I once was alive, without the Law; but when the commandment came, sin revived,

10 But I died, and the same commandment which was *ordained* unto life, was found *to be* unto me unto death.

11 For sin took occasion by the commandment, and deceived me, and thereby slew *me*.

12 Wherefore the Law *is* holy, and the commandment *is* holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid; but sin, that it might appear sin, wrought death in me by that which is good, that sin might be out of measure sinful by the commandment.

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

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

16 If I do then that which I would not, I consent to the Law, that *it is* good.

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

18 For I know, that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but I find no means to perform that which is good.

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

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

21 I find then by the Law, that when I would do good, evil is present with me.

22 For I delight in the Law of God, concerning the inner man;

23 But I see another law in my members, rebelling against the law of my mind, and leading me captive unto the law of sin, which is in my members.

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

25 I thank God through Jesus Christ our Lord. Then I myself in my mind serve the Law of God, but in my flesh the law of sin.

Romans 8

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoever they be as yet burdened with sins; 9 For they live through that Spirit, 24 Whose testimony, 15 driveth away all fear, 28 and relieveth our present miseries.

1 Now then there *is* no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life *which is* in Christ Jesus, hath freed me from the law of sin and of death.

3 For (that which was impossible to the Law, in as much as it was weak, because of the flesh) God sending his own Son, in the similitude of sinful flesh, and for sin, condemned sin in the flesh,

4 That the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, savor the things of the flesh, but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh *is* death, but the wisdom of the Spirit *is* life and peace,

7 Because the wisdom of the flesh *is* enmity against God; for it is not subject to the Law of God, neither indeed can be.

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

9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the body is dead, because of sin, but the Spirit *is* life for righteousness' sake.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

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

13 For if ye live after the flesh, ye shall die; but if ye mortify the deeds of the body by the Spirit, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the Spirit of bondage, to fear again, but ye have received the Spirit of adoption, whereby we cry Abba, Father.

16 The same Spirit beareth witness with our spirit, that we are the children of God.

17 If *we be* children, *we are* also heirs, even the heirs of God, and heirs annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time *are* not worthy of the glory, which shall be shewed unto us.

19 For the fervent desire of the creature waiteth when the sons of God shall be revealed,

20 Because the creature is subject to vanity, not of its own will, but by reason of him, which hath subdued it under hope,

21 Because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

22 For we know that every creature groaneth with us also, and travaileth in pain together unto this present.

23 And not only *the creature*, but we also which have the firstfruits of the Spirit, even we do sigh in ourselves, waiting for the adoption, *even* the redemption of our body.

24 For we are saved by hope, but hope that is seen, is not hope; for how can a man hope for that which he seeth?

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

26 Likewise the Spirit also helpeth our infirmities; for we know not what to pray as we ought, but the Spirit itself maketh request for us with sighs, which cannot be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit, for he maketh request for the Saints, according to *the will of God*.

28 Also we know that all things work together for the best unto them that love God, even to them that are called of *his* purpose.

29 For those which he knew before, he also predestinate to be made like to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be on our side, who *can be* against us?

32 Who spared not his own Son, but gave him for us all *to death*, how shall he not with him give us all things also?

33 Who shall lay anything to the charge of God's chosen? It is God that justifieth;

34 Who shall condemn? *It is* Christ which is dead, yea, or rather, which is risen again, who is also at the right hand of God, and maketh request also for us.

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

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

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

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

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 9

1 He answereth an objection, that might be brought on the Jews' behalf, 7 and telleth of two sorts of Abraham's children, 15 and that God worketh all things in this matter according to his will, 20 even as the potter doth; 24-30 He proveth as well the calling of the Gentiles, 32 as also the rejecting of the Jews, 25-27 by the testimony of the Prophets.

1 I say the truth in Christ, I lie not, my conscience bearing me witness in the holy Ghost,

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

3 For I would wish myself to be separate from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whom *pertaineth* the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises.

5 Of whom *are* the fathers, and of whom concerning the flesh, Christ *came*, who is God over all, blessed forever, Amen.

6 Notwithstanding it cannot be that the word of God should take none effect. For all they are not Israel, which are of Israel;

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

8 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 seed.

9 For this is a word of promise, In this same time will I come, and Sarah shall have a son.

10 Neither *he only felt this*, but also Rebecca, when she had conceived by one, *even* by our father Isaac.

11 For before *the children* were born, and when they had neither done good, nor evil (that the purpose of God might remain according to election, not by works, but by him that calleth.)

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

13 As it is written, I have loved Jacob, and have hated Esau.

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

15 For he saith to Moses, I will have mercy on him, to whom I will shew mercy, and will have compassion on him, on whom I will have compassion.

16 So then *it is* not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, For this same purpose have I stirred thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doeth he yet complain? For who hath resisted his will?

20 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?

21 Hath not the potter power of the clay to make of the same lump one vessel to honor, and another unto dishonor?

22 *What* and if God would, to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath, prepared to destruction?

23 And that he might declare the riches of his glory upon the vessels of mercy, which he hath prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles,

25 As he saith also in Hosea, I will call them, My people, which were not my people, and her, Beloved, which was not beloved.

26 And it shall be in the place where it was said unto them, Ye are not my people, that there they shall be called, The children of the living God.

27 Also Isaiah crieth concerning Israel, Though the number of the children of Israel were as the sand of the sea, *yet* shall *but* a remnant be saved.

28 For he will make his account, and gather it into a short sum with righteousness, for the Lord will make a short count in the earth.

29 And as Isaiah said before, Except the Lord of hosts had left us a seed, we had been made as Sodom, and had been like to Gomorrhah.

30 What shall we say then? That the Gentiles which followed not righteousness, have attained unto righteousness, even the righteousness which is of faith.

31 But Israel which followed the Law of righteousness, could not attain unto the Law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as *it were* by the works of the Law. For they have stumbled at the stumbling stone,

33 As it is written, Behold, I lay in Sion a stumbling stone, and a rock to make men fall, and every one that believeth in him, shall not be ashamed.

Romans 10

1 He handleth the effects of election, 3 that some refuse, and some embrace. 4 Christ, who is the end of the Law. 15 He sheweth that Moses foretold the calling of the Gentiles, 20 and Isaiah the hardening of the Jews.

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

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

3 For they, being ignorant of the righteousness of God, and going about to stablish their own righteousness, have not submitted themselves to the righteousness of God.

4 For Christ *is* the end of the Law for righteousness unto every one that believeth.

5 For Moses *thus* describeth the righteousness which is of the Law, That the man which doeth these things, shall live thereby.

6 But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (That is to bring Christ from above.)

7 Or, Who shall descend into the deep? (That is to bring Christ again from the dead.)

8 But what saith it? The word is near thee, *even* in thy mouth, and in thy heart. This is the word of faith which we preach.

9 For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him up from the dead, thou shalt be saved;

10 For with the heart man believeth unto righteousness, and with the mouth man confesseth to salvation.

11 For the Scripture saith, Whosoever believeth in him, shall not be ashamed.

12 For there is no difference between the Jew and the Grecian; for he that is Lord over all, is rich unto all that call on him.

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

14 But how shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they have not all obeyed the Gospel; for Isaiah saith, Lord, who hath believed our report?

17 Then faith *is* by hearing, and hearing by the word of God.

18 But I demand, Have they not heard? No doubt their sound went out through all the earth, and their words into the ends of the world.

19 But I demand, Did not Israel know *God*? First Moses saith, I will provoke you to envy by a nation that is not *my* nation, and by a foolish *nation* I will anger you.

20 And Isaiah is bold, and saith, I was found of them that sought me not, and have been made manifest to them that asked not after me.

21 And unto Israel he saith, All the day long have I stretched forth my hand unto a disobedient, and gainsaying people.

Romans 11

1 Lest the casting off of the Jews should be limited according to the outward appearance, 4 he sheweth that Isaiah was in times past deceived; 16 and that, seeing they have a holy root, 23 many of them likewise shall be holy. 18-24 He exhorteth the Gentiles to be humble, 33 and crieth out, that God's judgments are unsearchable.

1 I Demand then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he knew before. Know ye not what the Scripture saith of Elijah, how he maketh request unto God against Israel, saying,

3 Lord, they have killed thy Prophets, and dug down thine altars, and I am left alone, and they seek my life?

4 But what saith the answer of God to him? I have reserved unto myself seven thousand men, which have not bowed the knee to Baal.

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

6 And if *it be* of grace, it is no more of works, or else were grace no more grace; but if it be of works, it is no more grace, or else were work no more work.

7 What then? Israel hath not obtained that he sought, but the election hath obtained it, and the rest have been hardened,

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.

9 And David saith, Let their table be made a snare, and a net, and a stumblingblock, even for a recompense unto them.

10 Let their eyes be darkened that they see not, and bow down their back always.

11 I demand then, Have they stumbled, that they should fall? God forbid. But through their fall, salvation *cometh* unto the Gentiles, to provoke them to follow them.

12 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*?

13 For *in that* I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnify my office,

14 *To try* if by any means I might provoke them of my flesh to follow them, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *be*, but life from the dead?

16 For if the firstfruits *be* holy, so *is* the whole lump; and if the root *be* holy, so *are* the branches.

17 And though some of the branches *be* broken off, and thou being a wild Olive tree, wast grafted in for them, and made partaker of the root and fatness of the Olive tree;

18 Boast not thyself against the branches; and if thou boast thyself, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well, through unbelief they are broken off, and thou standest by faith. Be not highminded, but fear.

21 For if God spared not the natural branches, *take heed*, lest he also spare not thee.

22 Behold therefore the bountifulness, and severity of God, toward them which have fallen, severity, but toward thee, bountifulness, if thou continue in *his* bountifulness; or else thou shalt also be cut off.

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

24 For if thou wast cut out of the Olive tree, which was wild by nature, and wast grafted contrary to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their own Olive tree?

25 For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in yourselves) that partly obstinacy is come to Israel, until the fullness of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, The deliverer shall come out of Sion, and shall turn away the ungodliness from Jacob.

27 And this is my covenant to them, When I shall take away their sins.

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

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

30 For even as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so now have they not believed by the mercy *shewed* unto you, that they also may obtain mercy.

32 For God hath shut up all in unbelief, that he might have mercy on all.

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

34 For who hath known the mind of the Lord? Or who was his counselor?

35 Or who hath given unto him first, and he shall be recompensed?

36 For of him, and through him, and for him are all things; to him *be* glory forever. Amen.

Romans 12

1 He exhorteth 2 to that worship which is acceptable to God, 9 to love unfeigned, 14-20 even towards our enemies.

1 I Beseech you therefore brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable serving of God.*

2 And fashion not yourselves like unto this world, but be ye changed by the renewing of your mind, that ye may prove what is the good, and acceptable and perfect will of God.

3 For I say through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is meet to understand, but that he understand according to sobriety, as God hath dealt to every man the measure of faith.

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

5 So we being many, are one body in Christ, and every one, one another's members.

6 Seeing then that *we have* gifts that are divers, according to the grace that is given unto us, whether we have prophecy, *let us prophesy* according to the proportion of faith;

7 Or an office, *let us wait* on the office, or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation; he that distributeth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let love be* without dissimulation. Abhor that which is evil, and cleave unto that which is good.

10 Be affectioned to love one another with brotherly love. In giving honor, go one before another;

11 Not slothful to do service; fervent in spirit, serving the Lord;

12 Rejoicing in hope, patient in tribulation, continuing in prayer,

13 Distributing unto the necessities of the Saints; giving yourselves to hospitality.

14 Bless them which persecute you; bless, *I say*, and curse not.

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

16 Be of like affection one towards another. Be not highminded, but make yourselves equal to them of the lower sort. Be not wise in yourselves.

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

18 If it be possible, as much as in you is, have peace with all men.

19 Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord.

20 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.

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

Romans 13

1 He willeth that we submit ourselves to Magistrates. 8 To love our neighbor. 13 To love uprightly, 14 and to put on Christ.

1 Let every soul be subject unto the higher powers. For there is no power but of God; and the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves condemnation.

3 For Magistrates are not to be feared *for* good works, but *for* evil. Wilt thou then be without fear of the power? Do well, so shalt thou have praise of the same.

4 For he is the minister of God for thy wealth, but if thou do evil, fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth evil.

5 Wherefore ye must be subject, not because of wrath only, but also for conscience' sake.

6 For, for this cause ye pay also tribute, for they are God's ministers, applying themselves for the same thing.

7 Give to all men therefore their duty: tribute, to whom *ye owe* tribute; custom, to whom custom; fear, to whom fear; honor, to whom *ye owe* honor.

8 Owe nothing to any man, but to love one another; for he that loveth another, hath fulfilled the Law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, *even* in this, Thou shalt love thy neighbor as thyself.

10 Love doeth not evil to his neighbor; therefore is love the fulfilling of the Law.

11 And that, considering the season, that *it is* now time that we should arise from sleep; for now is our salvation nearer, than when we believed it.

12 The night is past, and the day is at hand, let us therefore cast away the works of darkness, and let us put on the armor of light,

13 So that we walk honestly, as in the day; not in gluttony, and drunkenness, neither in chambering and wantonness, nor in strife and envying.

14 But put ye on the Lord JESUS CHRIST, and take no thought for the flesh, to *fulfill* the lusts of it.

Romans 14

1 He willeth that we so deal with the weak in faith, 5 that through our faith they be not offended. 10 And on the other side he commandeth them not rashly to judge of the stronger; 19 That within the bounds of edification 20 and charity. 22 Christian liberty may consist.

1 Him that is weak in the faith, receive unto you, *but* not for controversies of disputations.

2 One believeth that he may eat of all things, and another, which is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, condemn him that eateth, for God hath received him.

4 Who art thou that condemnest another man's servant? He standeth or falleth to his own master. Yea, he shall be established, for God is able to make him stand.

5 This man esteemeth one day above another day, and another man counteth every day alike; let every man be fully persuaded in his mind.

6 He that observeth the day, observeth it to the Lord; and he that observeth not the day, observeth it not to the Lord. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, eateth not to the Lord, and giveth God thanks.

7 For none of us liveth to himself, neither doeth any die to himself.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

9 For Christ therefore died and rose again, and revived, that he might be Lord both of the dead and the quick.

10 But why doest thou judge thy brother? Or why doest thou despise thy brother? For we shall all appear before the judgment seat of Christ.

11 For it is written, I live, saith the Lord, and every knee shall bow to me, and all tongues shall confess unto God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another anymore, but use *your* judgment rather in this, that no man put an occasion to fall, or a stumblingblock before *his* brother.

14 I know, and am persuaded through the Lord Jesus, that there is nothing unclean of itself; but unto him that judgeth anything to be unclean, to him *it is* unclean.

15 But if thy brother be grieved for the meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Cause not your commodity to be evil spoken of.

17 For the kingdom of God, is not meat nor drink, but righteousness, and peace, and joy in the holy Ghost.

18 For whosoever in these things serveth Christ, is acceptable unto God, and is approved of men.

19 Let us then follow those things which concern peace, and wherewith one may edify another.

20 Destroy not the work of God for meats' sake. All things indeed are pure; but *it is* evil for the man which eateth with offence.

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

22 Hast thou faith? Have it with thyself before God. Blessed *is* he that condemneth not himself in that thing which he alloweth.

23 For he that doubteth, is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith, is sin.

Romans 15

1 The stronger must employ their strength to strengthen the weak. 3 By Christ's example, 7 who received 8 not only the Jews, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

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

2 *Therefore* let every man please his neighbor in that which is good to edification.

3 For Christ also would not please himself, but as it is written, The rebukes of them which rebuke thee, fell on me.

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

5 Now the God of patience and consolation give you that ye be likeminded one towards another, according to Christ Jesus,

6 That ye with one mind, *and* with one mouth may praise God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises *made* unto the fathers.

9 And let the Gentiles praise God, for *his* mercy, as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy Name.

10 And again he saith, Rejoice, ye Gentiles with his people.

11 And again, Praise the Lord, all ye Gentiles, and laud ye him, all people together.

12 And again Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

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

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

15 Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,

16 That I should be the minister of Jesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore whereof I may rejoice in Christ Jesus in those things which *pertain* to God.

18 For I dare not speak of anything, which Christ hath not wrought by me, *to make* the Gentiles obedient in word and deed,

19 With the power of signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

20 Yea, so 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 see *him*, and they that heard not, shall understand *him*.

22 Therefore also I have been oft let to come unto you;

23 But now seeing I have no more place in these quarters, and also have been desirous many years ago to come unto you,

24 When I shall take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have been somewhat filled with your *company*.

25 But now go I to Jerusalem, to minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain distribution unto the poor Saints which are at Jerusalem.

27 For it hath pleased them, and their debtors are they. For if the Gentiles be made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

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

29 And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Jesus Christ's sake, and for the love of the Spirit, that ye would strive with me by prayers to God for me,

31 That I may be delivered from them which are disobedient in Judea, and that my service which I have to do at Jerusalem, may be accepted of the Saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Thus the God of peace *be* with you all. Amen.

Romans 16

1 He commendeth Phoebe. 3 He sendeth greetings to many. 17 And warneth to beware of them which are the causes of division.

1 I Commend unto you Phoebe our sister, which is a servant of the Church of Cenchrea;

2 That ye receive her in the Lord, as it becometh Saints, and that ye assist her in whatsoever business she needeth of your aid; for she hath given hospitality unto many, and to me also.

3 Greet Priscilla and Aquila, my fellow helpers in Christ Jesus,

4 (Which have for my life laid down their own neck. Unto whom not I only give thanks, but also all the Churches of the Gentiles.)

5 Likewise *greet* the Church that is in their house. Salute my beloved Epenetus, which is the firstfruits of Achaia in Christ.

6 Greet Mary which bestowed much labor on us.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *friends*.

11 Salute Herodion my kinsman. Greet them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labor in the Lord. Salute the beloved Persis, which *woman* hath labored much in the Lord.

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

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

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

16 Salute one another with a holy kiss. The Churches of Christ salute you.

17 ¶ Now I beseech you brethren, mark them diligently which cause division and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not the Lord Jesus Christ, but their own bellies, and with fair speech and flattering deceive the hearts of the simple.

19 For your obedience is come abroad among all; I am glad therefore of you, but yet I would have you wise unto that which is good, and simple concerning evil.

20 The God of peace shall tread Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

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

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius my host, and of the whole Church saluteth you. Erastus the steward of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ, by the revelation of the mystery, which was kept secret since the world began,

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith.)

27 To God, *I say*, only wise, be praise through Jesus Christ forever. Amen.

Written to the Romans from Corinth, and sent by Phoebe, servant of the Church which is at Cenchrea.