

# Romans 16:24

Authorized King James Version (KJV)

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

## Analysis

**The grace of our Lord Jesus Christ be with you all. Amen**—Hē charis tou kyriou hēmōn Iēsou Christou meta pantōn hymōn. Amēn (ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν). This benediction duplicates 16:20b and is absent from the earliest manuscripts (P46, Codex Sinaiticus, Codex Vaticanus), suggesting scribal addition to match Paul's other letters' conclusions. However, the KJV includes it, following later Byzantine manuscripts.

Hē charis (ἡ χάρις, the grace) is Paul's signature benediction—unmerited favor, the sum of the gospel. Tou kyriou hēmōn Iēsou Christou (τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, of our Lord Jesus Christ) uses the full title: kyrios (Lord—deity, authority), Iēsous (Jesus—humanity, Savior), Christos (Christ—Messiah, anointed one). Meta pantōn hymōn (μετὰ πάντων ὑμῶν, with all of you) extends grace universally—every believer included. Amēn (ἀμήν, truly) seals the prayer. Whether original or added, the sentiment is authentically Pauline: grace bookends Romans (1:7, 'grace to you'; 16:24, 'grace be with you').

## Historical Context

Scribal practices sometimes harmonized endings: copyists familiar with Pauline benedictions (1 Corinthians 16:23; Galatians 6:18; Philippians 4:23; 1 Thessalonians 5:28) may have added this to Romans for liturgical completeness. The verse's absence from Alexandrian manuscripts (3rd-4th century) suggests it wasn't original, but its presence in Byzantine tradition (5th century+) shows early acceptance. Textual criticism weighs external evidence (manuscripts) and internal

evidence (style, theology). Here, external evidence favors omission, but the benediction is theologically sound—a fitting, if redundant, conclusion.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. How does 'grace' (<em>charis</em>) as Romans' final word summarize the letter's entire message—from 'grace to you' (1:7) to 'grace be with you' (16:24)?
2. What does the full title 'our Lord Jesus Christ' (<em>kyrios Iēsou Christou</em>) emphasize about Jesus' identity and our relationship to Him?
3. How should textual disputes (verse's absence from early manuscripts) affect our reading—can we still benefit from verses that may not be original?

## Interlinear Text

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Ἡ	χάρις	τοῦ	Κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ	μετὰ
G3588	<b>The grace</b>	G3588	<b>Lord</b>	<b>of our</b>	<b>Jesus</b>	<b>Christ</b>	<b>be with</b>
	G5485		G2962	G2257	G2424	G5547	G3326
πάντων	ὑμῶν	ἀμήν					
<b>all</b>	<b>you</b>	<b>Amen</b>					
G3956	G5216	G281					

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