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Book 45 Romans

001:001 Paul, a bondservant of Jesus Christ, called to be an Apostle,
set apart to proclaim God's Good News,

001:002 which God had already promised through His Prophets in Holy Writ,
concerning His Son,

001:003 who, as regards His human descent, belonged to the posterity of David,

001:004 but as regards the holiness of His Spirit was decisively proved
by His Resurrection to be the Son of God--I mean concerning
Jesus Christ our Lord,

001:005 through whom we have received grace and Apostleship in His service in order to win men to obedience to the faith, among all Gentile peoples,

001:006 among whom you also, called, as you have been, to belong to Jesus Christ, are numbered:

001:007 To all God's loved ones who are in Rome, called to be saints. May grace and peace be granted to you from God our Father and the Lord Jesus Christ.

001:008 First of all, I thank my God through Jesus Christ for what He has done for all of you; for the report of your faith is spreading through the whole world.

001:009 I call God to witness--to whom I render priestly and spiritual service by telling the Good News about His Son--how unceasingly I make mention of you in His presence,

001:010 always in my prayers entreating that now, at length, if such be His will, the way may by some means be made clear for me to come to you.

001:011 For I am longing to see you, in order to convey to you some spiritual help, so that you may be strengthened;

001:012 in other words that while I am among you we may be mutually encouraged by one another's faith, yours and mine.

001:013 And I desire you to know, brethren, that I have many a time intended to come to you--though until now I have been disappointed--in order that among you also I might gather some fruit from my labours, as I have already done among the rest of the Gentile nations.

001:014 I am already under obligations alike to Greek-speaking races and to others, to cultured and to uncultured people:

001:015 so that for my part I am willing and eager to proclaim the Good News to you also who are in Rome.

001:016 For I am not ashamed of the Good News. It is God's power which is at work for the salvation of every one who believes--the Jew first, and then the Gentile.

001:017 For in the Good News a righteousness which comes from God is being revealed, depending on faith and tending to produce faith; as the Scripture has it, "The righteous man shall live by faith."

001:018 For God's anger is being revealed from Heaven against all impiety and against the iniquity of men who through iniquity suppress the truth. God is angry:

001:019 because what may be known about Him is plain to their inmost consciousness; for He Himself has made it plain to them.

001:020 For, from the very creation of the world, His invisible perfections--namely His eternal power and divine nature--have been rendered intelligible and clearly visible by His works, so that these men are without excuse.

001:021 For when they had come to know God, they did not give Him glory as God nor render Him thanks, but they became absorbed in useless discussions, and their senseless minds were darkened.

001:022 While boasting of their wisdom they became utter fools,

001:023 and, instead of worshipping the imperishable God, they worshipped images resembling perishable man or resembling birds or beasts or reptiles.

001:024 For this reason, in accordance with their own depraved cravings,

God gave them up to uncleanness, allowing them to dishonour their bodies among themselves with impurity.

001:025 For they had bartered the reality of God for what is unreal, and had offered divine honours and religious service to created things, rather than to the Creator--He who is for ever blessed. Amen.

001:026 This then is the reason why God gave them up to vile passions. For not only did the women among them exchange the natural use of their bodies for one which is contrary to nature, but the men also,

001:027 in just the same way--neglecting that for which nature intends women--burned with passion towards one another, men practising shameful vice with men, and receiving in their own selves the reward which necessarily followed their misconduct.

001:028 And just as they had refused to continue to have a full knowledge of God, so it was to utterly worthless minds that God gave them up, for them to do things which should not be done.

001:029 Their hearts overflowed with all sorts of dishonesty, mischief, greed, malice. They were full of envy and murder, and were quarrelsome, crafty, and spiteful.

001:030 They were secret backbiters, open slanderers; hateful to God, insolent, haughty, boastful; inventors of new forms of sin, disobedient to parents, destitute of common sense,

001:031 faithless to their promises, without natural affection, without human pity.

001:032 In short, though knowing full well the sentence which God pronounces against actions such as theirs, as things which deserve death, they not only practise them, but even encourage and applaud others who do them.

002:001 You are therefore without excuse, O man, whoever you are who sit in judgement upon others. For when you pass judgement on your fellow man, you condemn yourself; for you who sit in judgement upon others are guilty of the same misdeeds;

002:002 and we know that God's judgement against those who commit such sins is in accordance with the truth.

002:003 And you who pronounce judgement upon those who do such things although your own conduct is the same as theirs--do you imagine that you yourself will escape unpunished when God judges?

002:004 Or is it that you think slightingly of His infinite goodness, forbearance and patience, unaware that the goodness of God is gently drawing you to repentance?

002:005 The fact is that in the stubbornness of your impenitent heart you are treasuring up against yourself anger on the day of Anger--the day when the righteousness of God's judgements will stand revealed.

002:006 To each man He will make an award corresponding to his actions;

002:007 to those on the one hand who, by lives of persistent right-doing, are striving for glory, honour and immortality, the Life of the Ages;

002:008 while on the other hand upon the self-willed who disobey the truth and obey unrighteousness will fall anger and fury, affliction and awful distress,

002:009 coming upon the soul of every man and woman who deliberately does wrong--upon the Jew first, and then upon the Gentile;

002:010 whereas glory, honour and peace will be given to every one who does what is good and right--to the Jew first and then to the Gentile.

002:011 For God pays no attention to this world's distinctions.

002:012 For all who have sinned apart from the Law will also perish apart from the Law, and all who have sinned whilst living under the Law, will be judged by the Law.

002:013 It is not those that merely hear the Law read who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous.

002:014 For when Gentiles who have no Law obey by natural instinct the commands of the Law, they, without having a Law, are a Law to themselves;

002:015 since they exhibit proof that a knowledge of the conduct which the Law requires is engraven on their hearts, while their consciences also bear witness to the Law, and their thoughts, as if in mutual discussion, accuse them or perhaps maintain their innocence--

002:016 on the day when God will judge the secrets of men's lives by Jesus Christ, as declared in the Good News as I have taught it.

002:017 And since you claim the name of Jew, and find rest and satisfaction in the Law, and make your boast in God,

002:018 and know the supreme will, and can test things that differ-- being a man who receives instruction from the Law--

002:019 and have persuaded yourself that, as for you, you are a guide to the blind, a light to those who are in darkness,

002:020 a schoolmaster for the dull and ignorant, a teacher of the young, because in the Law you possess an outline of real knowledge and an outline of the truth:

002:021 you then who teach your fellow man, do you refuse to teach yourself? You who cry out against stealing, are you yourself a thief?

002:022 You who forbid adultery, do you commit adultery? You who loathe idols, do you plunder their temples?

002:023 You who make your boast in the Law, do you offend against its commands and so dishonour God?

002:024 For the name of God is blasphemed among the Gentile nations because of you, as Holy Writ declares.

002:025 Circumcision does indeed profit, if you obey the Law; but if you are a Law-breaker, the fact that you have been circumcised counts for nothing.

002:026 In the same way if an uncircumcised man pays attention to the just requirements of the Law, shall not his lack of circumcision be overlooked, and,

002:027 although he is a Gentile by birth, if he scrupulously obeys the Law, shall he not sit in judgement upon you who, possessing, as you do, a written Law and circumcision, are yet a Law-breaker?

002:028 For the true Jew is not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily.

002:029 But the true Jew is one inwardly, and true circumcision is heart-circumcision--not literal, but spiritual; and such people receive praise not from men, but from God.

003:001 What special privilege, then, has a Jew? Or what benefit is to be derived from circumcision?

003:002 The privilege is great from every point of view. First of all, because the Jews were entrusted with God's truth.

003:003 For what if some Jews have proved unfaithful? Shall their faithlessness render God's faithfulness worthless?

003:004 No, indeed; let us hold God to be true, though every man should prove to be false. As it stands written, "That Thou mayest be shown to be just in the sentence Thou pronouncest, and gain Thy cause when Thou contendest."

003:005 But if our unrighteousness sets God's righteousness in a clearer light, what shall we say? (Is God unrighteous-- I speak in our everyday language--when He inflicts punishment?)

003:006 No indeed; for in that case how shall He judge all mankind?)

003:007 If, for instance, a falsehood of mine has made God's truthfulness more conspicuous, redounding to His glory, why am I judged all the same as a sinner?

003:008 And why should we not say--for so they wickedly misrepresent us, and so some charge us with arguing--"Let us do evil that good may come"? The condemnation of those who would so argue is just.

003:009 What then? Are we Jews more highly estimated than they? Not in the least; for we have already charged all Jews and Gentiles alike with being in thralldom to sin.

003:010 Thus it stands written, "There is not one righteous man.

003:011 There is not one who is really wise, nor one who is a diligent seeker after God.

003:012 All have turned aside from the right path; they have every one of them become corrupt. There is no one who does what is right--no, not so much as one."

003:013 "Their throats resemble an opened grave; with their tongues they have been talking deceitfully." "The venom of vipers lies hidden behind their lips."

003:014 "Their mouths are full of cursing and bitterness."

003:015 "Their feet move swiftly to shed blood.

003:016 Ruin and misery mark their path;

003:017 and the way to peace they have not known."

003:018 "There is no fear of God before their eyes."

003:019 But it cannot be denied that all that the Law says is addressed to those who are living under the Law, in order that every mouth may be stopped, and that the whole world may await sentence from God.

003:020 For on the ground of obedience to Law no man living will be declared righteous before Him. Law simply brings a sure knowledge of sin.

003:021 But now a righteousness coming from God has been brought to light apart from any Law, both Law and Prophets bearing witness to it--

003:022 a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made;

003:023 for all alike have sinned, and all consciously come short of the glory of God,

003:024 gaining acquittal from guilt by His free unpurchased grace

through the deliverance which is found in Christ Jesus.

003:025 He it is whom God put forward as a Mercy-seat,
rendered efficacious through faith in His blood, in order
to demonstrate His righteousness--because of the passing over,
in God's forbearance, of the sins previously committed--

003:026 with a view to demonstrating, at the present time, His righteousness,
that He may be shown to be righteous Himself, and the giver
of righteousness to those who believe in Jesus.

003:027 Where then is there room for your boasting? It is for ever
shut out. On what principle? On the ground of merit?
No, but on the ground of faith.

003:028 For we maintain that it is as the result of faith that a man is held
to be righteous, apart from actions done in obedience to Law.

003:029 Is God simply the God of the Jews, and not of the Gentiles also?
He is certainly the God of the Gentiles also,

003:030 unless you can deny that it is one and the same God who will
pronounce the circumcised to be acquitted on the ground of faith,
and the uncircumcised to be acquitted through the same faith.

003:031 Do we then by means of this faith abolish the Law? No, indeed;
we give the Law a firmer footing.

004:001 What then shall we say that Abraham, our earthly forefather,
has gained?

004:002 For if he was held to be righteous on the ground of his actions,
he has something to boast of; but not in the presence of God.

004:003 For what says the Scripture? "And Abraham believed God,
and this was placed to his credit as righteousness."

004:004 But in the case of a man who works, pay is not reckoned a favour
but a debt;

004:005 whereas in the case of a man who pleads no actions of his own,
but simply believes in Him who declares the ungodly free
from guilt, his faith is placed to his credit as righteousness.

004:006 In this way David also tells of the blessedness of the man to
whose credit God places righteousness, apart from his actions.

004:007 "Blessed," he says, "are those whose iniquities have been forgiven,
and whose sins have been covered over.

004:008 Blessed is the man of whose sin the Lord will not take account."

004:009 This declaration of blessedness, then, does it come simply
to the circumcised, or to the uncircumcised as well?
For Abraham's faith--so we affirm--was placed to his
credit as righteousness.

004:010 What then were the circumstances under which this took place?
Was it after he had been circumcised, or before?

004:011 Before, not after. And he received circumcision as a sign,
a mark attesting the reality of the faith-righteousness which was
his while still uncircumcised, that he might be the forefather
of all those who believe even though they are uncircumcised--
in order that this righteousness might be placed to their credit;

004:012 and the forefather of the circumcised, namely of those who
not merely are circumcised, but also walk in the steps
of the faith which our forefather Abraham had while he was
as yet uncircumcised.

004:013 Again, the promise that he should inherit the world did
not come to Abraham or his posterity conditioned by Law,

but by faith-righteousness.

004:014 For if it is the righteous through Law who are heirs,
then faith is useless and the promise counts for nothing.

004:015 For the Law inflicts punishment; but where no Law exists,
there can be no violation of Law.

004:016 All depends on faith, and for this reason--that acceptance
with God might be an act of pure grace,

004:017 so that the promise should be made sure to all Abraham's true
descendants; not merely to those who are righteous through the Law,
but to those who are righteous through a faith like that of Abraham.

Thus in the sight of God in whom he believed, who gives life
to the dead and makes reference to things that do not exist,
as though they did, Abraham is the forefather of all of us.

As it is written, "I have appointed you to be the forefather
of many nations."

004:018 Under utterly hopeless circumstances he hopefully believed,
so that he might become the forefather of many nations,
in agreement with the words "Equally numerous shall
your posterity be."

004:019 And, without growing weak in faith, he could contemplate his
own vital powers which had now decayed--for he was nearly
100 years old--and Sarah's barrenness.

004:020 Nor did he in unbelief stagger at God's promise, but became
mighty in faith, giving glory to God,

004:021 and being absolutely certain that whatever promise He is bound
by He is able also to make good.

004:022 For this reason also his faith was placed to his
credit as righteousness.

004:023 Nor was the fact of its being placed to his credit put on record
for his sake only;

004:024 it was for our sakes too. Faith, before long, will be placed
to the credit of us also who are believers in Him who raised Jesus,
our Lord, from the dead,

004:025 who was surrendered to death because of the offences we
had committed, and was raised to life because of the acquittal
secured for us.

005:001 Standing then acquitted as the result of faith, let us enjoy
peace with God through our Lord Jesus Christ,

005:002 through whom also, as the result of faith, we have obtained an
introduction into that state of favour with God in which we stand,
and we exult in hope of some day sharing in God's glory.

005:003 And not only so: we also exult in our sufferings, knowing as we do,
that suffering produces fortitude;

005:004 fortitude, ripeness of character; and ripeness of character, hope;

005:005 and that this hope never disappoints, because God's love
for us floods our hearts through the Holy Spirit who has been
given to us.

005:006 For already, while we were still helpless, Christ at the right
moment died for the ungodly.

005:007 Why, it is scarcely conceivable that any one would die for a
simply just man, although for a good and lovable man perhaps
some one, here and there, will have the courage even to lay
down his life.

005:008 But God gives proof of His love to us in Christ's dying for us while we were still sinners.

005:009 If therefore we have now been pronounced free from guilt through His blood, much more shall we be delivered from God's anger through Him.

005:010 For if while we were hostile to God we were reconciled to Him through the death of His Son, it is still more certain that now that we are reconciled, we shall obtain salvation through Christ's life.

005:011 And not only so, but we also exult in God through our Lord Jesus Christ, through whom we have now obtained that reconciliation.

005:012 What follows? This comparison. Through one man sin entered into the world, and through sin death, and so death passed to all mankind in turn, in that all sinned.

005:013 For prior to the Law sin was already in the world; only it is not entered in the account against us when no Law exists.

005:014 Yet Death reigned as king from Adam to Moses even over those who had not sinned, as Adam did, against Law.
And in Adam we have a type of Him whose coming was still future.

005:015 But God's free gift immeasurably outweighs the transgression. For if through the transgression of the one individual the mass of mankind have died, infinitely greater is the generosity with which God's grace, and the gift given in His grace which found expression in the one man Jesus Christ, have been bestowed on the mass of mankind.

005:016 And it is not with the gift as it was with the results of one individual's sin; for the judgement which one individual provoked resulted in condemnation, whereas the free gift after a multitude of transgressions results in acquittal.

005:017 For if, through the transgression of the one individual, Death made use of the one individual to seize the sovereignty, all the more shall those who receive God's overflowing grace and gift of righteousness reign as kings in Life through the one individual, Jesus Christ.

005:018 It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race.

005:019 For as through the disobedience of the one individual the mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous.

005:020 Now Law was brought in later on, so that transgression might increase. But where sin increased, grace has overflowed;

005:021 in order that as sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness which results in the Life of the Ages through Jesus Christ our Lord.

006:001 To what conclusion, then, shall we come? Are we to persist in sinning in order that the grace extended to us may be the greater?

006:002 No, indeed; how shall we who have died to sin, live in it any longer?

006:003 And do you not know that all of us who have been baptized into Christ Jesus were baptized into His death?

006:004 Well, then, we by our baptism were buried with Him in death, in order that, just as Christ was raised from among the dead by the Father's glorious power, we also should live an entirely new life.

006:005 For since we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection.

006:006 This we know--that our old self was nailed to the cross with Him, in order that our sinful nature might be deprived of its power, so that we should no longer be the slaves of sin;

006:007 for he who has paid the penalty of death stands absolved from his sin.

006:008 But, seeing that we have died with Christ, we believe that we shall also live with Him;

006:009 because we know that Christ, having come back to life, is no longer liable to die.

006:010 Death has no longer any power over Him. For by the death which He died He became, once for all, dead in relation to sin; but by the life which He now lives He is alive in relation to God.

006:011 In the same way you also must regard yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus.

006:012 Let not Sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings;

006:013 and no longer lend your faculties as unrighteous weapons for Sin to use. On the contrary surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons to maintain the right.

006:014 For Sin shall not be lord over you, since you are subjects not of Law, but of grace.

006:015 Are we therefore to sin because we are no longer under the authority of Law, but under grace? No, indeed!

006:016 Do you not know that if you surrender yourselves as bondservants to obey any one, you become the bondservants of him whom you obey, whether the bondservants of Sin (with death as the result) or of Duty (resulting in righteousness)?

006:017 But thanks be to God that though you were once in thralldom to Sin, you have now yielded a hearty obedience to that system of truth in which you have been instructed.

006:018 You were set free from the tyranny of Sin, and became the bondservants of Righteousness--

006:019 your human infirmity leads me to employ these familiar figures-- and just as you once surrendered your faculties into bondage to Impurity and ever-increasing disregard of Law, so you must now surrender them into bondage to Righteousness ever advancing towards perfect holiness.

006:020 For when you were the bondservants of sin, you were under no sort of subjection to Righteousness.

006:021 At that time, then, what benefit did you get from conduct which you now regard with shame? Why, such things finally result in death.

006:022 But now that you have been set free from the tyranny of Sin, and have become the bondservants of God, you have your reward in being made holy, and you have the Life of the Ages as the final result.

006:023 For the wages paid by Sin are death; but God's free gift is the Life of the Ages bestowed upon us in Christ Jesus our Lord.

007:001 Brethren, do you not know--for I am writing to people acquainted with the Law--that it is during our lifetime that we are subject to the Law?

007:002 A wife, for instance, whose husband is living is bound to him by the Law; but if her husband dies the law that bound her to him has now no hold over her.

007:003 This accounts for the fact that if during her husband's life she lives with another man, she will be stigmatized as an adulteress; but that if her husband is dead she is no longer under the old prohibition, and even though she marries again, she is not an adulteress.

007:004 So, my brethren, to you also the Law died through the incarnation of Christ, that you might be wedded to Another, namely to Him who rose from the dead in order that we might yield fruit to God.

007:005 For whilst we were under the thralldom of our earthly natures, sinful passions--made sinful by the Law--were always being aroused to action in our bodily faculties that they might yield fruit to death.

007:006 But seeing that we have died to that which once held us in bondage, the Law has now no hold over us, so that we render a service which, instead of being old and formal, is new and spiritual.

007:007 What follows? Is the Law itself a sinful thing? No, indeed; on the contrary, unless I had been taught by the Law, I should have known nothing of sin as sin. For instance, I should not have known what covetousness is, if the Law had not repeatedly said, "Thou shalt not covet."

007:008 Sin took advantage of this, and by means of the Commandment stirred up within me every kind of coveting; for apart from Law sin would be dead.

007:009 Once, apart from Law, I was alive, but when the Commandment came, sin sprang into life, and I died;

007:010 and, as it turned out, the very Commandment which was to bring me life, brought me death.

007:011 For sin seized the advantage, and by means of the Commandment it completely deceived me, and also put me to death.

007:012 So that the Law itself is holy, and the Commandment is holy, just and good.

007:013 Did then a thing which is good become death to me? No, indeed, but sin did; so that through its bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown.

007:014 For we know that the Law is a spiritual thing; but I am unspiritual--the slave, bought and sold, of sin.

007:015 For what I do, I do not recognize as my own action.

What I desire to do is not what I do, but what I am averse to is what I do.

007:016 But if I do that which I do not desire to do, I admit the excellence of the Law,

007:017 and now it is no longer I that do these things, but the sin which has its home within me does them.

007:018 For I know that in me, that is, in my lower self, nothing good has its home; for while the will to do right is present with me, the power to carry it out is not.

007:019 For what I do is not the good thing that I desire to do; but the evil thing that I desire not to do, is what I constantly do.

007:020 But if I do that which I desire not to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it.

007:021 I find therefore the law of my nature to be that when I desire to do what is right, evil is lying in ambush for me.

007:022 For in my inmost self all my sympathy is with the Law of God;

007:023 but I discover within me a different Law at war with the Law of my understanding, and leading me captive to the Law which is everywhere at work in my body--the Law of sin.

007:024 (Unhappy man that I am! who will rescue me from this death-burdened body?

007:025 Thanks be to God through Jesus Christ our Lord!) To sum up then, with my understanding, I--my true self--am in servitude to the Law of God, but with my lower nature I am in servitude to the Law of sin.

008:001 There is therefore now no condemnation to those who are in Christ Jesus;

008:002 for the Spirit's Law--telling of Life in Christ Jesus--has set me free from the Law that deals only with sin and death.

008:003 For what was impossible to the Law--powerless as it was because it acted through frail humanity--God effected. Sending His own Son in a body like that of sinful human nature and as a sacrifice for sin, He pronounced sentence upon sin in human nature;

008:004 in order that in our case the requirements of the Law might be fully met. For our lives are regulated not by our earthly, but by our spiritual natures.

008:005 For if men are controlled by their earthly natures, they give their minds to earthly things. If they are controlled by their spiritual natures, they give their minds to spiritual things.

008:006 Because for the mind to be given up to earthly things means death; but for it to be given up to spiritual things means Life and peace.

008:007 Abandonment to earthly things is a state of enmity to God. Such a mind does not submit to God's Law, and indeed cannot do so.

008:008 And those whose hearts are absorbed in earthly things cannot please God.

008:009 You, however, are not devoted to earthly, but to spiritual things, if the Spirit of God is really dwelling in you; whereas if any man has not the Spirit of Christ, such a one does not

belong to Him.

008:010 But if Christ is in you, though your body must die because of sin, yet your spirit has Life because of righteousness.

008:011 And if the Spirit of Him who raised up Jesus from the dead is dwelling in you, He who raised up Christ from the dead will give Life also to your mortal bodies because of His Spirit who dwells in you.

008:012 Therefore, brethren, it is not to our lower natures that we are under obligation that we should live by their rule.

008:013 For if you so live, death is near; but if, through being under the sway of the spirit, you are putting your old bodily habits to death, you will live.

008:014 For those who are led by God's Spirit are, all of them, God's sons.

008:015 You have not for the second time acquired the consciousness of being--a consciousness which fills you with terror.

But you have acquired a deep inward conviction of having been adopted as sons--a conviction which prompts us to cry aloud, "Abba! our Father!"

008:016 The Spirit Himself bears witness, along with our own spirits, to the fact that we are children of God;

008:017 and if children, then heirs too--heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in His glory.

008:018 Why, what we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us.

008:019 For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God.

008:020 For the Creation fell into subjection to failure and unreality (not of its own choice, but by the will of Him who so subjected it).

008:021 Yet there was always the hope that at last the Creation itself would also be set free from the thralldom of decay so as to enjoy the liberty that will attend the glory of the children of God.

008:022 For we know that the whole of Creation is groaning together in the pains of childbirth until this hour.

008:023 And more than that, we ourselves, though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh, as we wait and long for open recognition as sons through the deliverance of our bodies.

008:024 It is *in hope* that we have been saved. But an object of hope is such no longer when it is present to view; for when a man has a thing before his eyes, how can he be said to hope for it?

008:025 But if we hope for something which we do not see, then we eagerly and patiently wait for it.

008:026 In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them.

But the Spirit Himself pleads for us in yearnings that can find no words,

008:027 and the Searcher of hearts knows what the Spirit's meaning is, because His intercessions for God's people are in harmony with God's will.

008:028 Now we know that for those who love God all things are working together for good--for those, I mean, whom with deliberate

purpose He has called.

008:029 For those whom He has known beforehand He has also pre-destined to bear the likeness of His Son, that He might be the Eldest in a vast family of brothers;

008:030 and those whom He has pre-destined He also has called; and those whom He has called He has also declared free from guilt; and those whom He has declared free from guilt He has also crowned with glory.

008:031 What then shall we say to this? If God is on our side, who is there to appear against us?

008:032 He who did not withhold even His own Son, but gave Him up for all of us, will He not also with Him freely give us all things?

008:033 Who shall impeach those whom God has chosen? God declares them free from guilt.

008:034 Who is there to condemn them? Christ Jesus died, or rather has risen to life again. He is also at the right hand of God, and is interceding for us.

008:035 Who shall separate us from Christ's love? Shall affliction or distress, persecution or hunger, nakedness or danger or the sword?

008:036 As it stands written in the Scripture, "For Thy sake they are, all day long, trying to kill us. We have been looked upon as sheep destined for slaughter."

008:037 Yet amid all these things we are more than conquerors through Him who has loved us.

008:038 For I am convinced that neither death nor life, neither the lower ranks of evil angels nor the higher, neither things present nor things future, nor the forces of nature,

008:039 nor height nor depth, nor any other created thing, will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord.

009:001 I am telling you the truth as a Christian man--it is no falsehood, for my conscience enlightened, as it is, by the Holy Spirit adds its testimony to mine--

009:002 when I declare that I have deep grief and unceasing anguish of heart.

009:003 For I could pray to be accursed from Christ on behalf of my brethren, my human kinsfolk--for such the Israelites are.

009:004 To them belongs recognition as God's sons, and they have His glorious Presence and the Covenants, and the giving of the Law, and the Temple service, and the ancient Promises.

009:005 To them the Patriarchs belong, and from them in respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the Ages. Amen.

009:006 Not however that God's word has failed; for all who have sprung from Israel do not count as Israel,

009:007 nor because they are Abraham's true children. But the promise was "Through Isaac shall your posterity be reckoned."

009:008 In other words, it is not the children by natural descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity.

009:009 For the words are the language of promise and run thus, "About this time next year I will come, and Sarah shall

have a son."

009:010 Nor is that all: later on there was Rebecca too.

She was soon to bear two children to her husband,
our forefather Isaac--

009:011 and even then, though they were not then born and had not
done anything either good or evil, yet in order that God's
electing purpose might not be frustrated, based, as it was,
not on their actions but on the will of Him who called them,
she was told,

009:012 "The elder of them will be bondservant to the younger."

009:013 This agrees with the other Scripture which says, "Jacob I
have loved, but Esau I have hated."

009:014 What then are we to infer? That there is injustice in God?

009:015 No, indeed; the solution is found in His words to Moses, "Wherever I
show mercy it shall be nothing but mercy, and wherever I show
compassion it shall be simply compassion."

009:016 And from this we learn that everything is dependent not
on man's will or endeavour, but upon God who has mercy.
For the Scripture said to Pharaoh,

009:017 "It is for this very purpose that I have lifted you so high--
that I may make manifest in you My power, and that My name
may be proclaimed far and wide in all the earth."

009:018 This is a proof that wherever He chooses He shows mercy,
and wherever he chooses He hardens the heart.

009:019 "Why then does God still find fault?" you will ask;
"for who is resisting His will?"

009:020 Nay, but who are you, a mere man, that you should cavil
against GOD? Shall the thing moulded say to him who moulded it,
"Why have you made me thus?"

009:021 Or has not the potter rightful power over the clay to make out
of the same lump one vessel for more honourable and another
for less honourable uses?

009:022 And what if God, while choosing to make manifest the terrors
of His anger and to show what is possible with Him, has yet
borne with long-forbearing patience with the subjects of His
anger who stand ready for destruction,

009:023 in order to make known His infinite goodness towards the subjects
of His mercy whom He has prepared beforehand for glory,

009:024 even towards us whom He has called not only from among the Jews
but also from among the Gentiles?

009:025 So also in Hosea He says, "I will call that nation My People
which was not My People, and I will call her beloved who
was not beloved.

009:026 And in the place where it was said to them, 'No people of Mine
are you,' there shall they be called sons of the everliving God."

009:027 And Isaiah cries aloud concerning Israel, "Though the number
of the sons of Israel be like the sands of the sea,
only a remnant of them shall be saved;

009:028 for the Lord will hold a reckoning upon the earth, making it
efficacious and brief."

009:029 Even as Isaiah says in an earlier place, "Were it not that the Lord,
the God of Hosts, had left us some few descendants, we should
have become like Sodom, and have come to resemble Gomorrah."

009:030 To what conclusion does this bring us? Why, that the Gentiles, who were not in pursuit of righteousness, have overtaken it-- a righteousness, however, which arises from faith;

009:031 while the descendants of Israel, who were in pursuit of a Law that could give righteousness, have not arrived at one.

009:032 And why? Because they were pursuing a righteousness which should arise not from faith, but from what they regarded as merit. They stuck their foot against the stone which lay in their way;

009:033 in agreement with the statement of Scripture, "See, I am placing on Mount Zion a stone for people to stumble at, and a rock for them to trip over, and yet he whose faith rests upon it shall never have reason to feel ashamed."

010:001 Brethren, the longing of my heart, and my prayer to God, on behalf of my countrymen is for their salvation.

010:002 For I bear witness that they possess an enthusiasm for God, but it is an unenlightened enthusiasm.

010:003 Ignorant of the righteousness which God provides and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness.

010:004 For as a means of righteousness Christ is the termination of Law to every believer.

010:005 Moses says that he whose actions conform to the righteousness required by the Law shall live by that righteousness.

010:006 But the righteousness which is based on faith speaks in a different tone. "Say not in your heart," it declares, "Who shall ascend to Heaven?"--that is, to bring Christ down;

010:007 "nor 'Who shall go down into the abyss?'--that is, to bring Christ up again from the grave.

010:008 But what does it say? "The Message is close to you, in your mouth and in your heart;" that is, the Message which we are publishing about the faith--

010:009 that if with your mouth you confess Jesus as Lord and in your heart believe that God brought Him back to life, you shall be saved.

010:010 For with the heart men believe and obtain righteousness, and with the mouth they make confession and obtain salvation.

010:011 The Scripture says, "No one who believes in Him shall have reason to feel ashamed."

010:012 Jew and Gentile are on precisely the same footing; for the same Lord is Lord over all, and is infinitely kind to all who call upon Him for deliverance.

010:013 For "every one, without exception, who calls on the name of the Lord shall be saved."

010:014 But how are they to call on One in whom they have not believed? And how are they to believe in One whose voice they have never heard? And how are they to hear without a preacher?

010:015 And how are men to preach unless they have been sent to do so? As it is written, "How beautiful are the feet of those who bring glad tidings of good!"

010:016 But, some will say, they have not all hearkened to the Good News. No, for Isaiah asks, "Lord, who has believed the Message they have heard from us?"

010:017 And this proves that faith comes from a Message heard, and that

the Message comes through its having been spoken by Christ.

010:018 But, I ask, have they not heard? Yes, indeed: "To the whole world the preachers' voices have sounded forth, and their words to the remotest parts of the earth."

010:019 But again, did Israel fail to understand? Listen to Moses first. He says, "I will fire you with jealousy against a nation which is no nation, and with fury against a nation devoid of understanding."

010:020 And Isaiah, with strange boldness, exclaims, "I have been found by those who were not looking for Me, I have revealed Myself to those who were not inquiring of Me."

010:021 While as to Israel he says, "All day long I have stretched out My arms to a self-willed and fault-finding people."

011:001 I ask then, Has God cast off His People? No, indeed. Why, I myself am an Israelite, of the posterity of Abraham and of the tribe of Benjamin.

011:002 God has not cast off His People whom He knew beforehand. Or are you ignorant of what Scripture says in speaking of Elijah-- how he pleaded with God against Israel, saying,

011:003 "Lord, they have put Thy Prophets to death, and have overthrown Thy altars; and, now that I alone remain, they are thirsting for my blood"?

011:004 But what did God say to him in reply? "I have reserved for Myself 7,000 men who have never bent the knee to Baal."

011:005 In the same way also at the present time there has come to be a remnant whom God in His grace has selected.

011:006 But if it is in His grace that He has selected them, then His choice is no longer determined by human actions. Otherwise grace would be grace no longer.

011:007 How then does the matter stand? It stands thus. That which Israel are in earnest pursuit of, they have not obtained; but God's chosen servants have obtained it, and the rest have become hardened.

011:008 And so Scripture says, "God has given them a spirit of drowsiness-- eyes to see nothing with and ears to hear nothing with-- even until now."

011:009 And David says, "Let their very food become a snare and a trap to them, a stumbling-block and a retribution.

011:010 Let darkness come over their eyes that they may be unable to see, and make Thou their backs continually to stoop."

011:011 I ask, however, "Have they stumbled so as to be finally ruined?" No, indeed; but by their lapse salvation has come to the Gentiles in order to arouse the jealousy of the descendants of Israel;

011:012 and if their lapse is the enriching of the world, and their overthrow the enriching of the Gentiles, will not still greater good follow their restoration?

011:013 But to you Gentiles I say that, since I am an Apostle specially sent to the Gentiles, I take pride in my ministry,

011:014 trying whether I can succeed in rousing my own countrymen to jealousy and thus save some of them.

011:015 For if their having been cast aside has carried with it the reconciliation of the world, what will their being accepted again be but Life out of death?

011:016 Now if the firstfruits of the dough are holy, so also is the whole mass; and if the root of a tree is holy, so also are the branches.

011:017 And if some of the branches have been pruned away, and you, although you were but a wild olive, have been grafted in among them and have become a sharer with others in the rich sap of the root of the olive tree,

011:018 beware of glorying over the natural branches. Or if you are so glorying, do not forget that it is not you who uphold the root: the root upholds you.

011:019 "Branches have been lopped off," you will say, "for the sake of my being grafted in."

011:020 This is true; yet it was their unbelief that cut them off, and you only stand through your faith.

011:021 Do not be puffed up with pride. Tremble rather--for if God did not spare the natural branches, neither will He spare you.

011:022 Notice therefore God's kindness and God's severity. On those who have fallen His severity has descended, but upon you His kindness has come, provided that you do not cease to respond to that kindness. Otherwise you will be cut off also.

011:023 Moreover, if they turn from their unbelief, they too will be grafted in. For God is powerful enough to graft them in again;

011:024 and if you were cut from that which by nature is a wild olive and contrary to nature were grafted into the good olive tree, how much more certainly will these natural branches be grafted on their own olive tree?

011:025 For there is a truth, brethren, not revealed hitherto, of which I do not wish to leave you in ignorance, for fear you should attribute superior wisdom to yourselves--the truth, I mean, that partial blindness has fallen upon Israel until the great mass of the Gentiles have come in;

011:026 and so all Israel will be saved. As is declared in Scripture, "From Mount Zion a Deliverer will come: He will remove all ungodliness from Jacob;

011:027 and this shall be My Covenant with them; when I have taken away their sins."

011:028 In relation to the Good News, the Jews are God's enemies for your sakes; but in relation to God's choice they are dearly loved for the sake of their forefathers.

011:029 For God does not repent of His free gifts nor of His call;

011:030 but just as you were formerly disobedient to Him, but now have received mercy at a time when they are disobedient,

011:031 so now they also have been disobedient at a time when you are receiving mercy; so that to them too there may now be mercy.

011:032 For God has locked up all in the prison of unbelief, that upon all alike He may have mercy.

011:033 Oh, how inexhaustible are God's resources and God's wisdom and God's knowledge! How impossible it is to search into His decrees or trace His footsteps!

011:034 "Who has ever known the mind of the Lord, or shared His counsels?"

011:035 "Who has first given God anything, so as to receive payment in return?"

011:036 For the universe owes its origin to Him, was created by Him,
and has its aim and purpose in Him. To Him be the glory
throughout the Ages! Amen.

012:001 I plead with you therefore, brethren, by the compassionsof God,
to present all your faculties to Him as a living and holy
sacrifice acceptable to Him. This with you will be an act
of reasonable worship.

012:002 And do not follow the customs of the present age,
but be transformed by the entire renewal of your minds,
so that you may learn by experience what God's will is--
that will which is good and beautiful and perfect.

012:003 For through the authority graciously given to me I warn
every individual among you not to value himself unduly,
but to cultivate sobriety of judgement in accordance with
the amount of faith which God has allotted to each one.

012:004 For just as there are in the one human body many parts,
and these parts have not all the same function;

012:005 so collectively we form one body in Christ, while individually
we are linked to one another as its members.

012:006 But since we have special gifts which differ in accordance
with the diversified work graciously entrusted to us,
if it is prophecy, let the prophet speak in exact proportion
to his faith;

012:007 if it is the gift of administration, let the administrator
exercise a sound judgement in his duties.

012:008 The teacher must do the same in his teaching; and he who exhorts
others, in his exhortation. He who gives should be liberal;
he who is in authority should be energetic and alert;
and he who succours the afflicted should do it cheerfully.

012:009 Let your love be perfectly sincere. Regard with horror what is evil;
cling to what is right.

012:010 As for brotherly love, be affectionate to one another;
in matters of worldly honour, yield to one another.

012:011 Do not be indolent when zeal is required. Be thoroughly warm-hearted,
the Lord's own servants,

012:012 full of joyful hope, patient under persecution, earnest and
persistent in prayer.

012:013 Relieve the necessities of God's people; always practise hospitality.

012:014 Invoke blessings on your persecutors--blessings, not curses.

012:015 Rejoice with those who rejoice; weep with those who weep.

012:016 Have full sympathy with one another. Do not give your
mind to high things, but let humble ways content you.
Do not be wise in your own conceits.

012:017 Pay back to no man evil for evil. Take thought for what is
right and seemly in every one's esteem.

012:018 If you can, so far as it depends on you, live at peace with
all the world.

012:019 Do not be revengeful, my dear friends, but give way before anger;
for it is written, "'Revenge belongs to Me: I will pay back,'
says the Lord."

012:020 On the contrary, therefore, if your enemy is hungry, give him food;
if he is thirsty, quench his thirst. For by doing this you
will be heaping burning coals upon his head.

012:021 Do not be overcome by evil, but overcome the evil with goodness.

013:001 Let every individual be obedient to those who rule over him;
for no one is a ruler except by God's permission, and our present
rulers have had their rank and power assigned to them by Him.

013:002 Therefore the man who rebels against his ruler is resisting
God's will; and those who thus resist will bring
punishment upon themselves.

013:003 For judges and magistrates are to be feared not by right-doers
but by wrong-doers. You desire--do you not?--to have no reason
to fear your ruler. Well, do the thing that is right,
and then he will commend you.

013:004 For he is God's servant for your benefit. But if you do what
is wrong, be afraid. He does not wear the sword to no purpose:
he is God's servant--an administrator to inflict
punishment upon evil-doers.

013:005 We must obey therefore, not only in order to escape punishment,
but also for conscience' sake.

013:006 Why, this is really the reason you pay taxes; for tax-gatherers
are ministers of God, devoting their energies to this very work.

013:007 Pay promptly to all men what is due to them: taxes to those
to whom taxes are due, toll to those to whom toll is due,
respect to those to whom respect is due, honour to those to whom
honour is due.

013:008 Owe nothing to any one except mutual love; for he who loves
his fellow man has satisfied the demands of Law.

013:009 For the precepts, "Thou shalt not commit adultery," "Thou shalt
do no murder," "Thou shalt not steal," "Thou shalt not covet,"
and all other precepts, are summed up in this one command,
"Thou shalt love thy fellow man as much as thou lovest thyself."

013:010 Love avoids doing any wrong to one's fellow man, and is therefore
complete obedience to Law.

013:011 Carry out these injunctions because you know the critical
period at which we are living, and that it is now high time,
to rouse yourselves from sleep; for salvation is now nearer
to us than when we first became believers.

013:012 The night is far advanced, and day is about to dawn.
We must therefore lay aside the deeds of darkness, and clothe
ourselves with the armour of Light.

013:013 Living as we do in broad daylight, let us conduct ourselves
becomingly, not indulging in revelry and drunkenness,
nor in lust and debauchery, nor in quarrelling and jealousy.

013:014 On the contrary, clothe yourselves with the Lord Jesus Christ,
and make no provision for gratifying your earthly cravings.

014:001 I now pass to another subject. Receive as a friend a man
whose faith is weak, but not for the purpose of deciding mere
matters of opinion.

014:002 One man's faith allows him to eat anything, while a man
of weaker faith eats nothing but vegetables.

014:003 Let not him who eats certain food look down upon him who abstains
from it, nor him who abstains from it find fault with him
who eats it; for God has received both of them.

014:004 Who are you that you should find fault with the servant of another?
Whether he stands or falls is a matter which concerns his

own master. But stand he will; for the Master can give him power to stand.

014:005 One man esteems one day more highly than another; another esteems all days alike. Let every one be thoroughly convinced in his own mind.

014:006 He who regards the day as sacred, so regards it for the Master's sake; and he who eats certain food eats it for the Master's sake, for he gives thanks to God; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.

014:007 For not one of us lives to himself, and not one dies to himself.

014:008 If we live, we live to the Lord: if we die, we die to the Lord. So whether we live or die, we belong to the Lord.

014:009 For this was the purpose of Christ's dying and coming to life-- namely that He might be Lord both of the dead and the living.

014:010 But you, why do you find fault with your brother?

Or you, why do you look down upon your brother?

We shall all stand before God to be judged;

014:011 for it is written, "'As I live,' says the Lord, 'to Me every knee shall bow, and every tongue shall make confession to God.'"

014:012 So we see that every one of us will give account of himself to God.

014:013 Therefore let us no longer judge one another; but, instead of that, you should come to this judgement--that we must not put a stumbling-block in our brother's path, nor anything to trip him up.

014:014 As one who lives in union with the Lord Jesus, I know and am certain that in its own nature no food is 'impure'; but if people regard any food as impure, to them it is.

014:015 If your brother is pained by the food you are eating, your conduct is no longer controlled by love. Take care lest, by the food you eat, you lead to ruin a man for whom Christ died.

014:016 Therefore do not let the boon which is yours in common be exposed to reproach.

014:017 For the Kingdom of God does not consist of eating and drinking, but of right conduct, peace and joy, through the Holy Spirit;

014:018 and whoever in this way devotedly serves Christ, God takes pleasure in him, and men highly commend him.

014:019 Therefore let us aim at whatever makes for peace and mutual upbuilding of character.

014:020 Do not for food's sake be throwing down God's work.

All food is pure; but a man is in the wrong if his food is a snare to others.

014:021 The right course is to forego eating meat or drinking wine or doing anything that tends to your brother's fall.

014:022 As for you and your faith, keep your faith to yourself in the presence of God. The man is to be congratulated who does not pronounce judgement on himself in what his actions sanction.

014:023 But he who has misgivings and yet eats meat is condemned already, because his conduct is not based on faith; for all conduct not based on faith is sinful.

015:001 As for us who are strong, our duty is to bear with the weaknesses of those who are not strong, and not seek our own pleasure.

015:002 Let each of us endeavour to please his fellow Christian, aiming at a blessing calculated to build him up.

015:003 For even the Christ did not seek His own pleasure.
His principle was, "The reproaches which they addressed
to Thee have fallen on me."

015:004 For all that was written of old has been written for our instruction,
so that we may always have hope through the power of endurance
and the encouragement which the Scriptures afford.

015:005 And may God, the giver of power of endurance and of
that encouragement, grant you to be in full sympathy with one
another in accordance with the example of Christ Jesus,

015:006 so that with oneness both of heart and voice you may glorify
the God and Father of our Lord Jesus Christ.

015:007 Habitually therefore give one another a friendly reception,
just as Christ also has received you, and thus promote
the glory of God.

015:008 My meaning is that Christ has become a servant to the people
of Israel in vindication of God's truthfulness--in showing
how sure are the promises made to our forefathers--

015:009 and that the Gentiles also have glorified God in acknowledgment
of His mercy. So it is written, "For this reason I will
praise Thee among the Gentiles, and sing psalms in honour
of Thy name."

015:010 And again the Psalmist says, "Be glad, ye Gentiles, in company
with His People."

015:011 And again, "Praise the Lord, all ye Gentiles, and let all
the people extol Him."

015:012 And again Isaiah says, "There shall be the Root of Jesse and One
who rises up to rule the Gentiles. On Him shall the Gentiles
build their hopes."

015:013 May God, the giver of hope, fill you with continual joy and peace
because you trust in Him--so that you may have abundant hope
through the power of the Holy Spirit.

015:014 But as to you, brethren, I am convinced--yes, I Paul am convinced--
that, even apart from my teaching, you are already full of goodness
of heart, and enriched with complete Christian knowledge,
and are also competent to instruct one another.

015:015 But I write to you the more boldly--partly as reminding you
of what you already know--because of the authority graciously
entrusted to me by God,

015:016 that I should be a minister of Christ Jesus among the Gentiles,
doing priestly duties in connexion with God's Good News
so that the sacrifice--namely the Gentiles--may be acceptable
to Him, being (as it is) an offering which the Holy Spirit
has made holy.

015:017 I can therefore glory in Christ Jesus concerning the work
for God in which I am engaged.

015:018 For I will not presume to mention any of the results that Christ
has brought about by other agency than mine in securing
the obedience of the Gentiles by word or deed,

015:019 with power manifested in signs and marvels, and through the power
of the Holy Spirit. But--to speak simply of my own labours--
beginning in Jerusalem and the outlying districts,
I have proclaimed without reserve, even as far as Illyricum,
the Good News of the Christ;

015:020 making it my ambition, however, not to tell the Good News where Christ's name was already known, for fear I should be building on another man's foundation.

015:021 But, as Scripture says, "Those shall see, to whom no report about Him has hitherto come, and those who until now have not heard shall understand."

015:022 And it is really this which has again and again prevented my coming to you.

015:023 But now, as there is no more unoccupied ground in this part of the world, and I have for years past been eager to pay you a visit,

015:024 I hope, as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time.

015:025 But at present I am going to Jerusalem to serve God's people,

015:026 for Macedonia and Greece have kindly contributed a certain sum in relief of the poor among God's people, in Jerusalem.

015:027 Yes, they have kindly done this, and, in fact, it was a debt they owed them. For seeing that the Gentiles have been admitted in to partnership with the Jews in their spiritual blessings, they in turn are under an obligation to render sacred service to the Jews in temporal things.

015:028 So after discharging this duty, and making sure that these kind gifts reach those for whom they are intended, I shall start for Spain, passing through Rome on my way there;

015:029 and I know that when I come to you it will be with a vast amount of blessing from Christ.

015:030 But I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf,

015:031 asking that I may escape unhurt from those in Judaea who are disobedient, and that the service which I am going to Jerusalem to render may be well received by the Church there,

015:032 in order that if God be willing I may come to you with a glad heart, and may enjoy a time of rest with you.

015:033 May God, who gives peace be with you all! Amen.

016:001 Herewith I introduce our sister Phoebe to you, who is a servant of the Church at Cenchreae,

016:002 that you may receive her as a fellow Christian in a manner worthy of God's people, and may assist her in any matter in which she may need help. For she has indeed been a kind friend to many, including myself.

016:003 Greetings to Prisca and Aquila my fellow labourers in the work of Christ Jesus--

016:004 friends who have endangered their own lives for mine. I am grateful to them, and not I alone, but all the Gentile Churches also.

016:005 Greetings, too, to the Church that meets at their house.

Greetings to my dear Epaphroditus, who was the earliest convert to Christ in the province of Asia;

016:006 to Mary who has laboured strenuously among you;

016:007 and to Andronicus and Junia, my countrymen, who once shared my imprisonment. They are of note among the Apostles,

and are Christians of longer standing than myself.

016:008 Greetings to Ampliatus, dear to me in the Lord;

016:009 to Urban, our fellow labourer in Christ, and to my dear Stachys.

016:010 Greetings to Apella, that veteran believer; and to the members of the household of Aristobulus.

016:011 Greetings to my countryman, Herodion; and to the believing members of the household of Narcissus.

016:012 Greetings to those Christian workers, Tryphaena and Tryphosa; also to dear Persis, who has laboured strenuously in the Lord's work.

016:013 Greetings to Rufus, who is one of the Lord's chosen people; and to his mother, who has also been a mother to me.

016:014 Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and to the brethren associated with them;

016:015 to Philologus and Julia, Nereus and his sister and Olympas, and to all God's people associated with them.

016:016 Salute one another with a holy kiss. All the Churches of Christ send greetings to you.

016:017 But I beseech you, brethren, to keep a watch on those who are causing the divisions among you, and are leading others into sin, in defiance of the instruction which you have received; and habitually to shun them.

016:018 For men of that stamp are not bondservants of Christ our Lord, but are slaves to their own appetites; and by their plausible words and their flattery they utterly deceive the minds of the simple.

016:019 Your fidelity to the truth is everywhere known.
I rejoice over you, therefore, but I wish you to be wise as to what is good, and simple-minded as to what is evil.

016:020 And before long, God the giver of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you!

016:021 Timothy, my fellow worker, sends you greetings, and so do my countrymen Lucius, Jason and Sosipater.

016:022 I, Tertius, who write this letter, send you Christian greetings.

016:023 Gaius, my host, who is also the host of the whole Church, greets you. So do Erastus, the treasurer of the city, and Quartus our brother.

016:024 []

016:025 To Him who has it in His power to make you strong, as declared in the Good News which I am spreading, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the Truth which in the periods of past Ages remained unuttered,

016:026 but has now been brought fully to light, and by the command of the God of the Ages has been made known by the writings of the Prophets among all the Gentiles to win them to obedience to the faith--

016:027 to God, the only wise, through Jesus Christ, even to Him be the glory through all the Ages! Amen.

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