

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

<sup>1</sup> Paul the seruaut of Iesus Christ called to be an Apostle put a parte to preache the Gospell of God

<sup>2</sup> which he promysed afore by his Prophetes in the holy scriptures

<sup>3</sup> that make mension of his sonne the which was begotte of the seed of David as pertayninge to the flesshe:

<sup>4</sup> and declared to be the sonne of God with power of the holy goost that sanctifieth sence the tyme that Iesus Christ oure Lorde rose agayne from deeth

<sup>5</sup> by whom we have receaved grace and apostleshyppe to bringe all maner hethe people vnto obedience of the fayth that is in his name:

<sup>6</sup> of the which hethen are ye a part also which are Iesus christes by vocacion.

<sup>7</sup> To all you of Rome beloved of God and saynctes by callinge. Grace be with you and peace from God oure father and from the Lorde Iesus Christ.

<sup>8</sup> Fyrst verely I thanke my God thorow Iesus Christ for you all because youre fayth is publisshed through out all the worlde.

<sup>9</sup> For God is my witnes whom I serve with my sprete in the Gospell of his sonne that with out ceasinge I make mencion of you alwayes in my prayers

<sup>10</sup> beseeching that at one tyme or another a prosperous iorney (by the will of god) myght fortune me to come vnto you.

<sup>11</sup> For I longe to see you that I myght bestowe amonge you some spirituall gyfte to strength you with all:

<sup>12</sup> that is that I myght have consolacion together with you through the commen fayth which bothe ye and I have.

<sup>13</sup> I wolde that ye shuld knowe brethren how that I have often tymes purposed to come vnto you (but have bene let hitherto) to have some frute amonge you as I have amonge other of the Gentylys.

<sup>14</sup> For I am detter both to the Grekes and to them which are no Grekes vnto the learned and also vnto the vnlearned.

<sup>15</sup> Lykewyse as moche as in me is I am redy to preache the Gospell to you of Rome also.

<sup>16</sup> For I am not ashamed of the Gospell of Christ because it is the power of God vnto salvacion to all that beleve namely to the Iewe and also to the getyle.

<sup>17</sup> For by it the rightewesnes which cometh of god is opened from fayth to fayth. As it is written: The iust shall live by fayth.

<sup>18</sup> For the wrath of God apereth from heven agaynst all vngodlynes and vnrightewesnes of me which withholde the trueth in vnrightewesnes:

<sup>19</sup> seyng what maye be knowen of God that same is manifest amonge them. For God dyd shewe it vnto them.

<sup>20</sup> So that his invisible thinges: that is to saye his eternall power and godhed are vnderstonde and sene by the workes from the creacion of the worlde. So that they are without excuse

<sup>21</sup> in as moche as when they knewe god they glorified him not as God nether were thakfull but wexed full of vanities in their imaginacions and their folisshe hertes were blynded.

<sup>22</sup> When they counted them selves wyse they became foles

<sup>23</sup> and turned the glory of the immortall god vnto the similitude of the ymage of mortall man and of byrdes and foure foted beastes and of serpentess.

<sup>24</sup> Wherefore god lykewyse gave the vp vnto their hertes lustes vnto vnclennes to defyle their awne boddyes bitwene them selves:

<sup>25</sup> which tourned his truthe vnto a lye and worshipped and served the creatures more then the maker which is blessed for ever. Amen.

<sup>26</sup> For this cause god gave them vp vnto shamfull lustes. For even their wemen did chaunge the naturall vse vnto the vnnaturall.

<sup>27</sup> And lyke wyse also the men lefte the naturall vse of the woman and bret in their lustes one on another. And man with man wrought filthynes and receaved in them selves the rewarde of their erreure as it was accordinge.

<sup>28</sup> And as it semed not good vnto them to be aknowen of God even so God delivered them vp vnto a leawde mynd that they shuld do tho thinges which were not comly

<sup>29</sup> beinge full of all vnrighteous doinge of fornicacio wickednes coveteousnes maliciousnes

full of envie murther debate disseyte evill conditioned whisperers

<sup>30</sup> backbyters haters of God doers of wronge proude bosters bringers vp of evyll thinges disobedient to father and mother

<sup>31</sup> with out vnderstandinge coveaunte breakers vnlovinge trucebreakers and merciles.

<sup>32</sup> Which men though they knew the rightewesnes of God how that they which soche thinges commyt are worthy of deeth yet not only do the same but also have pleasure in them that do them.

## 2

<sup>1</sup> Therefore arte thou inexcusable o man whosoever thou be that iudget. For in thee same wherin thou iudget another thou condemnest thy selfe. For thou that iudget doest even the same selfe thinges.

<sup>2</sup> But we are sure that the iudgement of God is accordinge to trueth agaynst them which commit soche thinges.

<sup>3</sup> Thinkest thou this O thou man that iudget them which do soche thinges and yet doest even the very same that thou shalt escape the iudgement of God?

<sup>4</sup> Ether despisest thou the riches of his goodnes paciece and longe sufferaunce? and remembreth not how that the kyndnes of God ledith the to repentaunce?

<sup>5</sup> But thou after thyne harde herte that cannot repet heapest ye togedder the treasure of wrath

agaynste the daye of vengeauce when shalbe opened the rightewes iudgement of god

<sup>6</sup> which will rewarde every man accordinge to his dedes:

<sup>7</sup> that is to saye prayse honoure and immortalite to them which cotinue in good doynge and seke eternall lyfe.

<sup>8</sup> But vnto them that are rebellious and disobey the trueth yet folowe iniquytie shall come indignacion and wrath

<sup>9</sup> tribulacion and anguysshe vpon the soule of every man that doth evyll: of the Iewe fyrst and also of the gentyll.

<sup>10</sup> To every man that doth good shall come prayse honoure and peace to the Iewe fyrst and also to the gentyll.

<sup>11</sup> For ther is no parcialyte with god.

<sup>12</sup> But whosoever hath synned with out lawe shall perisse with out lawe. And as many as haue synned vnder the lawe shalbe iudged by the lawe.

<sup>13</sup> For before god they are not ryghteous which heare the lawe: but the doers of the lawe shalbe iustified.

<sup>14</sup> For if the gentyls which have no lawe do of nature the thynges contayned in the lawe: then they havynge no lawe are a lawe vnto them selves

<sup>15</sup> which shewe the dede of the lawe wrytten in their hertes: whyll their conscience beareth witnes vnto them and also their thoughtes acusyng one another or excusyng

<sup>16</sup> at the daye when god shall iudge the secretes

of men by Iesus Christ accordinge to my Gospell.

<sup>17</sup> Beholde thou arte called a Iewe and trustest in the lawe and reioysist in God

<sup>18</sup> and knowest his will and hast experience of good and bad in that thou arte informed by the lawe:

<sup>19</sup> and belevest that thou thy silfe arte a gyde vnto the blynde a lyght to them which are in darcknes

<sup>20</sup> an informer of them which lacke discrecion a teacher of vnlearned which hast the ensample of that which ought to be knowen and of the truth in the lawe.

<sup>21</sup> But thou which teachest another teachest not thy selfe. Thou preachest a man shuld not steale: and yet thou stealest.

<sup>22</sup> Thou sayst a man shuld not commit aduoutry: and thou breakest wedlocke. Thou abhorrest ymages and robbest God of his honoure.

<sup>23</sup> Thou reioycest in the lawe and thorow breakinge the lawe dishonourest God.

<sup>24</sup> For the name of god is evyll spoken of amonge the Gentyls thorowe you as it is written.

<sup>25</sup> Circumcision verely avayleth if thou kepe the lawe. But if thou breake the lawe thy circumcision is made vncircumcision.

<sup>26</sup> Therefore if the vncircumcised kepe the ryght thinges contayned in the lawe: shall not his vncircumcision be counted for circumcision?

<sup>27</sup> And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge the which beyng vnder the letter and circumcision dost transgresse the lawe?

<sup>28</sup> For he is not a Iewe which is a Iewe out

warde. Nether is that thyng circumsion which is outwarde in the flesshe.

<sup>29</sup> But he is a Iewe which is hid wythin and the circucisio of the herte is the true circumsion which is in the sprete and not in the letter whose prayse is not of men but of god.

### 3

<sup>1</sup> What preferment then hath the Iewe? other what a vauntage circumsion?

<sup>2</sup> Surely very moche. Fyrst vnto them was committed the worde of God

<sup>3</sup> What then though some of them did not beleve? shall their vnbeleve make the promes of god with out effecte?

<sup>4</sup> God forbid. Let god be true and all men lyars as it is writen: That thou myghtest be iustified in thy sayinge and shuldest overcome when thou arte iudged.

<sup>5</sup> Yf oure vnrightewesnes make the rightewesnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeauce? I speake after the maner of men.

<sup>6</sup> God forbid. For how then shall God iudge the worlde?

<sup>7</sup> Yf the veritie of God appere moare excellent thorow my lye vnto his prayse why am I hence forth iudged as a synner?

<sup>8</sup> and saye not rather (as men evyll speake of vs and as some affirme that we saye) let vs do evyll that good maye come therof. Whose damnacion is iuste.

<sup>9</sup> What saye we then? Are we better then they? No in no wyse. For we have all ready proved how that both Iewes and Gentils are all vnder synne

<sup>10</sup> as it is writte: There is none righteous no not one:

<sup>11</sup> There is none that vnderstandith there is none that seketh after God

<sup>12</sup> they are all gone out of the waye they are all made vnprofytable ther is none that doeth good no not one.

<sup>13</sup> Their throte is an open sepulchre with their tounge they have disceaved: the poyson of Aspes is vnder their lippes.

<sup>14</sup> Whose mouthes are full of cursynge and bitternes.

<sup>15</sup> Their fete are swyfte to sheed bloud.

<sup>16</sup> Destruccion and wretchednes are in their wayes.

<sup>17</sup> And the waye of peace they have not knowen.

<sup>18</sup> There is no feare of God before their eyes.

<sup>19</sup> Ye and we knowe that whatsoeuer the lawe sayth he sayth it to them which are vnder the lawe. That all mouthes maye be stopped and all the worlde be subdued to god because that by the dedes of the lawe shall no flesshe be iustified in the sight of God.

<sup>20</sup> For by the lawe commeth the knowledge of synne.

<sup>21</sup> Now verely is the rightewesnes that cometh of God declared without the fulfillinge of the lawe havinge witnes yet of the lawe and of the Prophetes.

<sup>22</sup> The rightewesnes no dout which is good



before God cometh by the fayth of Iesus Christ vnto all and vpon all that beleve. Ther is no difference:

<sup>23</sup> for all have synned and lacke the prayse that is of valoure before God:

<sup>24</sup> but are iustified frely by his grace through the redempcion that is in Christ Iesu

<sup>25</sup> whom God hath made a seate of mercy thorow faith in his bloud to shewe the rightewesnes which before him is of valoure in that he forgeveth the synnes that are passed which God dyd suffre

<sup>26</sup> to shewe at this tyme the rightewesnes that is alowed of him that he myght be counted iuste and a iustifiar of him which belevith on Iesus.

<sup>27</sup> Where is then thy reioysinge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

<sup>28</sup> For we suppose that a man is iustified by fayth without the dedes of the lawe.

<sup>29</sup> Is he the God of the Iewes only? Is he not also the God of the Gentylys? Yes even of the Gentyles also.

<sup>30</sup> For it is God only which iustifieth circumcision which is of fayth and vncircumcision thorow fayth.

<sup>31</sup> Do we then destroye the lawe thorow fayth? God forbid. But we rather mayntayne the lawe.

## 4

<sup>1</sup> What shall we saye then that Abraham oure father as pertayninge to the flesshe dyd finde?

<sup>2</sup> If Abraham were iustified by dedes the hath he wherin to reioyce: but not with god.

<sup>3</sup> For what sayth the scripture? Abraham beleved god and it was counted vnto him for rightewesnes.

<sup>4</sup> To him that worketh is the rewarde not reckened of favour: but of duty.

<sup>5</sup> To him that worketh not but beleveth on him that iustifieth the vngodly is his fayth counted for rightewesnes.

<sup>6</sup> Even as David describeth the blessedfulnes of the man vnto whom god ascribeth rightewesnes without dedes.

<sup>7</sup> Blessed are they whose vnrightewesnes are forgeven and whose synnes are covered.

<sup>8</sup> Blessed is that man to whom the Lorde imputeth not synne.

<sup>9</sup> Came this blessednes then vpon the circumcised or vpon the vncircumcised? We saye verely how that fayth was rekened to Abraham for rightewesnes.

<sup>10</sup> How was it rekened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in tyme of circucision: but when he was yet vncircumcised.

<sup>11</sup> And he receaved the signe of circumcision as a seale of that rightewesnes which is by fayth which fayth he had yet beyng vncircumcised: that he shuld be the father of all them that beleve though they be not circumcised that rightewesnes myght be imputed to them also:

<sup>12</sup> and that he myght be the father of the circumcised not because they are circumcised

only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcision.

<sup>13</sup> For the promes that he shuld be the heyre of the worlde was not geuen to Abraham or to his seed thorow the lawe: but thorow the rightewesnes which cometh of fayth.

<sup>14</sup> For yf they which are of the lawe be heyres then is fayth but vayne and the promes of none effecte.

<sup>15</sup> Because the lawe causeth wrathe. For where no lawe is there is no trasgression.

<sup>16</sup> Therefore by fayth is the inheritaunce geuen that it myght come of faveour: and the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham which is the father of vs all.

<sup>17</sup> As it is wrytten: I have made the a father to many nacions even before god whom thou hast beleved which quyckeneth the deed and called those thinges which be not as though they were.

<sup>18</sup> Which Abraham contrary to hope beleved in hope that he shuld be the father of many nacions accordynge to that which was spoken: So shall thy seed be.

<sup>19</sup> And he faynted not in the fayth nor yet considered hys awne body which was now deed even when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge.

<sup>20</sup> He stackered not at the promes of God thorow vnbelefe: but was made stronge in the fayth and gave honour to God

<sup>21</sup> full certified that what he had promised that he was able to make good.

<sup>22</sup> And therefore was it reckened to him for rightewesnes.

<sup>23</sup> It is not written for him only that it was reckened to him for rightewesnes:

<sup>24</sup> but also for vs to whom it shalbe counted for rightewesnes so we beleve on him that raysted vp Iesus oure Lorde from deeth.

<sup>25</sup> Which was delivered for oure synnes and rose agayne forto iustifie vs.

## 5

<sup>1</sup> Because therfore that we are iustified by fayth we are at peace with god thorow oure Lorde Iesue Christ:

<sup>2</sup> by who we have awaye in thorow fayth vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe geuen of God.

<sup>3</sup> Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth pacience

<sup>4</sup> pacience bringeth experience experience bringeth hope.

<sup>5</sup> And hope maketh not ashamed for the love of God is sheed abroad in oure hertes by the holy goost which is geuen vnto vs.

<sup>6</sup> For when we were yet weake accordynge to the tyme: Christ dyed for vs which were vngodly.

<sup>7</sup> Yet scace will eny man dye for a rightewes man. Paraventure for a good man durst a man dye.

<sup>8</sup> But God setteth out his love that he hath to vs seinge that whyll we were yet synners Christ dyed for vs.

<sup>9</sup> Moche more then now (seynge we are iustified in his bloud) shall we be saved from wrath thorow him.

<sup>10</sup> For yf when we were enemyes we were reconciled to God by the deeth of his sonne: moche more seinge we are reconciled we shall be preservid by his lyfe.

<sup>11</sup> Not only so but we also ioye in God by the meanes of oure Lorde Iesus Christ by whom we have receavyd the attonment.

<sup>12</sup> Wherefore as by one man synne entred into the worlde and deeth by the meanes of synne. And so deeth went over all men in somoche that all men synned.

<sup>13</sup> For even vnto the tyme of the lawe was synne in the worlde: but synne was not regarded as longe as ther was no lawe:

<sup>14</sup> neverthelesse death rayned from Adam to Moses even over them also that synned not with lyke transgression as dyd Adam: which is the similitude of him that is to come.

<sup>15</sup> But the gyfte is not lyke as the synne. For yf thorow the synne of one many be deed: moche more plenteous vpon many was the grace of God and gyfte by grace: which grace was geven by one man Iesus Christ.

<sup>16</sup> And the gifte is not over one synne as deeth cam thorow one synne of one that synned. For damnacion cam of one synne vnto condemnacon: but the gyft cam to iustify from many

synnes.

<sup>17</sup> For yf by the synne of one deeth raigned by the meanes of one moche more shall they which receave aboundance of grace and of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

<sup>18</sup> Lykewyse then as by the synne of one condemnacion cam on all men: even so by the iustifyinge of one cometh the rightewesnes that bringeth lyfe vpo all men.

<sup>19</sup> For as by one mannes disobediace many be cam synners: so by the obediace of one shall many be made righteous.

<sup>20</sup> But the lawe in the meane tyme entred in that synne shuld encrease. Neverthelater where aboundance of synne was there was more plenteousnes of grace.

<sup>21</sup> That as synne had raigned vnto deeth even so might grace raygne thorow rightewesnes vnto eternall lyfe by the helpe of Iesu Christ.

## 6

<sup>1</sup> What shall we saye then? Shall we continue in synne that there maye be aboundance of grace?

<sup>2</sup> God forbyd. How shall we that are deed as touchynge synne live eny lenger therin?

<sup>3</sup> Remember ye not that all we which are baptysed in the name of Iesu Christ are baptysed to dye with him?

<sup>4</sup> We are buryed with him by baptism for to dye that lykewyse as Christ was raysed vp from

death by the glorye of the father: even so we also shuld walke in a newe lyfe.

<sup>5</sup> For yf we be graft in deeth lyke vnto him: even so must we be in the resurreccion.

<sup>6</sup> This we must remember that oure olde man is crucified with him also that the body of synne myght vtterly be destroyed that hence forth we shuld not be seruauntes of synne.

<sup>7</sup> For he that is deed ys iustified from synne.

<sup>8</sup> Wherefore yf we be deed with Christ we beleve that we shall live with him:

<sup>9</sup> remembre that Christ once raysed from deeth dyeth no more. Deeth hath no moare power over him.

<sup>10</sup> For as touchynge that he dyed he dyed concernynge synne once. And as touchinge that he liveth he liveth vnto God.

<sup>11</sup> Lykewyse ymagen ye also that ye are deed concernynge synne: but are alive vnto God thorow Iesus Christ oure Lorde.

<sup>12</sup> Let not synne raygne therfore in youre mortall bodyes that ye shuld thervnto obey in the lustes of it.

<sup>13</sup> Nether geve ye youre members as instrumentes of vnrightewesnes vnto synne: but geve youre selves vnto God as they that are alive from deeth. And geve youre membres as iustrumetes of rightewesnes vnto God.

<sup>14</sup> Let not synne have power over you. For ye are not vnder the lawe but vnder grace.

<sup>15</sup> What then? Shall we synne because we are not vnder the lawe: but vnder grace? God forbyd.

<sup>16</sup> Remember ye not how that to whom soever ye comit youre selves as servautes to obey his servautes ye are to whom ye obey: whether it be of synne vnto deeth or of obedience vnto rightewesnes?

<sup>17</sup> God be thanked that though ye were once the servautes of synne ye have yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered.

<sup>18</sup> Ye are then made fre from synne and are become the servautes of rightewesnes.

<sup>19</sup> I will speake grossly because of the infirmitie of youre flesshe. As ye have geve youre membres servautes to vncleennes and to iniquitie from iniquitie vnto iniquitie: even so nowe geve youre membres servantes vnto rightewesnes that ye maye be sanctified.

<sup>20</sup> For when ye were the servautes of synne ye were not vnder rightewesnes.

<sup>21</sup> What frute had ye then in tho thinges wher of ye are now ashamed. For the ende of tho thynges is deeth.

<sup>22</sup> But now are ye delivered from synne and made the servautes of God and have youre frute that ye shuld be sanctified and the ende everlastinge lyfe.

<sup>23</sup> For the rewarde of synne is deeth: but eternall lyfe is the gyfte of God thorow Iesus Christ oure Lorde.

## 7

<sup>1</sup> Remember ye not brethren (I speake to them that know the lawe) how that the lawe hath



power over a man as longe as it endureth?

<sup>2</sup> For the woman which is in subieccion to a man is bounde by the lawe to the man as longe as he liveth. Yf the man be deed she is lowsed from the lawe of the man.

<sup>3</sup> So then yf whill the man liveth she couple her selfe with another man she shalbe counted a wedlocke breaker. But yf the man be deed she is fre from the lawe: so that she is no wedlocke breaker though she couple her selfe with another man.

<sup>4</sup> Even so ye my brethren are deed concerninge the lawe by the body of Christ that ye shuld be coupled to another (I meane to him that is rysen agayne from deeth) that we shuld bringe forth frute vnto God.

<sup>5</sup> For when we were in the flesshe the lustes of synne which were stered vppe by the lawe raygned in oure membres to bringe forth frute vnto deeth.

<sup>6</sup> But now are we delivered from the lawe and deed from that whervnto we werein bondage that we shuld serve in a newe conversacion of the sprete and not in the olde conversacion of the letter.

<sup>7</sup> What shall we saye then? is the lawe synne? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant excepte the lawe had sayde thou shalt not lust.

<sup>8</sup> But synne toke an occasion by the meanes of the commaundement and wrought in me all manner of concupiscece. For with out the lawe synne was deed.

<sup>9</sup> I once lived with out lawe. But when the

commaundement came synne reuyved and I was deed.

<sup>10</sup> And the very same comaundement which was ordeyned vnto lyfe was founde to be vnto me an occasion of deeth.

<sup>11</sup> For synne toke occasion by the meanes of the comaundement and so disceaved me and by the selfe commaundement slewe me.

<sup>12</sup> Wherefore the lawe is holy and the commaundement holy iust and good.

<sup>13</sup> Was that then which is good made deeth vnto me? God forbyd. Naye synne was deeth vnto me that it myght appere how that synne by the meanes of that which is good had wrought deeth in me: that synne which is vnder the commandement myght be out of measure synfull.

<sup>14</sup> For we knowe that the lawe is spirituall: but I am carnall solde vnder synne

<sup>15</sup> because I wote not what I doo. For what I wold that do I not: but what I hate that do I.

<sup>16</sup> Yf I do now that which I wolde not I graute to the lawe that it is good.

<sup>17</sup> So then nowe it is not I that do it but synne that dwelleth in me.

<sup>18</sup> For I knowe that in me (that is to saye in my flesshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good.

<sup>19</sup> For I doo not that good thinge which I wold: but that evill do I which I wolde not.

<sup>20</sup> Finally yf I do that I wolde not then is it not I that doo it but synne that dwelleth in me doeth it.

21 I fynde then by the lawe that when I wolde do good evyll is present with me.

22 I delite in the lawe of God concerninge the inner man.

23 But I se another lawe in my membres rebellinge agaynst the lawe of my mynde and subduynge me vnto the lawe of synne which is in my membres.

24 O wretched man that I am: who shall delyver me from this body of deeth?

25 I thanke God thorow Iesus Christ oure Lorde. So then I my silfe in my mynde serve the lawe of God and in my flesshe the lawe of synne.

## 8

1 Ther is then no damnacion to them which are in Christ Iesu which walke not after the flesshe: but after the sprete.

2 For the lawe of the sprete that bringeth life thorowe Iesus Christ hath delivered me from the lawe of synne and deeth.

3 For what the lawe coulede not doo in as moche it was weake because of the flesshe: that performed God and sent his sonne in the similitude of synfull flesshe and by synne daned synne in the flesshe:

4 that the rightewesnes requyred of the lawe myght be fulfilled in vs which walke not after the flesshe but after the sprete.

5 For they that are carnall are carnally mynded. But they that are spirituall are gostly mynded.

6 To be carnally mynded is deeth. But to be spirituallly mynded is lyfe and peace.

7 Because that the fleshly mynde is emnyte agaynst God: for it is not obedient to the lawe of God nether can be.

8 So then they that are geven to the flesshe cannot please God.

9 But ye are not geven to the flesshe but to the sprete: yf so be that the sprite of God dwell in you. If ther be eny man that hath not the sprite of Christ the same is none of his.

10 Yf Christ be in you the body is deed because of synne: but the sprite is lyfe for rightewesnes sake.

11 Wherefore if the sprite of him that raysted vppe Iesus from deeth dwell in you: even he that raysted vp Christ from deeth shall quycken youre mortall bodyes because that this sprite dwelleth in you.

12 Therefore brethren we are nowe detters not to the flesshe to live after the flesshe.

13 For if ye live after the flesshe ye must dye. But yf ye mortifie the dedes of the body by the helpe of the sprite ye shall lyve.

14 For as many as are led by the sprete of God: they are the sonnes of god.

15 For ye have not receaved the sprete of bondage to feare eny moare but ye have receaved the sprite of adopcion wherby we crye Abba father.

16 The same sprete certifieth oure sprete that we are the sonnes of God.

17 Yf we be sonnes we are also heyres the heyres I meane of God and heyres anexed with Christ: if so be that we suffer togedder that we maye be glorified to gedder.

18 For I suppose that the afflictions of this lyfe are not worthy of the glory which shalbe shewed vpon vs.

19 Also the fervent desyre of the creatures abideth lokinge when the sonnes of God shall appere

20 because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope.

21 For the very creatures shalbe delivered from the bondage of corrupcion into the glorious lybertie of the sonnes of God.

22 For we knowe that every creature groneth with vs also and travayleth in payne even vnto this tyme.

23 Not they only but even we also which have the fyrst frutes of the sprite morne in oureselves and wayte for the (adopcio) and loke for the delivraunce of oure bodyes.

24 For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth?

25 But and yf we hope for that we se not then do we with pacience abyde for it.

26 Lyke wyse the sprite also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the sprete maketh intercession mightely for vs with gronynges which cannot be expressid with tonge.

27 And he that searcheth the hertes knoweth what is the meaninge of the sprite: for he maketh intercession for the sayntes accordinge to the pleasure of god.

28 For we knowe that all thinges worke for the best vnto them that love God which also are called of purpose.

29 For those which he knewe before he also ordeyned before that they shuld be lyke fashioned vnto the shape of his sonne that he myght be the fyrst begotten sonne amonge many brethren.

30 Moreover which he apoynted before them he also called. And which he called them also he iustified which he iustified them he also glorified.

31 What shall we then saye vnto these thinges? yf god be on oure syde: who can be agaynst vs?

32 which spared not his awne sonne but gave him for vs all: how shall he not with him geve vs all thinges also?

33 Who shall laye eny thinge to the charge of goddes chosen? it is god that iustifieth:

34 who then shall condempne? it is Christ which is deed the rather which is rysen agayne which is also on the ryght honde of God and maketh intercession for vs.

35 Who shall seperate vs from the love of god? shall tribulacion? or anguysse? or persecucion? other hunger? other nakednesse? other parell? other swearde?

36 As it is written: For thy sake are we kylled all daye longe and are counted as shepe apoynted to be slayne.

37 Neverthelesse in all these thinges we overcome strongly thorow his helpe that loved vs.

38 Ye and I am sure that nether deeth nether lyfe nether angels nor rule nether power nether

things present nether things to come

<sup>39</sup> nether heyth nether loweth nether eny other creature shalbe able to departe vs from the love of God shewed in Christ Iesu oure lorde.

## 9

<sup>1</sup> I saye the trueth in Christ and lye not in that wherof my conscience beareth me witnes in the holy gost

<sup>2</sup> that I have gret hevynes and continuall sorowe in my hert.

<sup>3</sup> For I have wysshed my selfe to be cursed from Christ for my brethren and my kynsmen as pertayninge to the flesshe

<sup>4</sup> which are the Israelites. To whom pertayneth the adopcion and the glorie and the coveauntes and the law that was geven and the service of God and the promyses:

<sup>5</sup> whose also are the fathers and they of whome (as concernynge the flesshe) Christ came which is God over all things blessed for ever Amen.

<sup>6</sup> I speake not these thinges as though the wordes of god had take none effecte. For they are not all Israelites which came of Israel:

<sup>7</sup> nether are they all chyldren strayght waye because they are the seed of Abraham. But in Isaac shall thy seede be called:

<sup>8</sup> that is to saye they which are the chyldren of the flesshe are not the chyldren of god. But the chyldren of promes are counted the seede.

<sup>9</sup> For this is a worde of promes aboute this tyme will I come and Sara shall have a sonne.

10 Nether was it so with her only: but also when Rebecca was with chylde by one I meane by oure father Isaac

11 yeer the chylde were borne when they had nether done good nether bad: that the purpose of God which is by election myght stonde it was sayde vnto her not by the reason of workes but by grace of the caller:

12 the elder shall serve the yonger.

13 As it is written: Iacob he loved but Esau he hated.

14 What shall we saye then? is there eny vnrightewesses with God? God forbyd.

15 For he sayth to Moses: I will shewe mercye to who I shewe mercy: and will have compassion on whom I have compassion.

16 So lieth it not then in a mans will or cunnyng but in the mercye of god.

17 For the scripture sayth vnto Pharao: Even for this same purpose have I stered ye vp to shewe my power on ye and that my name myght be declared thorow out all the worlde.

18 So hath he mercye on whom he will and whom he will he maketh hearde herted.

19 Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will?

20 But o man what arte thou which disputest with God? Shall the worke saye to the worke-man: why hast thou made me on this fassion?

21 Hath not the potter power over the claye even of the same lompe to make one vessell vnto honoure and a nother vnto dishonoure?

22 Even so God willynge to shewe his wrath



and to make his power knowen suffered with longe pacience the vessels of wrath ordeyned to damnacion

<sup>23</sup> that he myght declare the ryches of his glory on the vessels of mercye which he had prepayred vnto glorie:

<sup>24</sup> that is to saye vs which he called not of the Iewes only but also of the gentyls.

<sup>25</sup> As he sayth in Osee: I will call them my people which were not my people: and her beloved which was not beloved.

<sup>26</sup> And it shall come to passe in the place where it was sayd vnto them ye are not my people: that there shalbe called the chyldren of the lvyngge God.

<sup>27</sup> But Esaias cryeth concernynge Israel though the number of the chyldren of Israel be as the sonde of the see yet shall a remnaunt be saved.

<sup>28</sup> He finyssheth the worde verely and maketh it short in ryghtwesses. For a short worde will god make on erth.

<sup>29</sup> And as Esaias sayd before: Except the Lorde of sabaoth had left us seede we had bene made as Zodoma and had bene lykened to Gomorra.

<sup>30</sup> What shall we saye then? We saye that the gentyls which followed not rightewesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fayth.

<sup>31</sup> But Israel which folowed the lawe of rightewesnes coude not attayne vnto the lawe of rightewesnes.

<sup>32</sup> And wherfore? Because they sought it not by fath: but as it were by the workes of the lawe.

For they have stombled at the stomblynge stone.

<sup>33</sup> As it is written: Beholde I put in Syon a stomblynge stone and a rocke which shall make men faule. And none that beleve on him shalbe a shamed.

## 10

<sup>1</sup> Brethren my hertes desyre and prayer to God for Israel is that they might be saved.

<sup>2</sup> For I beare them recorde that they have a fervet mynde to God warde but not accordinge to knowledge.

<sup>3</sup> For they are ignoraunt of the rightewesnes which is alowed before God and goo about to stablisse their awne rightewesnes and therefore are not obedient vnto the rightewesnes which is of vawew before God.

<sup>4</sup> For Christ is the ende of the lawe to iustifie all that beleve.

<sup>5</sup> Moses describeth the rightewesnes which cometh of the lawe howe that the man which doth the thinges of the lawe shall lyve therin.

<sup>6</sup> But the rightewesnes which cometh of fayth speaketh on this wyse. Saye not in thyne hert who shall ascende into heven? (that is nothings els then to fetch Christ doune)

<sup>7</sup> Other who shall descende into the depe? (that is nothings els but to fetch vp Christ from deeth)

<sup>8</sup> But what sayth the scripture? The worde is nye the even in thy mouth and in thyn herte. This worde is the worde of fayth which we preache.

<sup>9</sup> For yf thou shalt knowledge with thy mouth that Iesus is the lorde and shalt beleve with thyn

hert that God raysed him up from deeth thou shalt be safe.

<sup>10</sup> For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man safe.

<sup>11</sup> For the scripture sayth: whosoever beleveth on him shall not be ashamed.

<sup>12</sup> Ther is no difference bitwene the Iewe and the gentyll. For one is Lorde of all which is ryche vnto all that call on him.

<sup>13</sup> For whosoever shall call on the name of the lorde shalbe safe.

<sup>14</sup> But how shall they call on him on who they beleved not? how shall they beleve on him of whom they have not herde? how shall they heare with out a preacher?

<sup>15</sup> And how shall they preach except they be sent? As it is written: how beautifull are the fete of them which bringe glad tydynges of peace and bringe glad tydynges of good thinges.

<sup>16</sup> But they have not all obeyed to the gossell. For Esaias sayth: Lorde who shall beleve oure sayinges?

<sup>17</sup> So then fayth cometh by hearynge and hearynge cometh by the worde of God.

<sup>18</sup> But I axe: have they not herde? No dout their sounde went out into all londes: and their wordes in to the endes of the worlde.

<sup>19</sup> But I demaunde whether Israel dyd knowe or not? Fyrst Moses sayth: I will provoke you for to envy by the that are no people and by a folisshe nacion I will anger you.

<sup>20</sup> Esaias after that is bolde and sayth. I am founde of the that sought me not and have appered to them that axed not after me.

<sup>21</sup> And agaynst Israel he sayth: All daye longe have I stretched forth my hondes vnto a people that beleveth not but speaketh agaynst me.

## 11

<sup>1</sup> I saye then: hath god cast away his people? God forbyd. For even I verely am an Israelite of the seed of Abraham and of the tribe of Benjamin

<sup>2</sup> god hath not cast away his people which he knew before. Ether wote ye not what the scripture sayth by the mouth of Helias how he maketh intercession to god agaynst Israel sayinge:

<sup>3</sup> Lorde they have kylled thy prophetes and dygged doune thyn alters: and I am lefte only and they seke my lyfe.

<sup>4</sup> But what sayth the answer of god to him agayne? I have reserved vnto me seven thousande men which have not bowed the knee to Baal.

<sup>5</sup> Even so at this tyme ys ther a remmaunt lefte thorow the eleccion of grace.

<sup>6</sup> Yf it be of grace the is it not of workes. For then were grace no moare grace. Yf it be of workes then is it no moare grace. For then were deservyng no lenger deservynge.

<sup>7</sup> What then? Israel hath not obtayned that that he sought. No but yet the election hath obtayned it. The remnaunt are blynded

<sup>8</sup> accordynge as it is written: God hath geven the the sprete of vnquyetnes: eyes that they shuld not se and eares that they shuld not heare even vnto this daye.

<sup>9</sup> And David sayth: Let their table be made a snare to take them with all and an occasion to faule and a rewarde vnto them.

<sup>10</sup> Let their eyes be blynded that they se not: and ever bowe doune their backes.

<sup>11</sup> I saye then: Have they therfore stombled that they shulde but faule only? God forbyd: but thorowe their faule is salvacion happened vnto the gentyls for to provoke the with all.

<sup>12</sup> Wherefore yf the faule of them be the ryches of the worlde: and the mynysshynge of them the ryches of the gentyls: How moche more shuld it be so yf they all beleved.

<sup>13</sup> I speake to you gentyls in as moche as I am the Apostle of the gentyls I will magnify myn office

<sup>14</sup> that I myght provoke them which are my flesshe and myght save some of them.

<sup>15</sup> For yf the castynge awaye of them be the reconcylynge of the worlde: what shall the receavyng of them be but lyfe agayne from deeth?

<sup>16</sup> For yf one pece be holy the whole heepe is holy. And yf the rote be holy the braunches are holy also.

<sup>17</sup> Though some of the brauuches be broken of and thou beyng a wylde olyue tree arte graft in amonge them and made parttaker of the rote and fatnes of the olyue tree

<sup>18</sup> bost not thy selfe agaynst the brauches. For yf thou bost thy selfe remember that thou bearest not the rote but the rote the.

<sup>19</sup> Thou wilt saye then: the brauches are

broken of that I myght be grafte in.

<sup>20</sup> Thou sayest well: because of vnbeleve they are broken of and thou stondest stedfast in fayth. Be not hye mynded but feare

<sup>21</sup> seyng that God spared not the naturall braunches lest haply he also spare not the.

<sup>22</sup> Beholde the kyndnes and rigorousnes of God: on the which fell rigorousnes: but towardes the kyndnes yf thou cotinue in his kyndnes. Or els thou shalt be hewen of

<sup>23</sup> and they yf they byde not still in vnbelefe shalbe graffed in agayne. For God is of power to graffe them in agayne.

<sup>24</sup> For yf thou wast cut out of a naturall wilde olyve tree and wast graffed contrary to nature in a true olyve tree: how moche more shall the naturall brauches be graffed in their awne olyve tree agayne.

<sup>25</sup> I wolde not that this secrete shuld be hyd from you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly blyndnes is happened in Israel vntyll the fulnes of the gentylys be come in:

<sup>26</sup> and so all Israel shalbe saved. As it is writte: There shall come oute of Sion he that doth delyver and shall turne away the vngodlynnes of Iacob.

<sup>27</sup> And this is my covenaut vnto them when I shall take away their synnes.

<sup>28</sup> As concernynge the gossple they are enemies for youre sakes: but as touchinge the election they are loved for the fathers sakes.

<sup>29</sup> For verely the gyftes and callynge of god are

soche that it cannot repent him of them:

<sup>30</sup> for loke as ye in tyme passed have not beleved God yet have now obtayned mercy thorow their vnbelefe:

<sup>31</sup> even so now have they not beleved the mercy which is happened vnto you that they also maye obtayne mercy.

<sup>32</sup> God hath wrapped all nacions in vnbeleve that he myght have mercie on all.

<sup>33</sup> O the depnes of the aboundaunt wysdome and knowledge of God: how vnserchable are his iudgementes and his wayes past findyng out.

<sup>34</sup> For who hath knowen the mynde of the lorde? or who was his counseller?

<sup>35</sup> other who hath geven vnto him fyrst that he myght be recompensed agayne?

<sup>36</sup> For of him and thorow him and for him are all thinges To him be glorye for ever Amen.

## 12

<sup>1</sup> I beseche you therefore brethren by the mercyfulnes of God that ye make youre bodies aquicke sacrifice holy and acceptable vnto God which is youre resonable seruyng of god.

<sup>2</sup> And fassion not youre selves lyke vnto this worlde: But be ye chaunged in youre shape by the renuyng of youre wittes that ye maye fele what thyng that good that acceptable and perfaycte will of god is.

<sup>3</sup> For I saye (thorowe the grace that vnto me geve is) to every man amonge you that noman esteme of him selfe moare then it becometh him to esteme: but that he discretely iudge of him

selfe accordynge as God hath dealte to every man the measure of fayth.

<sup>4</sup> As we have many members in one body and all members have not one office:

<sup>5</sup> so we beyng many are one body in Christ and every man (amonge oure selves) one anothers members

<sup>6</sup> Seynge that we have dyvers gyftes accordynge to the grace that is geven vnto vs: yf eny man have the gyft of prophesye let him have it that it be agreynge vnto the fayth.

<sup>7</sup> Let him that hath an office wayte on his office. Let him that teacheth take hede to his doctrine.

<sup>8</sup> Let him that exhorteth geve attendaunce to his exhortacion. Yf eny man geve let him do it with singlenes. Let him that ruleth do it with diligence. Yf eny man shewe mercy let him do it with cherfulness.

<sup>9</sup> Let love be with out dissimulacion. Hate that which is evyll and cleave vnto that which is good.

<sup>10</sup> Be kynde one to another with brotherly love. In gevyng honoure goo one before another.

<sup>11</sup> Let not that busynes which ye have in honde be tedious to you. Be fervet in the sprete. Applye youre selves to the tyme.

<sup>12</sup> Reioyce in hope. Be paciet in tribulacion. Continue in prayer.

<sup>13</sup> Distribute vnto the necessite of the saynctes and diligently to harbour.

<sup>14</sup> Blesse the which persecute you: blesse but course not.

<sup>15</sup> Be mery with the that are mery. Wepe with them that wepe.

<sup>16</sup> Be of lyke affeccion one towards another.



Be not hye mided: but make youreselves equall to the of the lower sorte. Be not wyse in youre awne opinions.

<sup>17</sup> Recompence to no man evyll fore evyll. Provyde afore honde thinges honest in the syght of all men.

<sup>18</sup> Yf it be possible howbe it of youre parte have peace with all men.

<sup>19</sup> Derly beloued avenge not youre selves but geve rounge vnto the wrath of God. For it is written: vengeance is myne and I will rewarde saith the lorde.

<sup>20</sup> Therefore yf thyn enemy hongre fede him: yf he thurst geve him drinke. For in so doynge thou shalt heape coles of fyre on his heed:

<sup>21</sup> Be not overcome of evyll: But overcome evyll with goodnes.

## 13

<sup>1</sup> Let every soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be are ordeyned of God.

<sup>2</sup> Whosoever therefore resysteth power resisteth the ordinaunce of God. And they that resist shall receave to the selfe damnacion.

<sup>3</sup> For rulars are not to be feared for good workes but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be prayseed of the same.

<sup>4</sup> For he is the minister of God for thy welth. But and yf thou do evyll then feare: for he beareth not a swearde for nought: but is the

minister of God to take vengeance on them that do evyll.

<sup>5</sup> Wherefore ye must nedes obeye not for feare of vengeance only: but also because of conscience.

<sup>6</sup> And even for this cause paye ye tribute. For they are goddes ministers servynge for the same purpose.

<sup>7</sup> Geve to every man therefore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honoure to who honoure pertayneth.

<sup>8</sup> Owe nothings to eny man: but to love one another. For he that loveth another fulfylleth the lawe. For these commaundementes:

<sup>9</sup> Thou shalt not commit advoury: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Love thyne neighbour as thy selfe.

<sup>10</sup> Love hurteth not his neighbour. Therefore is love the fulfillynge of the lawe.

<sup>11</sup> This also we knowe I mean the season howe that it is tyme that we shuld now awake oute of slepe. For now is oure salvacion nearer then when we beveled.

<sup>12</sup> The nyght is passed and the daye is come nye. Let us therefore cast awaye the dedes of darcknes and let vs put on the (Armoure) of lyght.

<sup>13</sup> Let vs walke honestly as it were in the daye lyght: not in eatynge and drinkyng: nether in

chamburyng and wantannes: nether in stryfe and envyng:

<sup>14</sup> but put the on the Lorde Iesus Christ. And make not provision for the flesshe to fulfyll the lustes of it.

## 14

<sup>1</sup> Him that is weake in the fayth receive vnto you not in disputyng and troublynge his conscience.

<sup>2</sup> One beleveth that he maye eate all thinge. Another which is weake eateth earbes.

<sup>3</sup> Let not him that eateth despise him that eateth not. And let not him whiche eateth not iudge him that eateth. For God hath received him.

<sup>4</sup> What arte thou that iudget another manes servaut? Whether he stonde or faule that pertayneth vnto his master: ye he shall stonde. For God is able to make him stonde.

<sup>5</sup> This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Se that no man waver in his awne meanynge.

<sup>6</sup> He that observeth one daye more then another doth it for the lordes pleasure. And he that observeth not one daye moare then another doeth it to please the lorde also. He that eateth doth it to please the lorde for he geveth god thanks. And he that eateth not eateth not to please the lorde with all and geveth god thanks.

<sup>7</sup> For none of vs lyveth his awne servaut: nether doeth anye of vs dye his awne servaut.

<sup>8</sup> Yf we lyve we lyve to be at the lordes will. And yf we dye we dye at the lordes will. Whether we lyve therfore or dye we are the lordes.

<sup>9</sup> For Christ therfore dyed and rose agayne and revived that he myght be lorde both of deed and quicke.

<sup>10</sup> But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ.

<sup>11</sup> For it is written: as truely as I lyve sayth the lorde all knees shall bowe to me and all tonges shall geve a knowledge to God.

<sup>12</sup> So shall every one of vs geve accomptes of him selfe to God.

<sup>13</sup> Let vs not therfore iudge one another eny more. But iudge this rather that no man put a stomblynge blocke or an occasion to faule in his brothers waye.

<sup>14</sup> For I knowe and am full certified in the Lorde Iesus that ther is nothinge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen.

<sup>15</sup> If thy brother be greved with thy meate now walkest thou not charitablye. Destroye not him with thy meate for whom Christ dyed.

<sup>16</sup> Cause not youre treasure to be evyll spoken of.

<sup>17</sup> For the kyngdome of God is not meate and drinke: but rightewesnes peace and ioye in the holy goost.

<sup>18</sup> For whosoever in these thinges serveth Christ pleaseth well God and is commended of

men.

<sup>19</sup> Let vs folowe tho thinges which make for peace and thinges wherwith one maye edyfie another.

<sup>20</sup> Destroye not the worke of god for a lytell meates sake. All thinges are pure: but it is evyll for that man which eateth with hurte of his conscience.

<sup>21</sup> It is good nether to eate flesshe nether to drinke wyne nether eny thinge wherby thy brother stombleth ether falleth or is made weake.

<sup>22</sup> Hast thou fayth? have it with thy selfe before god. Happy is he that condempneth not him selfe in that thinge which he alloweth.

<sup>23</sup> For he that maketh conscience is dampned yf he eate: because he doth it not of fayth. For whatsoever is not of fayth that same is synne.

## 15

<sup>1</sup> We which are stronge ought to beare the fraylnes of them which are weake and not to stonde in oure awne cosaytes.

<sup>2</sup> Let every man please his neighbour vnto his welth and edyfyinge.

<sup>3</sup> For Christ pleased not him selfe: but as it is written. The rebukes of the which rebuked the fell one me.

<sup>4</sup> Whatsoever thinges are written afore tyme are written for oure learnynge that we thorow pacience and comforte of the scripture myght have hope.

<sup>5</sup> The God of pacience and consolacion geve vnto every one of you that ye be lyke mynded one towards another after the insample of Christ:

<sup>6</sup> that ye all agreynge together maye with one mouth prayse God the father of oure Lorde Iesus.

<sup>7</sup> Wherefore receave ye one another as Christ receaved vs to the prayse of God.

<sup>8</sup> And I saye that Iesus Christ was a minister of the circumcision for the trueth of god to conferme the promyses made vnto the fathers.

<sup>9</sup> And let the gentyls prayse god for his mercy as it is written: For this cause I will prayse the amonge the gentyls and synge in thy name.

<sup>10</sup> And agayne, he sayth: reioyse ye gentyles with his people.

<sup>11</sup> And agayne, prayse the Lorde all ye gentyls and laude him all nacions.

<sup>12</sup> And in another place Esaias sayth: ther shalbe the rote of Iesse and he that shall ryse to raygne over the gentyls: in him shall the gentyls trust.

<sup>13</sup> The God of hope fyll you with all ioye and peace in belevynge: that ye maye be ryche in hope thorowe the power of the holy goost.

<sup>14</sup> I my selfe am full certified of you my brethren that ye youre selves are full of goodnes and filled with all knowledge and are able to exhorte one another.

<sup>15</sup> Neverthelesse brethren I have some what boldly written vnto you as one that putteth you in remembraunce thorow the grace that is geven me of God

<sup>16</sup> that I shuld be the minister of Iesu Christ amonge the gentyls and shuld minister the

gladde tydynges of God that the gentylys myght be an acceptable offerynge sanctyfied by the holy goost.

17 I have therefore wherof I maye reioyse in Christ Iesu in tho thinges which pertayne to God.

18 For I dare not speake of eny of tho thinges which Christ hath not wrought by me to make the gentylys obedient with worde and dede

19 in myghty signes and wonders by the power of the sprete of God: so that from Ierusalem and the costes rounde aboute vnto Illyricum I have fylled all countres with the gladde tydynges of Christ.

20 So have I enforced my selfe to preache the gospell not where Christ was named lest I shuld have bylt on another mannes foundation:

21 but as it is written: To whom he was not spoken of they shall se: and they that hearde not shall vnderstonde.

22 For this cause I have bene ofte let to come vnto you:

23 but now seyng I have no moare to do in these countres and also have bene desyrous many yeares to come vnto you

24 when I shall take my iorney into spayne I will come to you. I trust to se you in my iorney and to be brought on my waye thither warde by you after that I have somewhat enjoyed you.

25 Now go I vnto Ierusalem and minister vnto the saynctes.

26 For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpo the poore saynctes which are at Ierusalem.

<sup>27</sup> It hath pleased them verely and their detters are they. For yf the getils be made partetakers of their spirituall thinges their dutie is to minister vnto the in carnall thinges.

<sup>28</sup> When I have performed this and have brought them this frute sealed. I will come backe agayne by you into Spayne.

<sup>29</sup> And I am sure when I come that I shall come with aboundaunce of the blessinge of the gospell of Christ.

<sup>30</sup> I beseche you brethren for oure Lorde Iesus Christes sake and for the love of the sprete that ye helpe me in my busynes with youre prayers to God for me

<sup>31</sup> that I maye be delyvered from them which beleve not in Iewry and that this my service which I have to Ierusalem maye be accepted of the saynctes

<sup>32</sup> that I maye come vnto you with ioye by the will of God and maye with you be refreshed.

<sup>33</sup> The God of peace be with you. Amen.

## 16

<sup>1</sup> I commede vnto you Phebe oure sister (which is a minister of the congregacion of Chenchrea)

<sup>2</sup> that ye receave her in the Lorde as it becommeth saynctes and that ye assist her in whatsoever busynes she neadeth of youre ayde. For she hath suckered many and myne awne selfe also.

<sup>3</sup> Grete Prisca and Aquila my helpers in Christ Iesu,



<sup>4</sup> which have for my lyfe layde doune their awne neckes. Vnto which not I only geve thankes but also the congregacion of the gentyls.

<sup>5</sup> Lyke wyse grete all the company that is in thy housse. Salute my welbeloved Epenetos which is the fyrst frute amonge them of Achaia.

<sup>6</sup> Grete Mary which bestowed moche labour on vs.

<sup>7</sup> Salute Andronicus and Iunia my cosyns which were presoners with me also which are wele taken amonge the Apostles and were in Christ before me.

<sup>8</sup> Grete Amplias my beloved in the Lorde.

<sup>9</sup> Salute Vrban oure helper in Christ and Stachys my beloved.

<sup>10</sup> Salute Appelles approved in Christ. Salute them which are of Aristobolus housholde.

<sup>11</sup> Salute Herodion my kynsman. Grete them of the housholde of Narcissus which are in the Lorde.

<sup>12</sup> Salute Triphena and Triphosa which wemen dyd labour in the Lorde. Salute the beloved Persis which laboured in the Lorde.

<sup>13</sup> Salute Rufus chosen in the Lorde and his mother and myne.

<sup>14</sup> Grete Asincritus, Phlegon, Herman, Patrobas, Hermen, and the brethren which are with them.

<sup>15</sup> Salute Philologus and Iulia, Nereus and his sister, and Olimpha and all the saynctes which are with them.

<sup>16</sup> Salute one another with an holy kysse. The congregacions of Christ salute you.

<sup>17</sup> I beseche you brethren marke them which

cause division and geve occasions of evyll contrary to the doctrine which ye have learned: and avoyde them.

<sup>18</sup> For they that are suche serve not the Lorde Iesus Christ: but their awne bellyes and with swete preachinges and flatteringe wordes deceave the hertes of the innocetes.

<sup>19</sup> For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde have you wyse vnto that which is good and to be innocetes concerninge evyll.

<sup>20</sup> The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

<sup>21</sup> Thimotheus my worke fellow and Lucius and Iason and Sopater my kynsmen salute you.

<sup>22</sup> I Tertius salute you which wrote this epistle in the Lorde.

<sup>23</sup> Gaius myne hoste and the hoste of all the congregacions saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you.

<sup>24</sup> The grace of oure Lorde Iesu Christ be with you all. Amen

<sup>25</sup> To him that is of power to stablisse you accordinge to my gospell and preachinge of Iesus Christ in vtteringe of the mistery which was kept secret sence the worlde begane

<sup>26</sup> but now is opened by the scriptures of prophesie at the commaundement of the everlastinge god to stere vp obedience to the faith publisshed amonge all nacions:

<sup>27</sup> To the same God which alone is wyse be

prays thorowe Iesus Christ for ever. Amen. 'To the Romayns. Sent from Chorinthum by Phebe she that was the minister vnto the congregacion at Chenchrea.'

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