

Romans 12

written and compiled by Gary Kukis

Romans 12:1–21

Living the Spiritual Life with God's Gracious Gifts

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 12 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: We present ourselves to God as His instruments. He gives us gifts with which to execute the spiritual life, as well as guidance.

Bible Summary: Present your bodies as a living sacrifice to God. We are one body in Christ. Love one another as brothers. Overcome evil with good.¹

This should be the most extensive examination of Romans 12 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 rd Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Romans in the Spring A.D. 58 in the home of Phoebe in Corinth (as per R. B. Thieme, Jr.) Wikipedia ³ suggests that Paul is in the home of Gaius in the mid to late 50s. Wikipedia provides an lengthy explanation as to why this epistle was written from Corinth.			

Quotations:

Outline of Chapter 12:

Preface Introduction

v. 1–
v.
v.
v.
v.
v.
v.
v.
v.
v.
v.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

¹ From <https://biblesummary.info/romans> accessed March 21, 2024.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

³ From https://en.wikipedia.org/wiki/Epistle_to_the_Romans accessed May 9, 2024. Not that it really makes any difference, but I would tend to trust R. B. Thieme, Jr. on this.

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

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An Introduction to Romans 12

Introduction: Romans 12

A title or one or two sentences which describe Romans 12.

Titles and/or Brief Descriptions of Romans 12 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Romans 12 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Romans 12

Some of these questions may not make sense unless you have read Romans 12. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Romans 12

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Romans 12

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Romans 12

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Romans 12

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

.....

Outlines and Summaries of Romans 12 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Romans 12 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 12 (edited).

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[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

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[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*⁴ I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

The Heritage Bible is not a Catholic translation so I to moved it to a new grouping.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

Kukis mostly literal translation:

⁴ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

I keep on exhorting therefore you (all), brothers, through the compassions of the God, to present the bodies of you (all) a sacrifice, a living (one), holy in the God, pleasing, the reasonable service of you (all). And you (all) will not conform to the generation, this (one), but keep on changing (your thinking) to the renovation of the mind, to test you (all), what [is] the will of the God, the good and the pleasing and the complete [will].

Romans
12:1–2

Therefore, I keep on exhorting you (all), [my] brothers, by means of the mercies of the God, to place your bodies, a living sacrifice, separated by means of the God, pleasing [Him], to your reasonable [and spiritual] service. And, you (all), do not conform to this world [or to *this generation*], but, rather, keep on changing your thinking by the means of the renovation of your mind, for the purpose of testing you (all), [to know] what [is] the will of the God, [which is] the good and the pleasing and the complete [will of God].

Kukis paraphrase

Because of all this (because of Romans 9–11), I keep on encouraging all of you, royal family of God, by means of the grace abilities give you by God, to place your lives as separated to God, as if a living sacrifice, to do that which is pleasing, which is your reasonable spiritual service as believers. Furthermore, do not be conformed to this generation or to this world, but rather be transformed in your thinking by the renovation of your mind through Bible doctrine, that you might be tested for approval by God to know and act in accordance with the good, pleasing and complete will of God.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Westcott-Hort Text (Greek)	I keep on exhorting therefore you (all), brothers, through the compassions of the God, to present the bodies of you (all) a sacrifice, a living (one), holy in the God, pleasing, the reasonable service of you (all). And you (all) will not conform to the generation, this (one), but keep on changing (your thinking) to the renovation of the mind, to test you (all) what [is] the will of the God, the good and the pleasing and the complete [will].
Complete Apostles' Bible	Therefore, brothers, I exhort you through the compassions of God, to present your bodies a living sacrifice, holy, well pleasing to God, which is your intelligent service. And do not fashion yourselves after this world, but be transformed by the renewing of your mind, that you may prove what is that good and well pleasing and perfect will of God.
Douay-Rheims 1899 (Amer.)	I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good and the acceptable and the perfect will of God.
Holy Aramaic Scriptures ⁶ Original Aramaic NT ⁷	. I beg you therefore, my brethren, by the mercies of God, that you present your bodies living sacrifices, holy and acceptable to God by a logical service. And do not imitate this world, but be transformed by the renovation of your minds, and you shall distinguish what is the good, acceptable and perfect will of God.
Lamsa Peshitta (Syriac)	.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	For this reason I make request to you, brothers, by the mercies of God, that you will give your bodies as a living offering, holy, pleasing to God, which is the worship it is right for you to give him. And let not your behaviour be like that of this world, but be changed and made new in mind, so that by experience you may have knowledge of the good and pleasing and complete purpose of God.
Bible in Worldwide English	God has been kind to you. So I ask you, brothers, give your bodies to him like a living sacrifice. That is, a holy sacrifice. It will please God. And it is what you should do for him. Do not be like the people of this world, but have a new mind. Then you will prove for yourselves what God wants you to do. That will be good. It will please God. And it will be all right.
Easy English Easy-to-Read Version–2008	. So I beg you, brothers and sisters, because of the great mercy God has shown us, offer your lives as a living sacrifice to him--an offering that is only for God and pleasing to him. Considering what he has done, it is only right that you should worship him in this way. Don't change yourselves to be like the people of this world, but let God change you inside with a new way of thinking. Then you will be able to

⁶ From <https://theholyscriptures.weebly.com/>

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

	understand and accept what God wants for you. You will be able to know what is good and pleasing to him and what is perfect.
God's Word™	Brothers and sisters, in view of all we have just shared about God's compassion, I encourage you to offer your bodies as living sacrifices, dedicated to God and pleasing to him. This kind of worship is appropriate for you. Don't become like the people of this world. Instead, change the way you think. Then you will always be able to determine what God really wants-what is good, pleasing, and perfect.
Good News Bible (TEV)	So then, my friends, because of God's great mercy to us I appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer. Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God---what is good and is pleasing to him and is perfect.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible ⁸	.
Contemporary English V.	Dear friends, God is good. So I beg you to offer your bodies to him as a living sacrifice, pure and pleasing. That's the most sensible way to serve God. Don't be like the people of this world, but let God change the way you think. Then you will know how to do everything that is good and pleasing to him.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Beloved friends, what should be our proper response to God's marvelous mercies? I encourage you to surrender yourselves to God to be his sacred, living sacrifices. And live in holiness, experiencing all that delights his heart. For this becomes your genuine expression of worship. Stop imitating the ideals and opinions of the culture around you, but be inwardly transformed by the Holy Spirit through a total reformation of how you think. This will empower you to discern God's will as you live a beautiful life, satisfying and perfect in his eyes.
Plain English Version ⁹	.
UnfoldingWord Simplified T.	.
Williams' New Testament ¹⁰	I beg you, therefore, brothers, through these mercies God has shown you, to make a decisive dedication of your bodies as a living sacrifice, devoted and well-pleasing to God, which is your reasonable service. Stop living in accordance with the customs of this world, but by the new ideals that mold your minds continue to transform yourselves, so as to find and follow God's will; that is, what is good, well-pleasing to Him, and perfect.

Partially literal and partially paraphrased translations:

⁸ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

American English Bible Beck's American Translation Breakthrough Version	.	So I encourage you, brothers, through God's compassion to offer your bodies as a sacrifice, living, sacred, very satisfying to God, your logical sacrifice ritual. And don't be conformed to this span of time, but be transformed with the renewing of <i>your way of thinking</i> for the "for you to be proving what <i>is</i> the <i>thing</i> that God wants" <i>part</i> , the good, very satisfying, and complete <i>thing</i> .
Common English Bible Len Gane Paraphrase ¹¹	.	I implore you, brothers, by the mercies of God, that you present yourselves as a holy, living sacrifice [which is] acceptable to God [and] your spiritual service [to Him]. Do not be conformed to this world, but be transformed by the renewing of your mind so that you may discern what [is] the good, acceptable, and perfect will of God.
A. Campbell's Living Oracles		Wherefore, brethren, I beseech you, by the tender mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewal of your mind; that you may approve the will of God, which is good, and acceptable, and perfect.
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	.	I entreat you, then, Brothers, by the mercies of God, to offer your bodies as a living and holy sacrifice, acceptable to God, for this is your rational worship. Do not conform to the fashion of this world; but be transformed by the complete change that has come over your minds, so that you may discern what God's will is--all that is good, acceptable, and perfect.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version Berean Study Bible Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton ¹² Free Bible Version ¹³	.	So I encourage you, my brothers and sisters, because of God's compassion* for you, to dedicate your bodies as a living offering that is holy and pleasing to God. This is the logical way to worship. Don't follow the ways of this world; instead be transformed by the spiritual renewal of your mind so you can demonstrate what God's will really is—good, pleasing, and perfect.
The Heritage Bible		I comfort you therefore, brothers, through the compassion of God, to stand your bodies alongside of him a living sacrifice, holy, fully agreeable to God, your logical ¹ ministry to God. And do not be conformed to this age, but be transformed by the renewing of your mind, that you may test what is the inherent good, and the fully agreeable, and the perfect will of God,...
International Standard V		The footnote for this verse is placed in the Addendum . <i>Dedicate Your Lives to God</i> I therefore urge you, brothers, in view of God's mercies, to offer your bodies as living sacrifices that are holy and pleasing to God, for this is the reasonable way for you to worship. [Lit. to God, your reasonable worship] Do not be conformed to this world,

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹² From <https://bazinta.com/index.php?t=RF>

¹³ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Lexham Bible	<p>but continually be transformed by the renewing of your minds so that you may be able to determine what God's will is—what is proper, [Or good] pleasing, and perfect.</p> <p><i>A Life Dedicated to God</i></p> <p>Therefore I exhort you, brothers, through the mercies of God, to present your bodies as a living sacrifice, holy and pleasing to God, which is your reasonable service.</p> <p>And do not be conformed to this age, but be transformed by the renewal of your mind, so that you may approve what is the good and well-pleasing and perfect will of God.</p>
Montgomery NT NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT ¹⁴ UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	<p>.</p> <p>.</p> <p>. recognize</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>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.</p> <p>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..</p>
Wikipedia Bible Project ¹⁵	<p>So I urge you, my brothers and sisters, because of God's compassion for you, to dedicate your bodies as a living, holy offering that will please God, which is the sensible way to worship him. Do not follow the ways of this world; rather be changed as your mind is spiritually renewed so you can demonstrate God's will: good, satisfying, and entirely complete.</p>
Worsley's New Testament	
Catholic Bibles (those having the imprimatur):¹⁶	
Christian Community (1988) ¹⁷	<p>Christian life: be concerned for others</p> <p>• I beg you, dearly beloved, by the mercy of God, to give yourselves as a living and holy sacrifice pleasing to God; that is the kind of worship for you, as sensible people. Don't let yourselves be shaped by the world where you live, but rather be transformed through the renewal of your mind. You must discern the will of God: what is good, what pleases, what is perfect. 6:11; 15:16; 1P 2:5 Eph 4:23; 2Cor 3:18; 5:17; Phil 1:10</p> <p>The footnote for v. 1 is placed in the Addendum.</p>
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.
Jewish/Hebrew Names Bibles:	
Complete Jewish Bible	.

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁵ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

¹⁶ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁷ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Eth Cipher Translation	.
Hebraic Roots Bible ¹⁸	.
Holy New Covenant Trans.	So, brothers, with God's tender feelings, I beg you to offer your bodies as a living, holy, pleasing sacrifice to God. This is true worship from you. Don't act like people of this world. Instead, be changed inside by letting your mind be made new again. Then you can determine what is good, pleasing, and perfect — what God wants.
The Scriptures 2009	I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering – set-apart, well-pleasing to Elohim – your reasonable worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁹	[I] call (near) so you* Brothers through the cares [of] the god {you*} to present the bodies [of] you* sacrifice living pure pleasing [to] the god the reasonable service [of] you* and not be conformed! [to] the age this but be transformed! [by] the renewal [of] the mind to the+ to test you* What? {is} The Will [of] the god The [Thing] Good and Pleasing and Complete...
Alpha & Omega Bible	.
Awful Scroll Bible	I call- yous -by then brothers, through the Compassions of God, to set- you all's bodies -before as a living sacrifice, awful, well-accommodating to God, your considerable service. And be not fashioned-together to this-same age, however, be you being formed-after the renewing of you all's mind, for yous to decree what is the good and the well-accommodating, and the complete purpose of God.
Concordant Literal Version	I am entreating you, then, brethren, by the pities of God, to present your bodies a sacrifice, living, holy, well pleasing to God, your logical divine service, and not to be configured to this eon, but to be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and perfect."
exeGeses companion Bible	<u>THE HOLY METAMORPHOSIS</u> So I beseech you, brothers, through the compassions of Elohim, that you present your bodies a living sacrifice, holy, well-pleasing to Elohim - your logical liturgy. And be not configured to this eon: but metamorphosed by the renewing of your mind, to prove what that good and well-pleasing and completed/shalamed will of Elohim is.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	I appeal to you, therefore, Achim b'Moshiach, through the rachamei Hashem (mercies of G-d), to present your geviyah (BERESHIS 47:18), all of your being as a korban chai (living sacrifice), kadosh (holy) and acceptable to Hashem (BERESHIS 8:21), which is your spiritual avodas kodesh service. Stop allowing yourself to be conformed to the Olam Hazeh, but be transformed by your hitkhadshut (regeneration, renewal) of your mind, so that you may ascertain

¹⁸ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

¹⁹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

what is the ratzon Hashem (the will of G-d), what is the good, acceptable, and perfect will of G-d.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

So, I urge you, brothers, because God is so merciful [to us], to offer your bodies as a living sacrifice, [fully] dedicated and very pleasing to God. For this is a reasonable [or spiritual] way for you to worship [or serve] Him. And you people must not be conformed to [the values and standards of] this age, but you should become transformed [i.e., changed in attitude and action] by having your mind renewed [i.e., to think in a totally different way]. Then you will be able to determine [and practice] God's will, the thing that is good, and acceptable and perfect.

Benjamin Brodie's trans.²⁰

Therefore, I urge you, brethren [Christians], because of the mercies from God, to place your bodies [persons] at His disposal [filling of the Spirit] as a living [as opposed to animal] sacrifice, holy [spiritual], acceptable [well-pleasing] to God: your rational [mental] worship;

Also, stop being conformed to this age [thinking according to Satan's world system], but be continually transformed [doctrinal saturation in the soul] by the renewal of the mind [daily Bible study], for the purpose of proving what the will of God is: intrinsically good [according to divine norms and standards] and acceptable [well pleasing] and complete [nothing is missing from His plan].

The Expanded Bible

Jonathan Mitchell NT

Consequently, brothers, I am repeatedly calling you folks alongside to exhort, implore and encourage you, through God's compassions to stand your bodies alongside (or: to set or place your bodies beside) [the] Well-pleasing, Set-apart (Holy; Different-from-the-usual), Living Sacrifice by God (or: in God; for God; to God; with God), [this being] your sacred service which pertains to thought, reason and communication (or: your reasoned and rational service; the logical and Word-based service from you folks).

And stop constantly conforming yourselves to (or, as passive: So then, quit being repeatedly molded by, fashioned for or patterned together with) this age [with other MSS: and not to be continuously configured to this age, or not to constantly remodel yourself for this age], but on the contrary, be progressively transformed (transfigured; changed in form and semblance) by the renewing (or: in the renewal; for the making-back-up-new again) of your mind [with other MSS: from The Mind; of the intellect; pertaining to the faculties of perceiving and understanding; of the mindset, disposition, inner orientation and world view] into the [situation and condition for] you folks to be habitually examining in order to be testing and, after scrutiny, distinguishing and approving what [is] God's will (design; purpose; resolve; intent): the good and well-pleasing, even perfect (finished, complete and destined)! (or: = the thing [that is] virtuous, satisfying and able to succeed in its purpose.)

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

²⁰ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. **I beseech you therefore, brethren, through the compassions of God, To present your bodies a living, holy sacrifice, [unto God] acceptable,^f— Your rational' divine service; And be not^g configuring yourselves unto this age, But be^h transforming yourselves by the renewing of your mind, To the end ye may be provingⁱ what is the thing willed by God—the good and acceptable and perfect.**
^f Or (WH): “acceptable unto God.”
^g Or (WH): “and not to be.”
^h Or (WH): “But to be.”

The Spoken English NT²¹

Living for God

So, brothers and sisters, let me^a appeal to you on the basis of God's mercy. Present your bodies as a living, holy and pleasing sacrifice to God. That's your true priestly service.^b

And don't get drawn into the pattern of this world. Instead, be transformed by the total renewal of your mind. That way you'll be able to discern God's will: the things he sees as good, pleasing, and perfect.

Wilbur Pickering's New T.

The will of God

Now then, brothers, I exhort you, in view of God's compassions, to present your bodies as a living sacrifice,¹ holy, satisfying to God—your intelligent duty.

Yes, stop conforming to the pattern of this world; rather, be transformed by the renewing of your mind so as to be able to experience the good and satisfying and perfect will of God.²

(1) Any animal in the Old Testament had to die in order to become a sacrifice, so what does Paul mean by a 'living' one? In 1Corinthians 15:31 he said that he died every day. Paul could not have been referring to actual physical death, obviously, since Hebrews 9:27 affirms that it is appointed to men to die only once (no re-incarnation). He may well have faced possible death often enough, but I suppose he is referring to dying to himself. I suppose this is also the meaning of our Lord's words in Luke 9:23-24—"If anyone desires to come after me, let him deny himself, and take up his cross daily, and follow me. For whoever desires to save his life will lose it, but whoever loses his life for my sake will save it." In that day a cross was an instrument of death. We must die to our own will in order to embrace God's. To present the body is presumably a metonym for presenting one's whole self.

(2) 'The pattern of this world' belongs to Satan, so it must be rejected in order to do God's will.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation **Therefore, I call on [or, plead with] you_p, brothers [and sisters], through the compassions of God, to present your_p bodies a living sacrifice, holy, acceptable to God [which is] your_p intelligent, sacred service. And [you_p are] to stop conforming yourselves to this age, but [are] to continue being transformed by the renewal of your_p mind, in order for you_p to be proving what [is] the good and acceptable and perfect will of God.**

Berean Literal Bible .

Bill Puryear translation²² .

²¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

²² From <http://www.amadorbiblestudies.org/Translations/index.html>

C. Thomson updated NT
Charles Thomson NT

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Because of him, and by him, and for him are all things; to him be the glory forever, Amen; therefore I exhort you, brethren, by the mercies of God, to present your bodies a living, holy, acceptable sacrifice to God as your rational, religious service; and be not conformed to this world; but transformed by the renewal of your mind, that you may know experimentally what the will of God is, which is good and acceptable and perfect. Romans 11:36 is included for context.

Context Group Version

I urge you (pl) therefore, brothers, by the generosity (pl) of God, to present your (pl) bodies, a living sacrifice, special, acceptable to God, [which is] your (pl) logical public service. And don't be formed according to this age: but be transfigured by the renewing of your (pl) mind, that you (pl) may prove what the will of God is--that [which is] good and acceptable and whole {fully formed, mature}.

English Standard Version
Far Above All Translation²³

. testing
So I exhort you, brothers, *being moved* by the mercies of God, to present your bodies as a living sacrifice, a holy *one*, pleasing to God, as your rational service, and not to be conformed to this age, but to be transformed to the renewal of your mind, in order to determine what the will of God *is*, what *is* good and pleasing and perfect.

Green's Literal Translation
James Allen translation
Legacy Standard Bible
Literal New Testament

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. .
I EXHORT THEREFORE YOU, BRETHREN, BY THE COMPASSIONS OF GOD, TO PRESENT YOUR BODIES A SACRIFICE LIVING, HOLY, WELL PLEASING TO GOD, INTELLIGENT SERVICE YOUR.
AND NOT FASHION YOURSELVES TO THIS AGE, BUT BE TRANSFORMED BY THE RENEWING OF MIND, YOUR FOR TO PROVE BY YOU WHAT [IS] WILL OF GOD THE GOOD AND WELL PLEASING AND PERFECT.

Literal Standard Version
Modern English Version
Modern Literal Version 2020

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. .
Therefore brethren, I am encouraging you^o through the mercies of God, to present your^o bodies as a living sacrifice, holy, well pleasing to God, *which is* your^o logical divine service. And not to fashion yourselves to this age, but to be transfigured by the renewal of your^o mind, **that** you^o may be proving *in* you^o what *is* the will of God: the good and well pleasing and mature.

New American Standard B.
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible
R. B. Thieme, Jr. translation

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. .
. Compare headings with NKJV
I urge you therefore, brethren, by the grace blessings [from the justice of God], that you place your bodies under orders as a living, holy sacrifice. This is well-pleasing to our God—your rational and spiritual worship [or, *service*].
Also stop being conformed to this age, but be transformed by the renovation of your thought [or, *thinking*], that you may prove what the will of God is, namely the good, the well-pleasing and the complete.

R. B. Thieme, Jr. trans²⁴

Therefore, I (command) urge, encourage, exhort, seek to persuade you, NOW, believers in the Royal Family of God, by means of God's rational compassionate sympathetic mercies of grace blessing from the Justice of God, that you constantly place your bodies under orders as a living holy sacrifice, by using the rebound

²³ Online: <http://www.faraboveall.com/> by Graham Thomason.

²⁴ From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf> This appears to be the RSV NT with many words and phrases being replaced by words and phrases used by R. B. Thieme, Jr. and R. B. Thieme, III.

procedure constantly and the resultant Filling of God the Holy Spirit, this is acceptable and well pleasing to our God; which is your rational and spiritual service or worship.

Also Do Not or Stop being conformed or molded to this age or period of time of human viewpoint or cosmic thinking of Good and Evil, but be constantly transformed by the renovation of your understanding or thinking, that you might prove what the purpose, plan or will of God is, namely the good of intrinsic value achievement or production of Divine Good which is well pleasing to God and complete as the result of Maturity Adjustment to the Justice of God.

Revised Geneva Translation
Ron Snider translation

Therefore I urge you, brethren, by the mercies of God, to present your bodies a sacrifice that is living, holy and acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

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The gist of this passage:

Romans 12:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray	1 st person singular, present active indicative	Strong's #3870
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
humas (ὐμάς) [pronounced hoo-MOSS]	you [all], all of you; to you, towards you [all]	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	brothers, brethren (literally or figuratively); figuratively for, royal family	masculine plural noun, vocative	Strong's #80

Translation: Therefore, I keep on exhorting you (all), [my] brothers,...

Paul uses the word oun (οὖν) [pronounced oon], which means, so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so. Strong's #3767. Paul is making these statements in Romans 12 based upon what?

Let me remind you of the structure of this epistle so far. After chapter 8, Paul parenthetically spoke about the Jews and the gentiles and this new age (although he did not emphasize dispensations). Since Romans 9–11 are parenthetical, notice what Paul wrote at the end of Romans 8:

What then shall we say to these things? If God is for us, who can be against us? He who did not spare His Own Son but gave Him up for us all, how will He not also with Him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the One who died—more than that, Who was raised—Who is at the right hand of God, Who indeed is interceding for us. (Romans 8:31–34; ESV; capitalized)

Regardless of present-day struggles, if God is for us, who can be against us? God did not even spare His Own Son, but gave Him up for us that we might be preserved. And Jesus Who died is now at the right hand of the Father, interceding for us. So, regardless of the struggles and difficulties that we face here on earth, God is on our side and Jesus is interceding for us.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For Your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." (Romans 8:35–36; ESV; capitalized)

Is there anything that can separate us from the love of Christ? The answer that we should shout out is *nothing!*

No, in all these things we are more than conquerors through Him Who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:37–39; ESV; capitalized)

In all these things which we face, we are more than conquerors—not because of what we have done, but through Him Who loved us. Therefore nothing can separate us from the love of God which is in Christ Jesus our Lord!

So, *therefore, based upon all this*, we draw some conclusions. Furthermore, these things are based upon also what we have studied in Romans 9–11, which is all about the relationships between God, the Jews and the gentiles in this present age.

Therefore, Paul exhorts us.

Romans 12:1a **Therefore, I keep on exhorting you (all), [my] brothers,...**

What Paul does is the present active indicative of *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*], which means, *to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat*. Strong's #3870. So Paul keeps on exhorting, he keeps on invoking, he keeps on encouraging us—royal family of God.

Romans 12:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]; spelled di (δι´) [pronounced <i>dee</i>] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

Romans 12:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
οἰκτιρμοί (οἰκτιρμοί) [pronounced oyk-tir-MOY]	<i>compassions, pities, mercies; bowels in which compassion resides, hearts of compassion; emotions, longings, manifestations of pity</i>	masculine plural noun; genitive/ablative case	Strong's #3628
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεος (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...by means of the mercies of the God,...

Paul keeps on exhorting and encouraging us, based upon the οἰκτιρμοί (οἰκτιρμοί) [pronounced oyk-tir-MOY] of God. Based upon what? *Compassions, pities, mercies; bowels in which compassion resides, hearts of compassion; emotions, longings, manifestations of pity.* Strong's #3628. God does not have emotions and He does not pity us, so what is Paul on about here?

This is an anthropopathism, which is taking a human emotion which we understand and applying it to God, even though He does not have that human emotion, so that we can best understand God's actions and motivations. They are brought down to a level that we can understand.

Look at us—weak, frail, nearly helpless in this world—and we are up against the wiles of the devil and the disapprobation of the unbelieving world. So, what are God's *compassions, mercies and manifestations of pity* all about?

God has provided us with a grace system of perception and He has provided us with logistical grace and He has provided us with the spiritual life. Regardless of what difficulties we face, we have our marvelous portfolio of invisible assets. This all belongs to us because of God's *compassions, mercies and manifestations of pity.*

Regardless of what we face in life, we have logistical grace and the spiritual assets of the Christian life.

What then shall we say to these things? If God is for us, who can be against us? He who did not spare His Own Son but gave Him up for us all, **how will He not also with Him graciously give us all things?** Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the One who died—more than that, Who was raised—Who is at the right hand of God, Who indeed is interceding for us. (Romans 8:31–34; ESV; capitalized)

Romans 12:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to place beside or near; to set at hand; to present; to proffer; to provide; to place a person or thing at one's disposal; to present a person for another to see and question; to show; to bring to (near); metaphorically to bring into one's fellowship or intimacy; to present (show) by argument, to prove</i>	aoist active infinitive	Strong's #3936; first set of definitions
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
sōmata (σώματα) [pronounced <i>SOH-maht-ah</i>]	<i>bodies, both of man and animals, living or dead; of the planets and other heavenly bodies; groups of men, families</i>	neuter plural noun, accusative case	Strong's #4983
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
thusia (θυσία) [pronounced <i>thoo-SEE-ah</i>]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378
zāō (ζάω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	feminine singular, present active participle; accusative case	Strong's #2198

Translation: ...to place your bodies, a living sacrifice,...

To understand what Paul is referring to, we consider what he wrote in Romans 8:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For Your sake we are being killed all the day long; we are regarded as sheep to be slaughtered." (Romans 8:35–36; ESV; capitalized)

Do you see how Paul is progressing in this one sentence, keeping in mind what he has just written in the same epistle.

In some circumstances, believers are martyred; believers are killed. Even in these circumstances, we present our bodies as a living sacrifice to God. Paul is saying, "Do not be afraid of what you are being threatened with. Do not live your life in fear. If necessary, offer yourself up as a living sacrifice to God."

This does not mean that you, as a believer, will be martyred. That is a very small percentage of believers. But we are to put ourselves out there as God's representatives. But this is not something that we do ignorantly. This is not something that we do in some great wave of emotion.

Romans 12:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	feminine singular adjective; accusative case	Strong's #40
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...separated by means of the God,...

God has set us apart in this life. He has set us apart with logistical grace and with our portfolio of invisible assets.

Romans 12:1e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euárestos (εὐάρεστος) [pronounced yoo-AR-es-toss]	<i>pleasing; well-pleasing; fully agreeable, acceptable</i>	feminine singular adjective; accusative case	Strong's #2101
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
logikós (λογικός) [pronounced log-ik-OSS]	<i>pertaining to speech or speaking; pertaining to the reason or logic; spiritual, pertaining to the soul; agreeable to reason, following reason, reasonable, logical; thoughtful</i>	feminine singular adjective; accusative case	Strong's #3050
latreia (λατρεία) [pronounced lat-RĪ-ah]	<i>service (rendered for hire); any service or ministration: the service of God; the service and worship of God according to the requirements of the Levitical law; to perform sacred services</i>	feminine singular noun, accusative case	Strong's #2999
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...pleasing [Him], to your reasonable [and spiritual] service.

Our life should be pleasing to God, offering up our reasonable and spiritual service.

For centuries, blood offerings have been offered up among the Jewish people to God. The true Lamb of God has been offered up for us, and now we are to offer ourselves as a living sacrifice to Him. With the animal sacrifices, a pleasing odor arose to God. Now it is our lives which are pleasing to Him. This is our reasonable spiritual service.

Romans 12:1 **Therefore, I keep on exhorting you (all), [my] brothers, by means of the mercies of the God, to place your bodies, a living sacrifice, separated by means of the God, pleasing [Him], to your reasonable [and spiritual] service.** (Kukis mostly literal translation)

What exactly is this reasonable spiritual service? How to we offer it to God? Paul answers this in v. 2.

Romans 12:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
suschēmātizō (σουσχηματίζω) [pronounced <i>soos-khay-mat-IHD-zo</i>]	<i>conform one's self (that is, one's mind and character) to another's pattern, fashion yourself according to another; be molded after something, be guided</i>	2 nd person plural, present middle/passive imperative	Strong's #4964
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
αἰὼν (αἰών) [pronounced <i>ī-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; dative, locative or instrumental case	Strong's #165
τούτῳ (τούτῳ) [pronounced <i>TWO-toh</i>]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

Translation: **And, you (all), do not conform to this world [or to this generation],...**

The world, the generation that we live in, the culture which we are a part of—these things act as a constant influence upon us, trying to guide and manipulate us in hundreds of ways. But Paul writes, *Do not be conformed to this world, do not march in step with you generation, do not become indistinguishable from your culture.*

How do we *not conform* when we have a natural desire to conform or to belong?

Romans 12:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
μετανοέω (μετανοέω) [pronounced <i>meh-tah-noh-EH-oh</i>]	<i>change one's thinking, change one's mind, relent, repent; turn around (in your thinking); change direction; exercise the mind, think, comprehend</i>	2 nd person plural, present passive imperative	Strong's #3340
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
anakainôsis (ἀνακαίνωσις) [pronounced <i>an-ak-AH-ee-noh-sis</i>]	<i>a renewal, renovation, complete change for the better</i>	feminine singular noun; dative, locative or instrumental case	Strong's #342
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
noús (νοῦς) [pronounced <i>noose</i>]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, genitive/ablative case	Strong's #3563

Translation: ...but, rather, keep on changing your thinking by the means of the renovation of your mind,...

The key is changing our thinking. The present passive imperative of μετανοέω (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], which means, *change one's thinking, change one's mind, relent, repent; turn around (in your thinking); change direction; exercise the mind, think*. Strong's #3340. The present tense means that we keep on doing this. The imperative mood means that this is a mandate from God. The passive voice means that we allow this to take place in us. This passive voice means, this is not something we can do. Most of the time when speaking of a change of mind, we can understand, "We used to think one thing; now we will think the opposite." The choice is a matter of human will. But, the passive voice sayings that you just cannot do it by force of human will.

This is done by the instrumental of anakainôsis (ἀνακαίνωσις) [pronounced *an-ak-AH-ee-noh-sis*], which means, *a renewal, renovation, complete change for the better*. Strong's #342.

Now what is being changed? Our noús (νοῦς) [pronounced *noose*]. This is our *mind, the intellect, understanding, reasoning (ability), mind (divine or human)*. Strong's #3563.

How does this renovation of our thinking take place? It takes place by means of gap. It takes place by Operation Z. God has given us a grace system in which we function.

We know this as the grace apparatus for perception, a term and concept developed by R. B. Thieme, Jr.

Romans 12:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dokimázō (δοκιμάζω) [pronounced dohk-ihm-AHD-zoh]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i>	present active infinitive	Strong's #1381
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...for the purpose of testing you (all),...

All of this has been done that we might be tested. Remember, God tests us for our edification, not for His. We learn from being tested. Sometimes we do not like the results of these tests, but that gives us something to strive for.

Romans 12:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; nominative case	Strong's #2307
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...[to know] what [is] the will of the God,...

We are tested to see if we know the will of God; if we understand the will of God; if our actions are in line with the will of God.

Romans 12:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; nominative case	Strong's #18
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
euárestos (εὐάρεστος) [pronounced <i>γoo-AR-es-toss</i>]	<i>pleasing; well-pleasing; fully agreeable, acceptable</i>	neuter singular adjective; nominative case	Strong's #2101
This adjective is found in both vv. 1 and 2—different genders, however (because they modify different things).			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
téleios (τέλειος) [pronounced <i>TEHL-i-os</i>]	<i>complete, mature, finished; with reference to people, it means a full age, fully grown, mature, adulthood</i>	neuter singular adjective; nominative case	Strong's #5046

Translation: ...[which is] the good and the pleasing and the complete [will of God]. (Kukis mostly literal translation)

Because all of these words are neuter singular nouns in the nominative case, they describe the will of God, from v. 2c. God's will is divine good; it is pleasing and acceptable; and it is complete and mature.

What we want is for our knowledge of the will of God to match up with these words: divine good, pleasing and acceptable, complete and mature.

Romans 12:2 **And, you (all), do not conform to this world [or to *this generation*], but, rather, keep on changing your thinking by the means of the renovation of your mind, for the purpose of testing you (all), [to know] what [is] the will of the God, [which is] the good and the pleasing and the complete [will of God].** (Kukis mostly literal translation)

Romans 12:1–2 **Therefore, I keep on exhorting you (all), [my] brothers, by means of the mercies of the God, to place your bodies, a living sacrifice, separated by means of the God, pleasing [Him], to your reasonable [and spiritual] service. And, you (all), do not conform to this world [or to *this generation*], but, rather, keep on changing your thinking by the means of the renovation of your mind, for the purpose of testing you (all), [to know] what [is] the will of the God, [which is] the good and the pleasing and the complete [will of God].** (Kukis mostly literal translation)

Romans 12:1–2 Because of all this (because of Romans 9–11), I keep on encouraging all of you, royal family of God, by means of the grace abilities give you by God, to place your lives as separated to God, as if a living sacrifice, to do that which is pleasing, which is your reasonable spiritual service as believers. Furthermore, do not be conformed to this generation or to this world, but rather be transformed in your thinking by the renovation of your mind through Bible doctrine, that you might be tested for approval by God to know and act in accordance with the good, pleasing and complete will of God. (Kukis paraphrase)

Vv. 3–8 all belong to the same paragraph. Some have vv. 4–8 as a singular sentence. Other break this up into several sentences (as many a six). Dividing this passage into vv. 3–5 and 6–8 is not ideal, given what other translations do.

My slavishly literal translation is almost incomprehensible. I found the second half of the final verse to be very difficult.

For I keep on saying through the grace the [grace] given to me to everyone in the being in you (all), not to keep on thinking (too highly of oneself), by which [thinking], there keeps on being necessary to keep on having understanding; but to keep on understanding to the being of a sound mind, to each one as the God has distributed a measure of faith. For, just as in one body many members we keep on having, now the members all not to her keep on having a practice. Thus the many, the one body we keep on being in Christ; now against the one, of one another, members.

Romans
12:3–5

For, by the grace given to me, I keep on saying, to everyone being among you (all), to not keep on thinking (too highly of oneself) more than what is necessary to keep on thinking; but to keep on thinking for the purpose of being of sound mind just as the God has distributed a measure of faith [or, *Bible doctrine*] to each one. For just as we keep on having in one body many members, but the members do not all keep on having the same function. Thus we, the many, keep on being in one body in Christ; but the [body] [is] through One, [and we are] members of one another.

For it is by the grace given me by God that I am able to speak to you all, saying, do not think too highly of yourselves beyond what you ought to think. You must think—it is a part of the Christian life—but think with the purpose of establishing a sound mind and an even temperament, according to the measure of Bible doctrine which God has distributed to each one of us. For we are one body with many members, but each one of us has a different function. Therefore we, the many members of Christ's body here on earth are one in Christ and this body functions by means of Jesus Christ. Nevertheless, we as members are interrelated and interdependent.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For I keep on saying through the grace the [grace] given to me to everyone in the being in you (all), not to keep on thinking (too highly of oneself), by which [thinking], there keeps on being necessary to keep on having understanding; but to keep on understanding to the being of a sound mind, to each one as the God has distributed a measure of faith. For, just as in one body many members we keep on having, now the members all not to her keep on having a practice. Thus the many, the one body we keep on being in Christ; now against the one, of one another, members.

Complete Apostles Bible For I say, through the grace given to me, to everyone who is among you, not to think of himself too highly, beyond what you should think, but to think soberly, as God has imparted to each one a measure of faith.

For just as we have many members in one body, but all the members do not have the same function,
so we, being many, are one body in Christ, and individually members of one another.

Douay-Rheims 1899 (Amer.) For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety and according as God hath divided to every one the measure of faith.

For as in one body we have many members, but all the members have not the same office:

So we, being many, are one body in Christ; and every one members one of another:....

Holy Aramaic Scriptures
Original Aramaic NT

I say to all of you by the grace that is given to me, that you should not have self-esteem beyond what is necessary to have self-esteem, but you should have self-esteem and modesty as God distributes faith to every person by a measure.

For just as we have many members in one body, and all those members do not have one function,

So also, we who are many, are one body in The Messiah, and each one of us is a member of the other.

Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But I say to every one of you, through the grace given to me, not to have an over-high opinion of himself, but to have wise thoughts, as God has given to every one a measure of faith.

For, as we have a number of parts in one body, but all the parts have not the same use,

So we, though we are a number of persons, are one body in Christ, and are dependent on one another;...

Bible in Worldwide English

God has given me this gift. So I say this to every one of you. Do not think you are better than you really are. But think of yourself as you are. You are what you are because God has given you something when you believed.

In a body there are many parts, but all the parts do not do the same thing.

In the same way, we are many people. But we are one body because we are all joined together in Christ. Each one of us is a part of all the others.

Easy English

Easy-to-Read Version–2008

God has given me a special gift, and that is why I have something to say to each one of you. Don't think that you are better than you really are. You must see yourself just as you are. Decide what you are by the faith God has given each of us. Each one of us has one body, and that body has many parts. These parts don't all do the same thing. In the same way, we are many people, but in Christ we are all one body. We are the parts of that body, and each part belongs to all the others.

God's Word™

Because of the kindness that God has shown me, I ask you not to think of yourselves more highly than you should. Instead, your thoughts should lead you to use good judgment based on what God has given each of you as believers. Our bodies have many parts, but these parts don't all do the same thing. In the same way, even though we are many individuals, Christ makes us one body and individuals who are connected to each other.

Good News Bible (TEV)

And because of God's gracious gift to me I say to every one of you: Do not think of yourself more highly than you should. Instead, be modest in your thinking, and judge yourself according to the amount of faith that God has given you. We have

many parts in the one body, and all these parts have different functions. In the same way, though we are many, we are one body in union with Christ, and we are all joined to each other as different parts of one body.

J. B. Phillips .
The Message .
 NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. I realize how kind God has been to me, and so I tell each of you not to think you are better than you really are. Use good sense and measure yourself by the amount of faith that God has given you. A body is made up of many parts, and each of them has its own use. That's how it is with us. There are many of us, but we each are part of the body of Christ, as well as part of one another.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation God has given me grace to speak a warning about pride. I would ask each of you to be emptied of self-promotion and not create a false image of your importance. Instead, honestly assess your worth by using your God-given faith as the standard of measurement, and then you will see your true value with an appropriate self-esteem. In the human body there are many parts and organs, each with a unique function. And so it is in the body of Christ. For though we are many, we've all been mingled into one body in Christ. This means that we are all vitally joined to one another, with each contributing to the others.

Plain English Version .
 UnfoldingWord Simplified T. Because God has kindly appointed me to be his apostle, which I did not deserve, I say this to every one of you: Do not think you are better than you really are. Instead, think about yourselves in a sensible way, a way that is the same as the way in which God has allowed you to trust in him. Although a person has one body, it consists of many parts. All of the parts are necessary for the body, but they do not all function the same way. Similarly, we, although we are many, are united into one group because we are joined to the Messiah, and we belong to one another. So no one should act as though he is more important than the others!

Williams' New Testament Now through the unmerited favor God has shown me I would say to every one of you not to estimate himself above his real value, but to make a sober rating of himself, in accordance with the degree of faith which God has apportioned to him. For just as we have many parts united in our physical bodies, and the parts do not all have the same function, so we, though many, are united in one body through union with Christ, and we are individually parts of one another.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, through the generosity given to me, I say to everyone who is among you not to be focusing high beyond what it is necessary to be focusing on, but to be focusing for the "to be properly focused to each *one*" part as God divided out an amount of trust; for exactly as in one body we have many body parts, but all the

body parts don't have the same repetitive action, so we, the many, are one body in *the* Anointed King, but the *body* throughout one another is body parts, *people* who have distinctive gifts in line with the generosity given to us. V. 6a is included for context.

Common English Bible
Len Gane Paraphrase

.
For I say to everyone among you, through the grace given to me, don't cherish the thought that you are more important than what you should think [about yourself] but have sober thoughts, since God has dispensed to everyone a measure of faith. For as we have many body parts on one body and all body parts do not have the same function.
In the same way the many of us are in one body, in Christ, and every one a part of one other.

A. Campbell's Living Oracles

Also, by the favor which is given to me, I charge every one of you not to think more highly of himself than he ought to think; but to think modestly, as God has distributed to every one a portion of his faith. For, as in one body we have many members, but all the members have not the same office; so we, the many, are one body under Christ, and individually members of one another..

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
In fulfillment of the charge with which I have been entrusted, I bid every one of you not to think more highly of himself than he ought to think, but to think till he learns to think soberly--in accordance with the measure of faith that God has allotted to each. For, just as in the human body there is a union of many parts, and each part has its own function, So we, by our union in Christ, many though we are, form but one body, and individually we are related one to another as its parts.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version

Let me explain to all of you, through the grace given to me, that no one should think of themselves better than they ought to. You should think about yourselves realistically, according to the degree of trust God has shared with you.
Just as there are many parts to the body, but they don't all do the same thing, so we are one body in Christ, even though we are many—and we all belong to one another.

The Heritage Bible

Because I say, through the grace given to me to everyone being among you, not to have high thoughts alongside what he ought to think, but to exercise your mind into a saved mind, in the manner God has apportioned to everyone a measure of faith,

Because exactly as we have many members in one body, and all members absolutely do not have the same action,

In this way we being many are one body in Christ, and each one members of one another.

International Standard V

For by the grace given to me I ask every one of you not to think of yourself more highly than you should think, rather to think of yourself with sober judgment on the measure of faith that God has assigned each of you. For we have many parts in one body, but these parts do not all have the same function. In the same way, even though we are many people, we are one body in the Messiah [Or Christ] and individual parts connected to each other.

Lexham Bible

Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	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. For just as there are in the one human body many parts, and these parts have not all the same function; so collectively we form one body in Christ, while individually we are linked to one another as its members.
Wikipedia Bible Project	Let me say to everyone of you there, through the grace given to me: no one should think of themselves better than they ought to. You should think sensibly, to the extent of the trust God has given you. Just as there are many parts to the body, and they do not all do the same thing, so we are one body in Christ, even though we are many—and we each belong to one another.
Worsley's New Testament	For by the grace conferred on me I charge every one among you, not to think <i>of himself</i> above what he ought to think: but to think with sobriety, according as God hath divided to every man the measure of faith. For as in one body we have many members, and all the members have not the same office: so we <i>who are</i> many, are one body in Christ, and every one members of each other.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The grace that God has given me allows me to tell each of you: don't pretend too much but think with sober judgement each according to the measure of faith that God has assigned.</p> <p>2Cor 10:13; Phil 2:3</p> <ul style="list-style-type: none"> • See, the body is one, even if formed by many members, but not all of them with the same function. The same with us; being many, we are one body in Christ, depending on one another. Let each one of us, there - fore, serve according to our different gifts. Are you a prophet? Then give the insights of faith. Let the min is ter fulfill his office; let the teacher teach, the one who encourages, convince. <p>You must, likewise, give with an open hand, preside with dedication, and be cheerful in your works of charity. Vv. 3–8 in the Christian Community Bible.</p> <p>1Cor 12:12; 10:17; Eph 5:30</p> <p>Footnote for v. 4 is placed in the Addendum.</p>
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as Elohiym has dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Mashiach , and everyone members one of another.
Hebraic Roots Bible	.

Holy New Covenant Trans. Through God's help in time of need which has been given to me, I am telling each one of you: don't think you are better than you really are. Instead, be modest in the way you think. God distributed a measure of faith to each person. In one body we have many parts. These parts don't all do the same thing. In the same way, many people are one body in Christ. Each part is a member of the other parts.

The Scriptures 2009
Tree of Life Version

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament [I] say for through the favor the [one] being given [to] me [for] every the [man] being in you* not to think (beyond) against what is (necessary) to think but {I say him} to think to the+ {him} to continue (sensibly) [to] each [man] as The God divides measure [of] faith
as for in one body many parts [We] have The but Parts All not the her has~ act so The Many [Men] One Body are in christ The [Thing] but in One [Man] [of] one another Parts {is}.

Alpha & Omega Bible
Awful Scroll Bible

For I instruct, through the Grace being bestowed to me, to everyone being from-among yous, to be off from thinking-more of yourselves than you ought to think, however, to think on to reason-soundly, as to God apportions each a measure of confidence.

For wholly-according-to-which, we hold many members from-within one body, but all the members hold not the same use, the same-as-this, we being many, are one body from-within the Anointed One, even accordingly, one member is to another.

Concordant Literal Version

For I am saying, through the grace which is given to me, to everyone who is among you, not to be overweening, beyond what your disposition must be, but to be of a sane disposition, as God parts to each the measure of faith."

For even as, in one body, we have many members, yet all the members have not the same function, thus we, who are many, are one body in Christ, yet individually members of one another."

exeGeses companion Bible

THE CHARISMATA

For through the charism given to me
I word to everyone being among you,
to not superexalt more than he need superexalt;
but to think to being soundminded,
as Elohim imparted to each the measure of trust.

Philippians 2:1-8

For exactly as we have many members in one body
and all members have not the same function:
thus we many are one body in Messiah
and each members one of another.

God's Truth (Tyndale)
Orthodox Jewish Bible

For I say to all who are among you through the chesed (unmerited favor, grace) given to me, that you should avoid a false sense of superiority in your thinking; rather exercise shlitah atzmi (self-control), thinking with seichel, as G-d has measured to each a measure of emunah.

For just as in one body we have many members (natural capacities), and all the members do not have the same function,

So we all are one body in Moshiach, and are individually members one of another.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

And because of God's unearned favor shown to me [i.e., in appointing me to be an apostle], I am telling every person among you not to think he is more important than he really is. Instead, he should have a sensible estimate [of his gifts] in harmony with the degree of faith God has given to each person. For there are many parts to a single human body and all of these parts do not have the same function. In the same way, though we [Christians] are many, we are one [spiritual] body in [fellowship with] Christ, and each one of us is part of [all] the others.

Brodie's Expanded Trans.

For I say to everyone who is among you [Christians], through the grace which has been given to me: Stop thinking too highly of yourself, beyond what he ought to think, but make it a practice to think, having a sane and rational mind [spiritual common sense], as God has assigned to each person a standard of doctrinal truth. For just as we have many members in one body [due to the baptism of the Spirit], and all members do not have the same function [activities and responsibilities], So we [believers in Jesus Christ], the many, are one body in Christ [the Church], and individual parts [no loss of personality], one belonging to others of the same kind [fellow believers].

The Expanded Bible
Jonathan Mitchell NT

For, through the grace and favor being suddenly given to me, I am saying to (or: for) everyone being among you folks not to be continually over-opinionated or elated (to be constantly hyper-thinking to the point of being haughty, arrogant or having a sense of superiority; to be habitually over-thinking issues; to constantly mind things above; to be overweening) beyond what is necessary (binding; proper), but rather to think (mind; be disposed) into the disposition to be sane and of a sound mind, as God divides and distributes (or: parted) to, in and for each one a measure of faith (a meted amount of firm persuasion; a measured portion of trust; a [specific or allotted] ration of confidence and loyalty).

For you see, just as (or: according to what is encompassed) in one body we continuously have (constantly hold and possess) many members, yet all the members do not have the same mode of acting (do not constantly hold the same function),

thus we, the many, are and continue to exist being one body within Christ (in union with [the] Anointed), yet individually (or: the situation being in accord with one), members of one another (or: but still, [being] on one level, [are] members whose source is, and who belong to, each other).

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

A Variety of Gifts in the Body of Christ

For by the grace given to me I say to everyone who is among you not to think more highly of yourself than what one ought to think, but to think sensibly [Literally "so as to be sensible"], as God has apportioned a measure of faith to each one. Vv. 4–5 will be placed with the next passage for context.

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.

For I say

<Through the favour which hath been given me>

Unto every' one who is among you,—

Not to think of himself more highly than he ought to think,

But so to think as to think soberly—

As ||unto each one|| [God] hath dealt a measure of faith.

For <just as [in one' body] we have [many' members]^j

Yet ||all the members|| have not the [same] office>

||So|| ||we, the many|| are [one' body] in Christ,

Yet ||severally|| members [one of another].

^j 1 Co. xii. 12.

The Spoken English NT

I also say to every one of you, through the grace that's been given to me: don't get bigger ideas about yourself than you should. Instead, be clear-headed. Think in terms of God giving each of you a portion of faith.

After all, we have many parts in our one body-and the parts don't all have the same function.

And in the same way, there are lots of us, yet we are one body in Christ. Each one of us is a member with^c all the others.

c. Lit. "of."

Wilbur Pickering's New T.

Be sensible

Based on the grace given to me I say to everyone among you not to set your sights higher than you should, but set them sensibly, as God has apportioned a measure of faith to each. Because just as in one body we have many parts, but all the parts do not have the same function, so we, who are many, are one body in Christ and individually members of one another.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

. sound-mindedness

Analytical-Literal Translation

For I say, through the grace, the one having been given to me, to every [one] being among you, stop thinking too highly of yourselves beyond what it is necessary to be thinking, but be thinking [so as] to be thinking sensibly, to each as God apportioned a measure of faith. For just as we have many body parts in one body, but all the body parts do not have the same function, so we, the many, are one body in Christ, but parts each one of one another.

Berean Literal Bible

For through the grace having been given to me, I say to everyone being among you, not to be high-minded above what it behooves you to think, but to think so as to be sober-minded, as God has allotted to each a measure of faith. For just as in one body we have many members, and not all the members have the same function, so we, the many, are one body in Christ; and individually members one of another.

Bill Puryear translation

.

C. Thomson updated NT

.

Charles Thomson NT

For by virtue of the favour which is granted to me, I charge every one who is among you not to have an overweening opinion of himself, but to bend his thoughts to the attaining of a sober and modest demeanour, as God hath distributed a portion of faith to every one. Vv. 4–5 will be placed with the next passage for context.

Context Group Version

For I say, through the favor that was given me, to everyone that is among you (pl), not to think of himself more highly than he should; but to think as to think dispassionately, according as to the measure of trust God has dealt to each. For even as we have many members in one body, and all the members don't have the same function {or deeds}: in the same way we, who are many, are one body in the Anointed, and severally members one of another.

English Standard Version

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Far Above All Translation

.

Green's Literal Translation

. right-minded

James Allen translation

.

Legacy Standard Bible

.

Literal New Testament
 Literal Standard Version

.
 For I say, through the grace that was given to me, to everyone who is among you, not to think above what it ought to think; but to think so as to think wisely, as to each God dealt a measure of faith, for as in one body we have many members, and all the members do not have the same office, so we, the many, are one body in Christ, and members of one another—each one.

Modern English Version
 Modern Literal Version 2020

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 For* I say, through the grace which was given to me, to everyone who is among you°, not to have high-notions *more* than what it is essential to be mindful of. But to be mindful of *this* grace, *that* he should be sensible, as God divided to each one a measure of faith. For* just-as we have many members in one body, and all the members do not have the same function; so we, the many, are one body in Christ, and every one members of one another.

New American Standard
 New European Version
 New King James Version
 New Matthew Bible
 NT (Variant Readings)
 Niobi Study Bible
 R. B. Thieme, Jr. translation

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 . Check titles
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 For I say through the grace which has been given to me, to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion, as the God has assigned to each one a standard of thinking from doctrine.
 For just as we have many parts in one body, and all the parts do not have the same function.

R. B. Thieme, Jr. trans2

So we, the many, are one body in Christ, and individually parts one of another.
 For I say or communicate through the grace (the policy of God for mankind and for blessing for believers) which has been given to me, to everyone, all believers in the Church Age, who is among you who have the potential for becoming invisible hero's and part of the pivot, STOP persisting in over thinking of self in terms of arrogance in your thinking, beyond the point of what you ought to think, but think objectively in terms of sanity for the purpose of being rational without illusion about self or others, as the God has assigned to each one of us a standard of thinking from Bible Doctrine the Royal Family Honor Code.
 For just as we, Royal Family of God, have many parts, in one body, and all the parts do not have the same function,
 so we, the many, in the Royal Family of God, are, in reality, one body in Christ because of Baptism of God the Holy Spirit, and individually many parts one of another.

Revised Geneva Translation
 Ron Snider translation

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 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a niche with respect to his faith. For just as we have many bodily parts in one body but the bodily parts do not all have the same function, so we, who are many, are one body in Christ, and individually members of one another.

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Worrell New Testament

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The gist of this passage:
 3-5

Romans 12:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; genitive/ablative case	Strong's #5485
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	feminine singular, aorist passive participle, genitive/ablative case	Strong's #1325
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
panti (παντί) [pronounced pahn-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Romans 12:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; dative, locative or instrumental case	Strong's #5607 (present participle of Strong's #1510)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: For, by the grace given to me, I keep on saying, to everyone being among you (all),...

God has given a great deal of grace to Paul, which gives him great authority and leeway when it comes to addressing various congregations throughout the Roman Empire. He has never met the congregation in Rome, and yet, he is able to make statements about them personally and collectively, as if he knew them all intimately.

Paul speaks also from a position of grace, meaning, he is not trying to lord anything over the people of Rome. He is not saying, "I am great, I know better; I am superior to you—and so here are my edicts. Paul speaks to them from a position of humility.

Nevertheless, Paul addresses all the congregation of Rome, and he addresses their thinking and their mental attitude.

Romans 12:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
huperphronēō (ὑπερφρονέω) [pronounced hoop-er-fro-eh-oh]	<i>to think too highly of oneself, to esteem oneself overmuch, that is, to be vain or arrogant; to think more highly</i>	present active infinitive	Strong's #5252
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739

Romans 12:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deí (δεῖ) [pronounced <i>digh</i>]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong's #1163
phroneô (φρονέω) [pronounced <i>fron-EH-oh</i>]	<i>to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	present active infinitive	Strong's #5426

Translation: ...to not keep on thinking (too highly of oneself) more than what is necessary to keep on thinking;...

Paul warns the people of Rome to not think too highly of themselves, beyond what is necessary to think. That is, you can have thoughts about yourself; you can realistically and honestly appraise yourself in the Christian life; however, this should not lead you to thinking too highly of yourself.

Romans 12:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
phroneô (φρονέω) [pronounced <i>fron-EH-oh</i>]	<i>to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	present active infinitive	Strong's #5426
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sôphroneô (σωφρονέω) [pronounced <i>soh-fron-EH-oh</i>]	<i>to be of sound mind; to be in one's right mind; to exercise self control; to put a moderate estimate upon one's self, think of one's self soberly; to curb one's passions</i>	present active infinitive	Strong's #4993

Translation: ...but to keep on thinking for the purpose of being of sound mind...

Instead, the people of Rome are to keep on thinking in terms of having a sound mind, in terms of putting a moderate estimate upon themselves, in terms of having self-control. This is where their thinking needs to be.

Romans 12:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1538
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
merizō (μερίζω) [pronounced mehr-ihd-ZOH]	<i>to divide, to split up, to separate into parts; to distribute; to bestow, to impart; to assign</i>	3 rd person singular, aorist active indicative	Strong's #3307
metron (μέτρον) [pronounced MET-ron]	<i>measure (literally or figuratively); by implication, a limited portion (degree)</i>	neuter singular noun; accusative case	Strong's #3358
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...just as the God has distributed a measure of faith [or, Bible doctrine] to each one.

Believers in Rome are to think with the concept of humility, just as God has distributed a measure of faith to everyone there. Here, the word used is pistis (πίστις) [pronounced PIHS-tihs], which means, *faith, assurance, belief, believe; the content of what is believed, doctrine*. Strong's #4102. So what is this *measure of faith*? This is the amount of doctrine God has allowed for them to metabolize in their souls due to the grace system which He devised for all believers.

Romans 12:3 For, by the grace given to me, I keep on saying, to everyone being among you (all), to not keep on thinking (too highly of oneself) more than what is necessary to keep on thinking; but to keep on thinking for the purpose of being of sound mind just as the God has distributed a measure of faith [or, Bible doctrine] to each one. (Kukis mostly literal translation)

Romans 12:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháper (καθάπερ) [pronounced <i>kath-AP-emotional revolt</i>]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; dative, locative or instrumental case	Strong's #1520
sōma (σῶμα) [pronounced <i>SOH-mah</i>]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter plural adjective; accusative case	Strong's #4183
mélê (μέλη) [pronounced <i>MEL-ay</i>]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun; accusative case	Strong's #3196
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person plural, present active indicative	Strong's #2192

Translation: For just as we keep on having in one body many members,...

There is one body of Christ, which is the church. That is, the believers in Jesus Christ make up one body. However, there are many members in this one body, just as a body is made up of many members, some which are seen and some which are not. Every part of one's body is important, and the unseen members are often more important than what is seen. We could function without a foot or without a hand, but not without a liver, or with a central nervous system, or without a functioning brain.

We, as members of the church, are one body, but there are many members.

Obviously, the Roman church is made up of individual local churches, but there are members in each of those local churches.

Romans 12:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mélê (μέλη) [pronounced <i>MEL-ay</i>]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun; nominative case	Strong's #3196
panta (πάντα) [pronounced <i>PAN-ta</i>]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
autên (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
echô (ἔχω) [pronounced <i>EKKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
If memory serves, <i>the all things</i> takes a singular verb. Somehow <i>members</i> becomes a part of this.			
praxis (πράξις) [pronounced <i>PRAX-ih</i> s]	<i>practice, (concretely) an act; by extension, a function; deed, office, work</i>	feminine singular noun; accusative case	Strong's #4234

Translation: ...but the members do not all keep on having the same function.

In a body, the members do not all have the same function. Every part of our body has its own unique function. Similarly, the function of each member of the body of Christ has his own unique function.

Romans 12:4 For just as we keep on having in one body many members, but the members do not all keep on having the same function. (Kukis mostly literal translation)

Romans 12:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὗτω) [pronounced HOO-toh]; also hoútōs (οὗτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective; nominative case	Strong's #4183
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; dative, locative or instrumental case	Strong's #1520
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4983
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are; we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5547

Translation: Thus we, the many, keep on being in one body in Christ;...

We are many, those who have believed in Jesus Christ, but we keep on being one body in Christ. We are Christ's body here on earth.

Romans 12:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Romans 12:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
Here spelled kath (καθ) [pronounced kath] because it comes before a vowel with a rough breathing.			
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; nominative case	Strong's #1520
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; genitive/ablative case	Strong's #240
General meanings: ἀλλήλους = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> .			
mélê (μέλη) [pronounced MEL-ay]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun; nominative case	Strong's #3196

Translation: ...but the [body] [is] through One, [and we are] members of one another. (Kukis mostly literal translation)

I had trouble with translating this phrase, and I added many additional phrases to make it come out to make sense.

We have the neuter singular definite article, but what does it belong to? There is nothing in v. 5b that it matches up with. So, sometimes we go back into the context and find out to what Paul is referring. The nearest neuter singular noun is *body*, so Paul references the body again, and that body is *through one*. Who would that *one* be? Again, the draw from the context. That *One* would be Christ. We, the body, are *through One* or *by means of One Christ*. Our sustenance comes from the One, Who is Christ Jesus.

We are the body of Christ and, individually, we are the members of the body. Therefore, we are members of one another. That is, as members of the body of Christ, we are interrelated and interdependent.

Romans 12:5 Thus we, the many, keep on being in one body in Christ; but the [body] [is] through One, [and we are] members of one another. (Kukis mostly literal translation)

Romans 12:3–5 For, by the grace given to me, I keep on saying, to everyone being among you (all), to not keep on thinking (too highly of oneself) more than what is necessary to keep on thinking; but to keep on thinking for the purpose of being of sound mind just as the God has distributed a measure of faith [or, Bible doctrine] to each one. For just as we keep on having in one body many members, but the members do not all keep on having the same function. Thus we, the many, keep on being in one body in Christ; but the [body] [is] through One, [and we are] members of one another. (Kukis mostly literal translation)

I actually waited until I had written the basic commentary for this passage before writing the paraphrase. For that reason, I probably took more liberties with the paraphrase than I usually do.

Romans 12:3–5 For it is by the grace given me by God that I am able to speak to you all, saying, do not think too highly of yourselves beyond what you ought to think. You must think—it is a part of the Christian life—but think with the purpose of establishing a sound mind and an even temperament, according to the measure of Bible doctrine which God has distributed to each one of us. For we are one body with many members, but each one of us has a different function. Therefore we, the many members of Christ's body here on earth are one in Christ and this body functions by means of Jesus Christ. Nevertheless, we as members are interrelated and interdependent. (Kukis paraphrase)

accomplished in, done with

Now having gifts according to the grace, the [grace] having been given to us—differing [gifts]. If prophecy according to the measure of the faith; if service, in the service; if the teaching, in the teaching; if the exhorting, in the exhortation; the sharing, in generosity; the leading in haste; the being compassionate in cheerfulness.

Romans
12:6–8

Now having different gifts according to the grace having been given to us: whether prophecy, according to the measure of faith—doctrine; or service for the (benefit of) service; or the teaching for the (benefit of) teaching; or (consoling, comforting and) encouraging for the (benefit of) (consolation, comfort and) encouragement; [or] the [gift of] sharing in the (realm of) generosity; [or] the [gift of] leadership in the (realm of) diligence; [or] the [gift of] compassion with cheerfulness.

Now we have all been given different gifts on the basis of grace. Some may prophesy according to the knowledge of Bible doctrine resident in their souls; some may have the gift of service performed in the realm of some ministry; some may have the gift of teaching which they exercise in the realm of a teaching environment; some may be gifted in the realm of exhorting, consoling, comforting and encouraging—a gift which is exercised when such things are called for; some have the gift of sharing which should be exercised in the realm of generosity; some are able to lead, which they must do decisively and diligently; and some are able to be compassionate, a gift which they exercise with cheerfulness.

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) Now having gifts according to the grace, the [grace] having been given to us—differing [gifts]. If prophecy according to the measure of the faith; if service, in the service; if the teaching, in the teaching; if the exhorting, in the exhortation; the sharing, in generosity; the leading in haste; the being compassionate in cheerfulness.
- Complete Apostles Bible Having then gifts differing according to the grace having been given to us, let us use them: whether prophecy, let us prophecy according to the proportion of faith; whether ministry, let us use it in our ministry; whether teaching; in the teaching; whether exhorting, in the exhortation; whether sharing, with simplicity; whether leading, with diligence; whether showing mercy, with cheerfulness.
- Douay-Rheims 1899 (Amer.) And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith;
Or ministry, in ministering; or he that teacheth, in doctrine;

Holy Aramaic Scriptures Original Aramaic NT	<p>He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness.</p> <p>.</p> <p>But we have a variety of gifts, according to the grace that is given us; one has prophecy according to the measure of his faith, And one has ministry in his service, and one has that of a teacher in his instruction. One has that of a comforter, which is in his comforting, and a giver in generosity, and a top leader with diligence, and that of caregiver with cheerfulness.</p>
Lamsa Peshitta (Syriac)	.

Significant differences:

There are more outside translations below than I normally list. I list the translations based upon their uniqueness of vocabulary and sentence structure. Having so many translations listed means that there were numerous differences in vocabulary and sentence structure.

Limited Vocabulary Translations:

Bible in Basic English	<p>And having different qualities by reason of the grace given to us, such as the quality of a prophet, let it be made use of in relation to the measure of our faith; Or the position of a Deacon of the church, let a man give himself to it; or he who has the power of teaching, let him make use of it; He who has the power of comforting, let him do so; he who gives, let him give freely; he who has the power of ruling, let him do it with a serious mind; he who has mercy on others, let it be with joy.</p>
Bible in Worldwide English	<p>We have different gifts because God has blessed us in different ways. If a person can speak words from God, he must say what he believes he should say. If a person can help others, he must help others. If a person can teach, he must teach. If a person can talk to others, he must talk to others. If a person can give something, he must give it gladly. If a person can be a leader, he must try to be a good leader. If a person can help someone, he must do it gladly.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>We all have different gifts. Each gift came because of the grace God gave us. Whoever has the gift of prophecy should use that gift in a way that fits the kind of faith they have. Whoever has the gift of serving should serve. Whoever has the gift of teaching should teach. Whoever has the gift of comforting others should do that. Whoever has the gift of giving to help others should give generously. Whoever has the gift of leading should work hard at it. Whoever has the gift of showing kindness to others should do it gladly.</p>
God's Word™	<p>God in his kindness gave each of us different gifts. If your gift is speaking God's word, make sure what you say agrees with the Christian faith. If your gift is serving, then devote yourself to serving. If it is teaching, devote yourself to teaching. If it is encouraging others, devote yourself to giving encouragement. If it is sharing, be generous. If it is leadership, lead enthusiastically. If it is helping people in need, help them cheerfully.</p>
Good News Bible (TEV)	<p>So we are to use our different gifts in accordance with the grace that God has given us. If our gift is to speak God's message, we should do it according to the faith that we have; if it is to serve, we should serve; if it is to teach, we should teach; if it is to encourage others, we should do so. Whoever shares with others should do it generously; whoever has authority should work hard; whoever shows kindness to others should do it cheerfully.</p>
J. B. Phillips <i>The Message</i>	<p>.</p> <p>.</p>

NIRV .
 New Life Version .
 Radiant New Testament .
 New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
 Contemporary English V. .
 God has also given each of us different gifts to use. If we can prophesy, we should do it according to the amount of faith we have. If we can serve others, we should serve. If we can teach, we should teach. If we can encourage others, we should encourage them. If we can give, we should be generous. If we are leaders, we should do our best. If we are good to others, we should do it cheerfully.

Goodspeed New Testament .
 The Living Bible .
 New Berkeley Version .
 New Living Translation .
 The Passion Translation .
 God's marvelous grace imparts to each one of us varying gifts and ministries that are uniquely ours. So if God has given you the grace-gift of prophecy, you must activate your gift by using the proportion of faith you have to prophesy. If your grace-gift is serving, then thrive in serving others well. If you have the grace-gift of teaching, then be actively teaching and training others. If you have the grace-gift of encouragement, then use it often to encourage others. If you have the grace-gift of giving to meet the needs of others, then may you prosper in your generosity without any fanfare. If you have the gift of leadership, be passionate about your leadership. And if you have the gift of showing compassion, then flourish in your cheerful display of compassion.

Plain English Version .
 UnfoldingWord Simplified T. .
 Instead, since each one of us can do different things because God makes us different from each other, we should do them eagerly and cheerfully! Those of us to whom God gives messages for others should speak in a way that fits our trust in God. Those whom God has enabled to serve others should do that. Those whom God has enabled to teach his truth should do that. Those whom God has enabled to encourage others should do it wholeheartedly. Those whom God has enabled to give things to others, should do so without holding back. Those whom God has enabled to manage others should do it, and do it with care. Those whom God has enabled to help the needy should do it cheerfully.

Williams' New Testament .
 As we have gifts that differ in accordance with the favor God has shown us, if it is that of preaching, let it be done in proportion to our faith; or of practical service, in the field of service; or of a teacher, in the field of teaching; or of one who encourages others, in the field of encouragement; or one who gives his money, with liberality; or one who leads others, with earnestness; or one who does deeds of charity, with cheerfulness.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version .
 If *the gift is* preaching, *it is* in line with the portion of the trust *given to that person*. If *the gift is* serving, it is in the serving *given to that person*. If *it is* the person teaching, it is in the instruction given to him. If it is the person encouraging, *it is* in the encouragement *given to him*. The *person* giving *things* out *should do so* in dedication. The person presiding should do so in concern. The *person* showing

forgiving kindness *should do so* in a thrilled manner. V. 6a was placed with the previous passage for context.

Common English Bible
Len Gane Paraphrase

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So we have different gifts according to the grace given to us. If [it is] prophecy, [then prophesy] according to the proportion of faith. If ministry, then minister; if teaching, then teach. If motivating, then motivate. If giving, then [do it] with sincerity. If giving leadership, then [do it] with diligence. If showing compassion, then [do it] with cheerfulness.

A. Campbell's Living Oracles

Having, then, gifts, differing according to the favor which is given to us-if prophecy act according to the measure of faith- if a ministerial office, in that office-if one is a teacher, in teaching- and the exhorter, in exhortation. Let him who distributes act with disinterestedness-him that presides, with assiduity-him that shows mercy, with cheerfulness.

New Advent (Knox) Bible
NT for Everyone

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20th Century New Testament

Since our gifts differ in accordance with the particular charge entrusted to us, if our gift is to preach, let our preaching correspond to our faith; if it is to minister to others, let us devote ourselves to our ministry; the teacher to his teaching, The speaker to his exhortation. Let the man who gives in charity do so with a generous heart; let him who is in authority exercise due diligence; let him who shows kindness do so in a cheerful spirit.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

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Berean Study Bible

.

Christian Standard Bible

.

Conservapedia Translation

.

Revised Ferrar-Fenton Bible

.

Free Bible Version

We each have different gifts that vary according to the grace given to us. So if it's speaking for God, then you should do so depending on how much you trust in God. If it's the ministry of service then you should serve; if teaching then you should teach; if encouragement then you should encourage; if giving then you should give generously; if leadership then you should lead with commitment; if being merciful then you should do so gladly.

The Heritage Bible

And having gifts differing according to the grace given to us, if prophecy, *let us prophesy* according to the proportion of faith;

If ministry, *let us serve* in our ministry; if teaching, in teaching;

If comfort, in comforting; the one sharing, in sincerity; the one presiding, in earnest speed; the one showing mercy, in cheerfulness.

International Standard V

We have different gifts based on the grace that was given to us. So if your gift is prophecy, use your gift [Lit. If prophecy] in proportion to your faith. If your gift is serving, devote yourself to serving others. [Lit. If serving, in serving] If it is teaching, devote yourself to teaching others. [Lit. If teaching, in teaching] If it is encouraging, devote yourself to encouraging others. [Lit. If encouraging, in encouragement] If it is sharing, share generously. [Lit. The one who shares, with generosity] If it is leading, lead enthusiastically. [Lit. The one who leads, with enthusiasm] If it is helping, help cheerfully. [Lit. The one who helps, with cheerfulness]

Lexham Bible

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Montgomery NT

But we have gifts differing according to the grace which was given to us. He that has the gift of prophecy, let him prophesy according to the proportion of his faith. If it is the gift of administration, let us give ourselves to our service. Let the teacher give himself to his teaching; and he who exhorts others to his exhortation. He who

	gives, let him do it in singleness of mind. He who rules, let him rule with diligence; and he who shows mercy must be cheerful.
NIV, ©2011 Riverside New Testament	. Having gifts differing according to the grace given to us, if it is prophecy, let us use it according to the proportion of our faith; if it is service, let us use it in service. Let the teacher use his gift in teaching. Let the exhorter use his gift in exhorting. Let him who gives do it in simplicity. Let him who manages do it earnestly. Let him who helps the needy do it cheerfully.
Leicester A. Sawyer's NT	For as we have many members in one body, and all the members have not the same office, so we, the many, are one body in Christ, and each one members one of another; but having different gifts according to the grace given us, if prophecy [<i>let us prophesy</i>] according to the analogy of the faith, if a service [<i>let us labor</i>] in the service, if one teaches, in teaching, if one exhorts in the exhortation, he that gives, with simplicity, he that rules, with diligence, he that exercises mercy, with cheerfulness. Vv. 4–5 are included for context.
The Spoken English NT	And we all have gifts, according to God's grace, which is given out in a different way to each of us. If it's prophecy, the grace comes out in proportion to the person's faith. If it's service, it comes out in their service. If someone is a teacher, it comes out in their teaching. If someone is gifted with encouraging people, it comes out in their encouragement. The giver gives wholeheartedly, the leader leads enthusiastically, the person who serves the needy does it joyfully.
UnfoldingWord Literal Text Urim-Thummim Version	. Having then gifts differing according to the Grace that is given to us, whether prophecy, let us prophesy according to the proportion of Faith; Or offices, let us wait on our offices: or he that teaches, on teaching; Or he that exhorts, on exhortation: he that gives, let him do it with simplicity; he that gives aid, with diligence; he that shows mercy, with cheerfulness.
Weymouth New Testament	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; if it is the gift of administration, let the administrator exercise a sound judgement in his duties. 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.
Wikipedia Bible Project	We each have different gifts that vary according to the grace given to us. So if it is speaking for God, then do so as much as you trust God; if it is the ministry of service then serve, if teaching then teach, if encouragement then encourage, if giving then give generously, if leading then lead with commitment, if mercy then do so gladly. Love must be genuine.
Worsley's New Testament	But having different gifts, according to the grace conferred upon us, whether prophecy, <i>let us prophesy</i> according to the proportion of <i>our</i> faith: or ministry, <i>let us attend</i> to the ministry: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that distributeth, let him do it with integrity: he that presideth, with diligence: he that sheweth mercy, with cheerfulness.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cipher Translation

Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait* on *our* ministering: or he that teaches, on teaching; Or he that exhorts, on exhortation: he that gives, *let him do it* with simplicity; he that rules, with diligence; he that shows mercy, with cheerfulness.

Hebraic Roots Bible .

Holy New Covenant Trans.

. consoling

God's help in time of need gave us different gifts: If it is prophesying, then prophecy by degree of faith. If it is helping other people, then help. If it is teaching, then teach. If it is encouraging people, then encourage. If it is giving money, then be generous. If it is leading others, then work hard. If it is showing mercy, then be cheerful.

The Scriptures 2009

Now having different gifts, according to the favour which was given to us, let us use them accordingly: if prophecy, according to the proportion of belief; if serving, in the serving; or he who is teaching, in the teaching; or he who encourages, in the encouragement; or he who is sharing, in sincerity; he who is leading, in diligence; he who shows compassion, joyously.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

[We] Having but gifts {are} in the favor the [one] being given [to] us different whether {He has} forecasting in the proportion [of] the faith whether {He has} service in the service whether The [Man] {is} Teaching in the teaching whether The [Man] {is} Calling (Near) in the comfort {whether} The [Man] {is} Imparting {something} in generosity {whether} The [Man] {is} Supervising in promptness {whether} The [Man] {is} Giving (Care) in cheerfulness.

Alpha & Omega Bible

SINCE WE HAVE SPIRITUAL EMPOWERMENTS THAT DIFFER ACCORDING TO THE GRACE GIVEN TO US, IF PROPHECY, ACCORDING TO THE PROPORTION OF HIS FAITH;
IF SERVICE, IN HIS SERVING; OR HE WHO TEACHES, IN HIS TEACHING;
OR HE WHO EXHORTS, IN HIS EXHORTATION; HE WHO GIVES, WITH LIBERALITY (*or sincerity*); HE WHO LEADS, WITH DILIGENCE; HE WHO SHOWS MERCY, WITH CHEERFULNESS.

Awful Scroll Bible

We are holding moreover, Graces carried-throughout, according to the Grace being granted to us, whether of exposing-to-light-beforehand, according to the considering-over of confidence, or ministry from-within running errands, or expounding from-within teaching, or calling-by from-within calling-near, he giving-among from-within that un-raveled, he himself placing-above from-within eagerness, he showing kindness from-within propitiousness.

Concordant Literal Version

Now, having graces excelling, in accord with the grace which is given to us, whether prophecy, exercise it in accord with the analogy of the faith;" or dispensing, in the dispensation; or the teacher, in teaching;" or the entertainer, in entreaty; the sharer, with generosity; the presider, with diligence; the merciful one, with glee."

exeGesés companion Bible

So having charismata - thoroughly excelling according to the charism given to us, if prophecy, according to the proportion of trust; if also ministry, in ministering; if also doctrinating, in doctrine;

if also consoling, in consolation;
 if also imparting, in liberality;
 if also presiding, in diligence;
 if also mercying, in hilarity.
 I Corinthians 12:1-11.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 Having matanot (gifts) which differ in accordance with the chesed (unmerited favor, grace) given to us. If we speak for G-d as nevi'im (prophets), it should be in proportion to the emunah given to us.

If we offer particular acts of avodas kodesh service, it should be used in serving. One who functions as a rabbinic moreh should be active in teaching.

One who imparts chizzuk (strengthening, encouragement) should be active in that avodas kodesh ministry. One who makes tzedakah (contributions) should do so with nedivut (generosity). The one in manhigut (leadership), with diligence. The one in bikkur cholim (visiting the sick) and gemilut chasadim (benevolence), with simcha.

Rotherham's Emphasized B. Now <having gifts of favour [according to the favour given unto us] differing>—
 <Whether prophesying> [let us use it] according to the proportion of our faith,
 <Or ministering> [use it] in our ministering,
 <Or he that teacheth> [let him use his gift] in his teaching,
 <Or he that exhorteth> in his exhorting,
 <He that imparteth> [let it be] with liberality,
 <He that taketh a lead> with diligence,
 <He that sheweth mercy> with cheerfulness.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

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 And we [all] have different gifts, in harmony with the unearned favor [God has] shown us. If our gift is the ability to prophesy [i.e., to speak for God], we should make use of this gift in harmony with the amount of faith we have. Or, if our gift is serving, we should devote ourselves to rendering service. Or, if our gift is teaching, we should devote ourselves to teaching. Or, if our gift is encouraging others, we should devote ourselves to encouraging. Or, if our gift is sharing with others, we should do so generously. Or, if our gift is leading others, we should do so diligently. Or, if our gift is showing caring concern for others, we should do it cheerfully.

Brodie's Expanded Trans.

Therefore, we have different spiritual gifts [God-given talents or ability] according to the grace which has been given [sovereignly bestowed] to us. If communication, then communicate according to the appropriate doctrine;

If service [most common spiritual gift], then serve by means of service; If teaching, then teach by means of doctrinal teaching.

If counseling [encouragement], then counsel by means of encouragement. He who shares, let him share with sincere concern; he who engages in managerial administration, let him manage with diligence; he who performs acts of mercy [sympathy], let him perform acts of mercy with graciousness .

The Expanded Bible
 Jonathan Mitchell NT

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 Now constantly holding (having; possessing) excelling grace-effects (or: gracious results of favor that carry-through), down from, in accord with and to the level of the grace and joyous favor being given to us, in us and for us, whether prophecy – [let it be] down from and in line with the above-word of the faith (or: in accord with the analogy of the loyalty; according to the proportion of trust; following the pattern of the corresponding relationship that pertains to the Faith; down along the upward-thought of faith or the up-message of the belief; in accordance with conformability from the faithfulness; on the level of the correspondence and ratio of confidence);

or whether serving (thoroughly dispensing in attendance on a duty) – [let us be, or live] in the service (the attendance to the duty; the arrangement for provision; the aid through dispensing); or whether the one constantly teaching – [let the person continue] in the teaching (the instructing or training); or whether the person normally performing as a paraclete (one habitually calling alongside to aid, admonish, encourage, exhort and give relief) – [let the person flourish] in the calling alongside to give relief and aid, as well as for admonition, encouragement and exhortation; the one habitually sharing (imparting; giving together) – in simplicity (singleness; or: = with generosity); the one constantly setting himself before [a situation] or being a caregiver (or: standing in front and presiding; or: being in charge of giving care or aid) – in diligent haste (= eagerly); the one continuously mercying (applying mercy) – in cheerfulness (pleasantness; gleeful abandon).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

For just as in one body we have many members, but all the members do not have the same function, in the same way we who are many are one body in Christ, and individually [Literally “with respect to one”] members of one another, but having different gifts according to the grace given to us: if *it is* prophecy, according to the proportion of *his* faith; if *it is* service, by service; if *it is* one who teaches, by teaching; if *it is* one who exhorts, by exhortation; one who gives, with sincerity; one who leads, with diligence; one who shows mercy, with cheerfulness.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .
 Wilbur Pickering’s New T. .

Since we have different spiritual gifts according to the grace that was given us, let us use them: if prophecy, according to the analogy of the Faith;³ if serving, in the serving; if teaching, in the teaching; if exhorting, in the exhortation;⁴ the sharer, with simplicity; the leader, with diligence; the mercy-shower, with cheerfulness.⁵

(3) Any prophesying needs to be in accordance with Scripture.

(4) One might feel that Paul is being repetitious, but we all know people who try to operate in someone else’s area of gifting, and the results are not good. If an ear tries to be an eye, both hearing and sight suffer.

(5) Nothing like cheerfulness when helping someone who is hurting.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version

But each one has different gifts according to the grace that is given to us? whether prophecy, let us prophesy according to the measure of faith; Or service, let us tend to service; or the one who is teaching, let him tend to teaching; Or the one who is encouraging, let him tend to encouragement; the one who is giving, let it be with generosity; the one who is taking the lead, let it be with diligence; the one who is showing mercy, let it be with cheerfulness.

Analytical-Literal Translation

Now we have spiritual gifts of various kinds according to the grace, the one having been given to us: whether prophecy, according to the proportion of the faith; whether ministry, in the ministry; whether the one teaching, in the teaching; whether

the one exhorting [or, encouraging], in the exhortation [or, encouragement]; the one sharing, with generosity; the one leading, with diligence; the one showing mercy, with cheerfulness.

Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	For as we have many members in one body, and all the members have not the same office; so we being many are one body in Christ, but individually members of one another, and employed in exercising free gifts, according to the favour conferred on us, different as they are, if prophesy, in conformity to that belief; if a ministerial office, in that office; and if one is a teacher, in teaching; and the exhorter in exhortation; let him who giveth [do it] with sincerity; him who superintendeth, with assiduity; him who sheweth mercy, with cheerfulness. Vv. 4–5 are included for context.
Context Group Version	And having favors {or distributions} differing according to the favor that was given to us, whether prophecy, according to the proportion of our trust; or service, to service; or he who teaches, to his teaching; or he who encourages, to his encouraging: he who gives, with liberality; he who rules, with diligence; he who shows generosity, with cheerfulness.
English Standard Version	Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.
Far Above All Translation	And we have different gracious gifts according to the grace given to us, whether prophecy, according to the proportion of our faith, whether a ministry, in the ministry, or whether as a teacher, in education, or whether as one <i>who</i> encourages, with encouragement; a sharer, with liberality, one <i>who</i> presides, with diligence; one <i>who</i> shows mercy, with cheerfulness.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	BUT HAVING GIFTS ACCORDING TO THE GRACE WHICH IS GIVEN TO US DIFFERENT, WHETHER PROPHECY - - ACCORDING TO THE PROPORTION OF FAITH; OR SERVICE - - IN SERVICE OR HE THAT TEACHES - - IN THE TEACHING; OR THAT EXHORTS - - IN EXHORTATION; HE THAT IMPARTS - - IN SIMPLICITY, HE THAT TAKES THE LEAD - - WITH DILIGENCE; HE THAT SHOWS MERCY - - WITH CHEERFULNESS.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Now having assorted gifts* according-to the grace which was given to us; if prophecy, <i>then prophesy</i> according-to the analogy of the faith; if service, in the service; if he who is teaching, in the teaching; if he who is encouraging, in the encouragement; he who is giving, in liberality; he who is governing, do in diligence; he who is showing-mercy to <i>others</i> , <i>do</i> with* joyfulness.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	And having gifts differing according to the grace that was given to us, whether prophecy, [let us prophesy] according to the proportion of our faith; or ministry, [let us give ourselves] to our ministry; or he that teacheth, to his doctrine; or he that exhorteth, to his exhortation: he that giveth, [let him do it] with liberality; he that leadeth, with diligence; he that showeth mercy, with cheerfulness.

Niobi Study Bible	. Subtitles
R. B. Thieme, Jr. translation	And since we have gifts that differ according to the grace given to us, if prophecy, then prophecy in agreement with the doctrine; if service, then serve in the gift of service; if teaching, then teach in the gift of teaching, if counseling, then counsel in the gift of counseling; he who gives, with generosity; he who manages administration with diligence; he who performs acts of mercy, with graciousness.
R. B. Thieme, Jr. trans2	And since we have spiritual gifts that differ according to the grace which has been given to us by God the Holy Spirit at Salvation Adjustment to the Justice of God, let us use them: if prophecy, prophesy in right relationship or agreement with the doctrine; if spiritual service or aid or support or charity or help, then serve in the gift of service or aid, or support, or help; If the gift of teaching as Pastor Teacher, then teach in the sphere of teaching; If counseling for comfort and encouragement, then counsel in the sphere of the gift of counseling; he who intensively gives from the spiritual gift of giving, let him give with generosity; he who manages administration, do so with diligence; he who performs acts of mercy, do so with graciousness.
Revised Geneva Translation	.
Ron Snider translation	Since we have gifts that differ according to the grace given to us, let each of us exercise it as follows: if prophecy, speak only according to the proportion of the faith; service, by means of his serving; or he who teaches, by means of teaching; or he who exhorts, by means of his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

6-8

Romans 12:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKh-oh]	having [and/or] holding; the one who owns, the possessor, adhering to, clinging to	masculine plural, present active participle; nominative case	Strong's #2192
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
charisma (χάρισμα) [pronounced KHAHR-ees-mah]	gift; a grace gift with which one receives without any merit of his own; the gift of divine grace; the gift of faith, knowledge, holiness, virtue	neuter plural noun, accusative case	Strong's #5486
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
tên (τὴν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)

Romans 12:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced <i>KHAHR-icē</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	feminine singular, aorist passive participle, accusative case	Strong's #1325
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
diaphoros (διάφορος) [pronounced <i>dee-AF-or-oss</i>]	<i>different, varying in kind; (more) excellent, surpassing; various</i>	neuter singular comparative adjective; accusative case	Strong's #1313

This word is only found in Romans and thrice in Hebrews.

Translation: Now having different gifts according to the grace having been given to us:...

Vv. 6–8 is a single sentence. Every believer has a spiritual gift which is given to us in grace. That means we did not earn it or work for it; nor did we deserve it.

Romans 12:6b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eíte (εἴτε) [pronounced <i>I-teh</i>]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
prophēteía (προφητεία) [pronounced <i>prof-ay-TIE-ah</i>]	<i>prophecy, prediction (scriptural or other); inspired speaking, a declaration (from divine revelation); speaking from knowledge of divine truth</i>	masculine singular noun, accusative case	Strong's #4394
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596

Paul uses this conjunction a lot (over 60 times). Peter uses this word twice in the same passage and the writer of Hebrews does not use it. Only Peter and Paul use this word. This is strong evidence that Paul did not write the book of Hebrews.

Romans 12:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
analogía (ἀναλογία) [pronounced <i>an-al-og-EE-ah</i>]	<i>proportion, measure</i>	feminine singular noun; accusative case	Strong's #356 hapax legomenon
tês (τής) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced <i>PIHS-tihc</i>]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102

Translation: ...whether prophecy, according to the measure of faith-doctrine;...

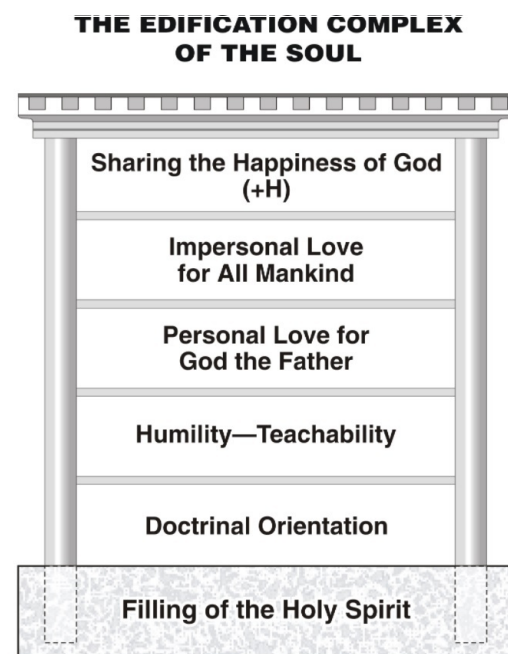
One of these gifts is prophecy and it says here, *according to the measure of faith*; and the word faith can also refer to Bible doctrine.

There are two simple interpretations which must be rejected. Has the person received the gift of prophecy based upon the amount of faith that he has? That would imply some amount of merit, and these gifts are given on the basis of grace. Let's say, the gift is received on the basis of Bible doctrine in to soul? That cannot be because the spiritual gift is given to us at salvation. We do not have any doctrine in our souls at that point in time apart from a very tiny portion of the gospel message (as no one is saved after having a complete understanding of the gospel message, as that would involve a complete understanding of soteriology).

So the gift of prophecy, which is traditionally a gift which involves the teaching of future events or of divine knowledge (Bible doctrine), is not *given* according to the measure of faith-doctrine, but it is exercised or employed according to the measure of faith-doctrine.

Our understanding of Bible doctrine being built up in our souls is likened to a building, and R. B. Thieme, Jr. suggested the edification complex, a building in the soul which represented our understanding of Bible doctrine. A building must have a foundation, and for the believer, that is faith in Christ. We fill in that foundation with our understanding of soteriology and some Christology.

In order for these doctrines to find a place in our souls, we must have the filling of the Holy Spirit combined with the teaching of Bible doctrine (those doctrines in particular along with other doctrines). We build various floors on top of that.



The Edification Complex of the Soul (a graphic); from [R. B. Thieme, Jr. Ministries](#); accessed October 28, 2024.

Now, I realize that this illustrative graphic does not match up exactly with what I am teaching. Both are illustrative. However, as the building is constructed, there is more and more placed into these various floors. More and more Bible doctrine fills this up. Using R. B. Thieme, Jr.'s illustration, soteriology and Christology would be built into the first floor, which is doctrinal orientation.

Let's apply this to the gift of prophecy. What we do not have in this gift is someone speaking words which they have no understanding of. For instance, I could read aloud some detailed facts about string theory, which I do not understand, and say that was prophecy. On the other hand, there are some mathematical principles which I still recall from my college and teaching, and I could read aloud something which builds upon this knowledge, and that would be analogous to prophecy.

That is, the prophet is not simply uttering words which he has no earthly understanding of, but he has some understanding of these words and their context, and God the Holy Spirit takes him a little bit beyond this understanding.

So when Isaiah or Jeremiah speak of a future event (let's say that it is a near event), and they warn about the Assyrians and about the fifth cycle of discipline. These men have some understanding of these principles. They know who the Assyrians are. They understand the stages of national discipline as outlined in Leviticus 26; and so God the Holy Spirit builds upon this knowledge, warning of events which could take place in Israel's near future.

So, let's say someone has the gift of prophecy, but he does not grow spiritually one whit. His gift is not going to function. He is not going to suddenly stand up and start talking about things that he has no understanding of whatsoever. However, if someone with the same gift has grown spiritually over the years, then God the Holy Spirit can use this man. He can stand up and speak information which is unknown, but he has an understanding of what he is saying, because he has the doctrines which take him to the next level of understanding.

So, when it comes to the exercise or employment of the gift of prophecy, this is done according to the measure of doctrine in the soul of the person exercising that gift.

Romans 12:6b *...whether prophecy, according to the measure of faith-doctrine;...*

Let me suggest that these words, and how they are interpreted, establish a pattern for the next six gifts. No gift is given on the basis of any merit or any preexisting condition of the soul (including knowledge). So what we are talking about here is the function or the deployment or actual use of each gift. I believe that this is how we ought to understand each gift which follows.

Romans 12:6 *Now having different gifts according to the grace having been given to us: whether prophecy, according to the measure of faith-doctrine;...* (Kukis mostly literal translation)

Romans 12:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eíte (εἴτε) [pronounced <i>l-teh</i>]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535

Romans 12:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, accusative case	Strong's #1248
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1248

Translation: ...or service for the (benefit of) service;...

Some believers have the gift of service or ministering; and I think that this goes beyond what a person might do within the confines of a church but such a person might use this gift in the administration of a seminary or a mission board or even in a radio station.

R. B. Thieme, Jr. Ministries sends out booklets and MP3 files imprinted on CDs, DVDs and thumb drives. All of this requires organization. Let me suggest that those who work there have this gift of service or ministry. Furthermore, it is not a problem that they are paid for their work. Pastors are paid, evangelists are paid, etc. It is all an individual thing determined by the church or the organization who gets paid and how much. There are some churches where a pastor-teacher is completely supported by the church; and there are circumstances where the pastor-teacher must depend upon previously earned income or having a business on the side or working outside of the church. There are situations and small churches where a pastor may not receive any remuneration.

Romans 12:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eíte (εἴτε) [pronounced I-teh]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Romans 12:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
didaskalia (διδασκαλία) [pronounced <i>dee-dask-ah-LEE-ah/did-as-kal-EE-ah</i>]	<i>teaching, (public) instruction; that which is taught, doctrine; precept; act/manner of teaching; learning</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1319

Translation: ...or the teaching for the (benefit of) teaching;...

Although we automatically think about the pastor-teacher teaching, this could be those involved in the teaching of prep school (or Sunday School); or teaching at a Bible institute or teaching at a seminary; or simply teaching one's own children. Teaching is not something that just anyone can do; and God the Holy Spirit empowers believers who teach (obviously, such a person must understand what it is that he is teaching and he must be filled with the Holy Spirit).

Romans 12:7 ...or service for the (benefit of) service; or the teaching for the (benefit of) teaching;... (Kukis mostly literal translation)

For many of these gifts, they are spoken of as being in the realm of or in the sphere of that gift. Sometimes we have the participle used to describe the gift, followed by its substantive cognate. The idea here is, a gift operates within the realm of the proper time to use that gift. With *service* or *teaching* above, these gifts are exercised when it is proper for them to be exercised. One ministers when that gift is called for; one teaches when that gift is called for.

Now, it would be easy to fall into the trap of considering teaching the greatest by far gift; because this is the gift which makes it possible for all believers to grow. However, Paul simply places it in the middle of these other gifts. And there is nothing which makes this gift stand out. Teaching is the gift which allows so many other things to take place in the Christian life, but in order for someone to teach, there must be a time and place, and all of this involves a myriad of people to make such a thing happen. Without all of this support, there is no teaching which can take place.

Romans 12:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eíte (εἴτε) [pronounced <i>l-teh</i>]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535

Romans 12:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>exhorting, consoling; encouraging; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entertreats [prays]</i>	masculine singular, present active participle; nominative case	Strong's #3870
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
paraklêsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i>]	<i>comfort, consolation, exhortation, entreaty; imploration, solace; encouragement; a calling near</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3874

Translation: ...or (consoling, comforting and) encouraging for the (benefit of) (consolation, comfort and) encouragement;...

Some believers are able to exhort, console, encourage and comfort other believers. This is another gift of the Spirit and it is a gift which must be exercised with the guidance of the Holy Spirit and with doctrine in the soul of the believer. Furthermore, since you are working with other people (and not necessarily in some professional way), their volition must be a part of this. That is, it is not your job to browbeat or force other believers to live the Christian life as you think it should be lived. It is no one's job to try to keep other believers in line. However, some believers do need encouragement, consoling, exhorting and/or comfort and there are those with enough doctrine in their souls to do this effectively and in such a way as to preserve the volitional choices of the other person.

Romans 12:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
metadidōmi (μεταδίδωμι) [pronounced <i>met-ad-IHD-oh-meef</i>]	<i>the one sharing, the person giving [over]; imparting</i>	masculine singular, present active participle; nominative case	Strong's #3330

Romans 12:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
haplôtēs (ἀπλότης) [pronounced hap-LOT-ace]	<i>sincerity, without dissimulation or self-seeking, (objectively) generosity (copious bestowal); simplicity, singleness (of mind, of action)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #572

Translation: ...[or] the [gift of] sharing in the (realm of) generosity;...

I would suggest that there is the gift of giving, and that some people are in a circumstance where they are able to give. Now, the amount of money that we are talking about is irrelevant. A person may be gifting five dollars or five hundred dollars or five hundred thousand dollars. Even though we, as normal people, see a very big difference between those gifts (and giving in general), every person operates within his own life. There are times when, in one set of circumstances, five dollars makes a much more meaningful impact that five hundred dollars elsewhere.

Now, the believer who has the gift of giving must exercise his gift without self-seeking with a simplicity or singleness of mind (that is, the reasons for giving should not be complex, should not have an agenda, should not expect some sort of payback). Such a believer must give in the spirit of generosity. Obviously, giving should not be done in such a way that everyone else knows about it. God knows about it, and that is all that is necessary.

Romans 12:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
proístēmi (προΐστημι) [pronounced pro-IHS-tay-mee]	<i>leading; standing before (as a leader), being higher in rank, presiding (over), practicing; maintaining, being over, ruling</i>	masculine singular, present middle participle, nominative case	Strong's #4291
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
spoudê (σπουδή) [pronounced spoo-DAY]	<i>speed, with all dispatch, haste, with haste; earnestness, diligence; eagerness; to give all diligence</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4710

Translation: ...[or] the [gift of] leadership in the (realm of) diligence;...

In a church or any organization which disseminates spiritual information, there is leadership involved. A prep school, a Christian radio station, a church all require leadership and it is required at all different levels. Some people have the ability to lead and to guide.

This gift is to be exercised in the sphere or realm of *spoudê* (σπουδῆ) [pronounced *spoo-DAY*], which means, *speed, with all dispatch, haste, with haste; earnestness, diligence; eagerness*. Strong's #4710. I do not believe that *speed* or *haste* is the key factor here. Leadership must be decisive and exercised where there are many separate factors at play.

Romans 12:8d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ἐλεεὶ (ἐλεέω) [pronounced <i>ehl-eh-EH-oh</i>]	<i>having mercy toward, having compassion for, the one being compassionate; helping an afflicted person</i>	masculine singular, present active participle; nominative case	Strong's #1653
en (ἐν) [pronounced <i>en</i>]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hilarótēs (ἠλαρότης) [pronounced <i>hil-ar-OT-ace</i>]	<i>cheerfulness, readiness of mind; alacrity</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2432 hapax legomenon

This is apparently the Greek word which is the source of our word *hilarity*.

Translation: ...[or] the [gift of] compassion with cheerfulness. (Kukis mostly literal translation)

There is also the gift of compassion or mercy, but this must be done in the realm of cheerfulness. It is the opposite of showing compassion with a side of judgment.

Romans 12:8 ...or (consoling, comforting and) encouraging for the (benefit of) (consolation, comfort and) encouragement; [or] the [gift of] sharing in the (realm of) generosity; [or] the [gift of] leadership in the (realm of) diligence; [or] the [gift of] compassion with cheerfulness. (Kukis mostly literal translation)

Romans 12:6–8 Now having different gifts according to the grace having been given to us: whether prophecy, according to the measure of faith-doctrine; or service for the (benefit of) service; or the teaching for the (benefit of) teaching; or (consoling, comforting and) encouraging for the (benefit of) (consolation, comfort and) encouragement; [or] the [gift of] sharing in the (realm of) generosity; [or] the [gift of] leadership in the (realm of) diligence; [or] the [gift of] compassion with cheerfulness. (Kukis mostly literal translation)

Romans 12:6–8 Now we have all been given different gifts on the basis of grace. Some may prophesy according to the knowledge of Bible doctrine resident in their souls; some may have the gift of service performed in the realm of some ministry; some may have the gift of teaching which they exercise in the realm of a teaching environment; some may be gifted in the realm of exhorting, consoling, comforting and encouraging—a gift which is exercised when such things are called for; some have the gift of sharing which should be exercised in the realm of generosity; some are able to lead, which they must do decisively and diligently; and some are able to be compassionate, a gift which they exercise with cheerfulness. (Kukis paraphrase)

Most translations understand vv. 9–13 as being a series of thoughts. Many divide these up into many phrases or sets of phrases. In the ultra-literal translation, I present all of this as a single sentence. The LSV does the same thing, combining fourteen separate phrases into a single sentence. The ISV presents this as ten separate sentences. Most translations present this as four separate verses, with one or more sentences in each verse.

Despite the wording of the many translations below, there are no imperatives to be found here. If my arithmetic can be trusted, I count eleven masculine plural, present participles. Although these might be taken in the imperative sense, I think the better understanding here is, there is spiritual growth among the congregants of the Roman church and, as a result, these things keep on taking place and these characteristics and sets of actions keep on being manifested.

The agápē (love) [should be] without hypocrisy; you (all) abhorring the evil; you (all) being glued (together) to the good by the philadelphia (love) toward one another, a mutual love to the value to one another, you (all) showing deference to, to the speed [diligence?] not you (all) being idle, to the Spirit you (all) boiling, to the Lord you (all) serving, to the hope [or, *confidence*] you (all) rejoicing, to the trouble you (all) staying (under), to the prayer you (all) being devoted to; to the necessities of the holy ones you (all) sharing, to the hospitality you (all) hastening (after).

Romans
12:9–13

The agápē (love) [manifest among you (all) is] without hypocrisy. You (all) are abhorring the evil. You (all) keep on being joined together for the [divine] good by the philadelphia (love) [you (all) keep on having] toward one another, a fraternal love to the [mutual] respect, you (all) showing deference toward one another. You (all) are not [being] indolent to the diligence [of the spiritual life]. You (all) are being enthusiastic in the Spirit, you (all) are serving the Lord. You (all) are rejoicing by means of the confidence. You (all) are patiently enduring the pressure [or, *oppression*] [you are under]. You (all) keep on being devoted to prayer, you (all) are sharing the necessities of the saints, [and] you (all) are pursuing hospitality (and love toward strangers).

You mental attitude love should be made manifest among you without hypocrisy. Abhor and avoid the evil of Satan and of the cosmic system. You all are jointed together as one for the purpose of divine good by means of the brotherly love which you keep on having toward one another. You are not to be indolent or lazy with regard to the diligence and responsibilities of the spiritual life. We are enthusiastic in the Spirit as servants of the Lord. We rejoice because we have confidence in the spiritual solutions provided for us. We learn to endure pressures and difficulties in life. We communicate to God by means of prayer. We share the basic necessities with the saints who are without and we pursue love toward those outside the congregation.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) The agápē (love) [should be] without hypocrisy; you (all) abhorring the evil; you (all) being glued (together) to the good by the philadelphia (love) toward one another, a mutual love to the value to one another, you (all) showing deference to, to the speed [diligence?] not you (all) being idle, to the Spirit you (all) boiling, to the Lord you (all) serving, to the hope [or, *confidence*] you (all) rejoicing, to the trouble you (all) staying (under), to the prayer you (all) being devoted to; to the necessities of the holy ones you (all) sharing, to the hospitality you (all) hastening (after).

Complete Apostles Bible Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good.

Be warmly affectionate to one another with brotherly love, in honor preferring one another;
not lagging in diligence, fervent in spirit, serving the Lord;
rejoicing in hope, enduring in tribulation, continuing steadfastly in prayer;
sharing in the needs of the saints, pursuing hospitality.

Douay-Rheims 1899 (Amer.) Let love be without dissimulation. Hating that which is evil, cleaving to that which is good,
Loving one another with the charity of brotherhood: with honour preventing one another.
In carefulness not slothful. In spirit fervent. Serving the Lord.
Rejoicing in hope. Patient in tribulation. Instant in prayer.
Communicating to the necessities of the saints. Pursuing hospitality.

Holy Aramaic Scriptures
Original Aramaic NT

.
And be not deceitful in your love, but hate evil and cleave to the good.
Be affectionate to your brethren and love one another; be preferring and honoring one another.
Be diligent and do not be lazy; be enthusiastic in spirit; be working for your Lord.
Be rejoicing in your hope. Bear your afflictions bravely. Be persistent in prayer.
Be partakers with the needs of the holy; befriend strangers.

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

.

Bible in Worldwide English

Let love be without deceit. Be haters of what is evil; keep your minds fixed on what is good.
Be kind to one another with a brother's love, putting others before yourselves in honour;
Be not slow in your work, but be quick in spirit, as the Lord's servants;
Being glad in hope, quiet in trouble, at all times given to prayer,
Giving to the needs of the saints, ready to take people into your houses.

Easy English

.

Easy-to-Read Version—2008

Your love must be real. Hate what is evil. Do only what is good. Love each other in a way that makes you feel close like brothers and sisters. And give each other more honor than you give yourself. As you serve the Lord, work hard and don't be lazy. Be excited about serving him! Be happy because of the hope you have. Be patient when you have troubles. Pray all the time. Share with God's people who need help. Look for people who need help and welcome them into your homes.
Love sincerely. Hate evil. Hold on to what is good. Be devoted to each other like a loving family. Excel in showing respect for each other. Don't be lazy in showing your devotion. Use your energy to serve the Lord. Be happy in your confidence, be patient in trouble, and pray continually. Share what you have with God's people who are in need. Be hospitable.

God's Word™

Good News Bible (TEV)

Love must be completely sincere. Hate what is evil, hold on to what is good.
Love one another warmly as Christians, and be eager to show respect for one another.
Work hard and do not be lazy. Serve the Lord with a heart full of devotion.
Let your hope keep you joyful, be patient in your troubles, and pray at all times.
Share your belongings with your needy fellow Christians, and open your homes to strangers.

J. B. Phillips

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The Message

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NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Be sincere in your love for others. Hate everything that is evil and hold tight to everything that is good. Love each other as brothers and sisters and honor others more than you do yourself. Never give up. Eagerly follow the Holy Spirit and serve the Lord. Let your hope make you glad. Be patient in time of trouble and never stop praying. Take care of God's needy people and welcome strangers into your home.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Let the inner movement of your heart always be to love one another, and never play the role of an actor wearing a mask. Despise evil and embrace everything that is good and virtuous. Be devoted to tenderly loving your fellow believers as members of one family. Try to outdo yourselves in respect and honor of one another. Be enthusiastic to serve the Lord, keeping your passion toward him boiling hot! Radiate with the glow of the Holy Spirit and let him fill you with excitement as you serve him. Let this hope burst forth within you, releasing a continual joy. Don't give up in a time of trouble, but commune with God at all times. Take a constant interest in the needs of God's beloved people and respond by helping them. And eagerly welcome people as guests into your home.
Plain English Version	.
UnfoldingWord Simplified T.	The way you must love people is to love them sincerely! Hate what is evil! Continue to eagerly do what God considers to be good! Love one another as members of the same family do; and in regard to honoring one another, you should be the first ones to do it! Do not be lazy. Instead, be eager to serve God! Be enthusiastic as you serve the Lord! Rejoice because you are confidently awaiting what God will do for you! When you suffer, be patient! Keep praying and never give up! If any of God's people lacks anything, share with them what you have! Be creative in hosting others!
Williams' New Testament	Your love must be true. You must always turn in horror from what is wrong, but keep on holding to what is right. In brotherly love be affectionate to one another, in personal honors put one another to the fore, never slack in earnestness, always on fire with the Spirit, always serving the Lord, ever happy in hope, always patient in suffering, ever persistent in prayer, always supplying the needs of God's people, ever practicing hospitality.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Love shouldn't be faked as you detest the evil <i>thing</i> , as you are stuck like glue to the good; with brotherly kindness, you are kind to each other as family; with value, <i>you are</i> leading out in front of each other; with concern, <i>you are</i> not lazy; with the Spirit,

you are having a strong desire; with the Master, *you are* being a slave; with the anticipation of good, you are being happy; with the hard times, *you are* persisting *to do what is right*; with the prayer, you are staying close by; with the needs of the sacred *people*, *you are* sharing, pursuing friendliness to strangers.

Common English Bible
Len Gane Paraphrase

.
Love must be sincere. Hate what is evil. Stick tightly to what is good.
Cherish one another with brotherly love, in showing honor outdo one another.
Don't be apathetic in religious zeal; be zealous in spirit; be serving the Lord.
Be rejoicing in hope, be patient in tribulation, be urgent in prayer.
Be sharing what you have for the needs of the saints; be given to hospitality.

A. Campbell's Living Oracles

Let love be without hypocrisy. Abhor the evil-adhere closely to the good.
In brotherly love, be tenderly affectionate to one another-in honor, prefer one another.
In business, be not slothful. Be fervent in spirit- constant in serving the Lord.
Be joyful in hope, patient in affliction, steadfastly persevering in prayer.
Communicate to the necessities of the saints. Follow hospitality to strangers.

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

.
Let your love be sincere. Hate the wrong; cling to the right. In brotherly love, be affectionate to one another; in showing respect, set an example of deference to one another; Never flagging in zeal; fervent in spirit; serving the Master; Rejoicing in your hope; steadfast under persecution; persevering in prayer; Relieving the wants of Christ's People; devoted to hospitality.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version
Berean Study Bible

.
Love must be sincere. Detest what is evil; cling to what is good. Be devoted to one another in brotherly love. Outdo yourselves in honoring one another. Do not let your zeal subside; keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, persistent in prayer. Share with the saints who are in need. Practice hospitality.

Christian Standard Bible
Conservapedia Translation
Revised Ferrar-Fenton Bible
Free Bible Version

.
Love must be genuine. Hate what is evil; hold on tightly to what is good. Be completely dedicated to each other in your brotherly love; value others more than yourselves. Don't be unwilling to work hard; serve the Lord with an enthusiastic spirit. Remain cheerful in the hope you have, put up with the troubles that come, keep on praying. Share in providing for the needs of God's people, and welcome strangers with hospitality.

The Heritage Bible

Love un-hypocritically; utterly detest that which is evil; be glued to the inherent good.
Be tender hearted to one another with brotherly love, in honor showing deference toward one another;
In earnest speed, not hesitant, fervent in spirit, serving the Lord;
Rejoicing in hope, patient in tribulation, in constant readiness to prayer;
As to the needs of the saints, sharing, pursuing hospitality.

International Standard V

Your love must be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to each other with mutual affection. Excel at showing respect for each other. Never be lazy in showing such devotion. Be on fire with the Spirit. Serve the Lord. [Other mss. read the time] Be joyful in hope, patient in trouble, and persistent in prayer. Supply the needs of the saints. Extend hospitality to strangers.

Lexham Bible

.

Lexham Bible

Living in Love

Love must be without hypocrisy. Abhor what is evil; be attached to what is good, being devoted to one another in brotherly love, esteeming one another more highly in honor, not lagging in diligence, being enthusiastic in spirit, serving the Lord, rejoicing in hope, enduring in affliction, being devoted to prayer, contributing to the needs of the saints, pursuing hospitality.

Montgomery NT

Let love be without insincerity. Abhor what is evil; wed yourselves to what is good. As for brotherly love, be tenderly affectionate one to another, in honor preferring one another. In your diligence be free from sloth. Be glowing in spirit. Slave for the master. Rejoice in hope; be patient under affliction; continue steadfast in prayer. Be liberal to needy saints. Practise hospitality.

NIV, ©2011

Riverside New Testament

Let your love be without pretense. Abhor what is evil; cling to the good. Have brotherly love toward one another like family affection, in honor preferring one another, never flagging in zeal, fervent in spirit, serving the Lord, rejoicing in hope, patient in trial, constant in prayer, contributing to the needs of the holy, devoted to hospitality.

Leicester A. Sawyer's NT

Let love be without hypocrisy. Abhor evil, adhere to that which is good, be kindly disposed one to another with brotherly love, in honor prefer one another, be not slothful in business, be fervent in spirit, serve the Lord, rejoice in the hope, be patient in affliction, be persevering in prayer, contribute to the necessity of saints, practise hospitality.

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

Weymouth New Testament

Let your love be perfectly sincere. Regard with horror what is evil; cling to what is right. As for brotherly love, be affectionate to one another; in matters of worldly honour, yield to one another. Do not be indolent when zeal is required. Be thoroughly warm-hearted, the Lord's own servants, full of joyful hope, patient under persecution, earnest and persistent in prayer. Relieve the necessities of God's people; always practise hospitality.

Wikipedia Bible Project

Be repulsed by whatever is evil, hold on to what is good. In your brotherly love, be totally dedicated to each other, valuing others more than yourselves, not slow to work hard, enthusiastic in spirit, obedient to the Lord. Delight in hope, be patient when troubles come, keep on praying, share in providing for the needs of God's people, welcome strangers with hospitality.

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

• Let love be sincere. Hate what is evil and hold to whatever is good. 10 Love one another and be considerate. Outdo one another in mutual respect. Be zealous in fulfilling your duties. Be fervent in the Spirit and serve God. Col 4:2

Have hope and be cheerful. Be patient in trials and pray constantly. Share with other Christians in need. With those passing by, be ready to receive them. Eph 6:18; 1P 4:9

• 9. Verses 9-13 present a program of Christian life. Rather than the commandments concerning external acts, Paul stresses internal attitudes and dispositions.

Do not return evil for evil (v. 17). A demanding commandment of forgiveness so often formulated by Jesus. It is a false wisdom that would advise us to return evil for evil, mean behavior for mean behavior, a tooth for a tooth... It is also false wisdom (v. 16) to strive to be noticed by adopting customs of a higher social class, or

to dream of a life without material problems, or to regard more highly moneyed people, the powerful or good speakers.

New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
 Eth Cipher Translation

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; Not slothful in business; fervent in the ruach; serving **Yahuah**; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of the qodeshiym; given to hospitality.

Hebraic Roots Bible
 Holy New Covenant Trans.

Giving yourselves to others, for their good, expecting nothing in return, must be sincere. Hate evil. Hold onto good. Have the same kind of love for one another which brothers have. Give each other more honor than you do yourselves. Work hard. Don't be lazy. Serve the Lord with a boiling spirit. Rejoice in hope. Be patient during times of trouble. Continue praying. Share things with the saints who need it. Try to bring strangers into your homes.

The Scriptures 2009

Let love be without hypocrisy. Shrink from what is wicked, cling to what is good. In brotherly love, tenderly loving towards one another, in appreciation, giving preference to each other; not idle in duty, ardent in spirit, serving the Master; rejoicing in the expectancy, enduring under pressure, continuing steadfastly in prayer; imparting to the needs of the set-apart ones, pursuing kindness towards strangers.

Tree of Life Version

Let love be without hypocrisy—detesting what is evil, holding fast to the good. Be tenderly devoted to one another in brotherly love; outdo one another in giving honor. Do not be lagging in zeal; be fervent in spirit. Keep serving the Lord, rejoicing in hope, enduring in distress, persisting in prayer, contributing to the needs of the kedoshim, extending hospitality.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

The Love {be!} Unpretentious {be!} Detesting the [thing] evil {be!} Being Joined [to] the [thing] good [in] the affection to one another {be!} Affectionate [in] the honor one another {be!} Preferring [in] the promptness not {be!} Slow [by] the spirit {be!} Heating the lord {be!} Serving the hope {be!} Enjoying the affliction {be!} Enduring [in] the prayer {be!} Persevering [to] the needs [of] the [men] pure {be!} Contributing the hospitality {be!} Pursuing...

Alpha & Omega Bible

LET LOVE BE WITHOUT HYPOCRISY. DETEST WHAT IS EVIL; CLING TO WHAT IS GOOD. †(This isn't saying to hate evil people, as we must love all humans & pray for their repentance & salvation. But we are to hate evil things, sin & wickedness.)
 BE DEVOTED TO ONE ANOTHER IN BROTHERLY LOVE; GIVE PREFERENCE TO ONE ANOTHER IN HONOR;
 NOT LAGGING BEHIND IN DILIGENCE, FERVENT IN SPIRIT, SERVING THE LORD;
 REJOICING IN HOPE, PERSEVERING IN TRIBULATION, DEVOTED TO PRAYER,

Awful Scroll Bible	CONTRIBUTING TO THE NEEDS OF THE SAINTS, PRACTICING HOSPITALITY. Dear love is un-feigned, detesting-away that perilous, being cleaved to that Good. Being intimate to one another in brotherly-love, in honor leading-before one another, not hesitating in eagerness, being fervent in the breath, being devoted slaves to the Lord, rejoicing in expectation, abiding-under in oppression, being steadfast-by wishing-with-regards-to, participating in the necessities of the awful ones, endeavoring friendliness-to-strangers.
Concordant Literal Version	Let love be unfeigned. Abhorring that which is wicked, clinging to good, Let us have fond affection for one another with brotherly fondness, in honor deeming one another first, in diligence not slothful, fervent in spirit, slaving for the Lord, rejoicing in expectation, enduring affliction, persevering in prayer, contributing to the needs of the saints, pursuing hospitality."
exeGesés companion Bible	Love, eunhypocritical; abhor evil; adhere to good; in befriending one another, cherish befriending; in honor, preferring one another; not slothful in diligence; zealous in spirit; serving Adonay in season; cheering in hope; abiding in tribulation; continuing instant in prayer; imparting to the needs of the holy; pursuing the befriending of strangers;...
God's Truth (Tyndale) Orthodox Jewish Bible	. Let ahavah (agape) be without tzevi'ut (hypocrisy). Hate what is haRah, be devoted to what is tov. Show mishpochah (family) affection to one another in ahavah shel achvah (brotherly love). Be first in esteeming one another, in showing mutual respect. Be zealous without negligence; with bren (fervor, hitlahavut) be burning with the Ruach Hakodesh. With avodas kodesh serve Hashem. Have simcha in tikvah. Have zitzfleisch in tzoros. Keep davening tefillos. With a spirit of koinonia, keep the pushke full for the needs of the Kadoshim. Aspire to hachnosas orchim.
Rotherham's Emphasized B.	Your love [be] without hypocrisy,— Loathing that which is wicked, Cleaving to that which is good;<In your brotherly love> unto one another being tenderly affectioned, <In honour> unto one another giving preference; <In business> not slothful, <In spirit> fervent, <To the Lord> doing service, <In hope> rejoicing, <In tribulation> enduring, <In prayer> persevering, <With the needs of the saints> having fellowship,— Hospitality pursuing.

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version Let *[your]* love be sincere. Hate whatever is evil. Cling to whatever is good. In your love for your brothers, show tender affection toward one another. Try to outdo one another in showing respect *[for each other]*. Be enthusiastic instead of lazy. Be fervent in your spirit *[Note: Some translators take “spirit” here to refer to the “Holy Spirit”]*, *[as you]* serve the Lord. Be joyful as you hope *[i.e., for future blessings]*. Persevere in spite of the troubles you experience. Continue steadfastly in prayer. Contribute to the needs of God’s people. Be eager in showing hospitality.

Brodie’s Expanded Trans. Let your love be without hypocrisy [not phony]. Detest evil [Satan’s policy for this world]; adhere to the good [doctrinal norms and standards].

With brotherly love [relaxed mental attitude] be devoted one to another [fellow believers]. With honor esteeming others of the same kind [fellow believers] more highly than yourself.

With reference to spiritual enthusiasm, do not be negligent [fulfill your priestly function]. With reference to the Spirit, be eager [make the most of every opportunity]. When serving the Lord [as an ambassador of Christ],

Maintain inner happiness associated with confidence. Stand fast [faith rest drill] during pressure. Persevere in prayer,

Sharing in the spiritual needs of the saints. Pursue hospitality [refreshment]. .

The Expanded Bible
Jonathan Mitchell NT

Love (or: The inner movement toward overcoming existential separation) *[is]* not overly critical and *[does]* not *[make]* hyper-distinctions or excessive divisions or separations (or: *[is]* unfeigned, unhypocritical and *[does]* not play a role as an actor).

With abhorrence (or: strong detesting) *[be]* constantly shrinking away from the worthless thing (the bad situation; the painfully toilsome endeavor; the base, cowardly or evil thing) *[and be]* habitually gluing or welding yourself (attaching yourself and adhering) to The Good One (or: the profitable situation; the virtuous endeavor).

In sisterly love (or: By fond affection, as for members of a family,) unto one another, *[be]* tenderly affectionate folks who express warm regard, being people constantly taking the lead in the honor (by and with the estimation of value or worth) of one another (or: habitually esteeming one another first in value; constantly giving preference to one another in respect).

[Be] eager and in diligent haste – not slothful, lazy or hesitating folks. In the Breath-effect (or: By the Spirit; With this attitude), *[be]* people constantly boiling hot! For the Lord (or: In the Owner; By the Lord; To the Lord [= Yahweh or Christ]), *[be]* folks constantly slaving (repeatedly performing as slaves)!

In and with expectation (or: By expectant hope) *[be]* people continuously rejoicing; in pressure (squeezing; tribulation; compression) *[be]* folks constantly remaining under to give support (or: humbly enduring); in thinking or by acting, and with speaking, toward having goodness, ease and well-being (or: by and with prayer) *[be]* people habitually persevering (persisting in adherence and engagement).

To the (or: For the; In the) needs of the set-apart folks (the holy ones; the saints) *[be]* people continuously sharing (contributing/participating in partnership from common existence). *[Be]* folks habitually pursuing (rapidly following; eagerly pressing toward) the love of foreigners (or: Follow the course of hospitality by fondness expressed in kindness to strangers).

P. Kretzmann Commentary .
Syndein/Thieme .
Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

NET Bible® .

New American Bible (2011)	.
The Passion Translation	.
Rotherham's Emphasized B.	.
The Spoken English NT	Your love should be genuine. Let's keep completely away from evil, and hold on tightly to what's good. Be loving and affectionate to one another, and outdo ^d one another in behaving honorably. ^e Don't let your enthusiasm go limp: be fueled by the Spirit and serve the Lord. Be joyful in the hope that you have. Hold out under persecution, and be determined in prayer. Share with the holy ones in need, and be active in ^f hospitality.
	d. Lit. "go ahead of" or "lead." e. Or "put one another ahead (of yourselves) in honor." f. Lit. "actively pursue."
Wilbur Pickering's New T.	Behave! Love is to be genuine: abhorring the malignant; clinging to the good; showing family affection to one another in brotherly love; in honor preferring one another; not lagging in diligence; serving the Lord with an enthusiastic spirit; rejoicing in the hope; enduring the affliction; continuing steadfastly in prayer; distributing to the needs of the saints; practicing hospitality. ⁶ (6) I take it that the whole paragraph is explaining just how love is to be genuine—very practical!
WEB — Messianic Edition	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	[Let] love [be] sincere; be abhorring the evil; be clinging to the good. [Be] warmly devoted to one another with brotherly love [fig., affection for fellow-believers], giving preference to one another in honor, not lagging in diligence, boiling [fig., being fervent] in your spirit [or, in the Spirit], serving as a slave to the Lord, rejoicing in the hope [or, confident expectation], enduring in affliction, persevering in prayer, contributing to the needs of the holy ones, pursuing hospitality.
Berean Literal Bible	Let love be unfeigned: abhorring evil, cleaving to good, devoted to one another in brotherly love, esteeming one another in honor, not lagging in diligence, being fervent in spirit, serving the Lord, rejoicing in hope, being patient in tribulation, being constant in prayer, contributing to the needs of the saints, pursuing hospitality.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	Let love be unfeigned: abhor what is evil; adhere closely to what is good; in brotherly love be tenderly affectionate one to another: in honour prefer one another; in business be not slothful: Be fervent in spirit; constant in serving the Lord; joyful in hope; patient in tribulation; stedfastly persevering in prayer; administering to the wants of the saints; cultivating hospitality:...
Context Group Version	Let allegiance be unfeigned. Abhor that which is evil; cling to that which is good. In brotherly allegiance be militarily loyal one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving as slaves to the Lord; rejoicing in abiding confidence; patient in affliction; continuing steadfastly in prayer; contributing to the necessities of the special ones; given to hospitality.
English Standard Version	.
Far Above All Translation	Love is unpretentious. Let us abhor evil, clinging to goodness, showing tender affection to each other in brotherly love, guiding each other with honour, with diligence, not being slack, being fervent in the spirit, serving the Lord, rejoicing in

	hope, being patient in tribulation, persevering in prayer, contributing to the needs of the saints: pursuing hospitality.
Green's Literal Translation	Let love be without dissimulation, in horror fleeing from evil, cleaving to the good, in brotherly love to one another, loving fervently, having gone before one another in honor; in diligence, not slothful, fervent in spirit, serving the Lord; in hope, rejoicing; in affliction, enduring; in prayer, steadfastly continuing; imparting to the needs of the saints, pursuing hospitality.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	. unhypocritical
Modern English Version	.
Modern Literal Version 2020	Let the love* be non-pretended, abhorring evil <i>things</i> , joining yourselves to <i>what is</i> the good thing. Be tenderly loving to one another in the love of the brethren; being the leader for one another in honor; not lazy in <i>your</i> diligence being zealous in <i>your</i> spirit; serving* in the Lord; rejoicing in the hope; enduring in your affliction; persevering in your prayer; sharing in the needs of the holy-ones; pursuing <i>your</i> hospitality.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	. instant titles
R. B. Thieme, Jr. translation	Your love must be non-hypocritical. Despise the evil; adhere to the good. With reference to your brotherly love be devoted to each other; with reference to your honor esteem others more highly than yourself. With reference to application of doctrine do not be negligent with reference to the Holy Spirit; be zealous when serving the Lord. With reference to hope [the 3 rd hope], be rejoicing; with reference to the pressure of undeserved suffering, stand fast; persist in prayer. Contribute to the needs of the saints; be pursuing the hospitality.
R. B. Thieme, Jr. trans2	Your Impersonal Love for Mankind should be non hypocritical and must function without hypocrisy; hate, detest, avoid always despise the evil as policy of Satan as ruler of the world and the function of the Old Sin Nature as ruler of life, adhere to the good of intrinsic value Plan of God; With reference to your brotherly or Impersonal Love, be devoted with a family affection to each other; with reference to your honor the Royal Family Honor Code, let each one esteem others in the Royal Family of God more highly than self, thus make it a matter of honor to give precedence to others in the Royal Family of God. With reference to the diligent application of Bible Doctrine, to the circumstances of life and interpretation of history, do not be lazy or negligent, with reference to God the Holy Spirit be ardent and zealous and constantly under Filling of God the Holy Spirit when serving the Lord as an ambassador With reference to THE 3rd HOPE, the confident anticipation or expectation, of blessing in eternity, BE REJOICING, in the Integrity of God, with reference to the pressure of Undeserved Suffering and adversity, stand fast courageous, persist in prayer. Share with or Contribute to the needs of the general believer saints in the Royal Family of God, keep on pursuing or aspiring to the hospitality.
Revised Geneva Translation	.
Ron Snider translation	Love is not hypocritical. Abhorring what is evil; clinging to what is good people who are devoted toward one another in brotherly love; giving preference to one another in honor; not sluggish with respect to diligence, enthusiastic in spirit, serving the

Lord; rejoicing in hope, persevering in tribulation, being devoted to prayer, contributing to the needs of the saints, pursuing hospitality.

Updated Bible Version 2.17
A Voice in the Wilderness

.
Let love be without hypocrisy. Abhor what is evil. Cleave to what is good. Be kindly affectionate to one another with brotherly love, leading the way before one another in honor; not slothful in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in affliction, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality..

Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:

9-13

Romans 12:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
Or is this the verb....			
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	3 rd person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)
agápē (ἀγάπη) [pronounced ag-AH-pay]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, nominative case	Strong's #26
anupókritos (ἀνυπόκριτος) [pronounced an-oo-POK-ree-toss]	<i>without hypocrisy; genuine; unfeigned, undisguised, sincere; without dissimulation (hypocrisy)</i>	feminine singular adjective, nominative case	Strong's #505

Translation: The agápē (love) [manifest among you (all) is] without hypocrisy.

In this passage, there will be several kinds of love spoken of. The first one is agápē (love), which is the Greek word agápē (ἀγάπη) [pronounced ag-AH-pay]. It means, *agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude*. Strong's #26. This is a non-emotional love. This is not some kind of feeling which you need to drum up when you are around other believers. You have a relaxed mental attitude toward those in your periphery; and specifically toward other believers. This means that you are not jealous of them, you are not angry toward them, you do not feel superior over them, you have no need to get into some sort of competition with them.

This is a love without hypocrisy. That is, you are not smiling and shaking the hand of another believer, and then thinking under it all, "You slimy son of a bitch; I hope you die!" That is the exact opposite of agapê love.

Romans 12:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostugéō (ἀποστυγέω) [pronounced ap-os-toog-EH-oh]	<i>abhorring, (utterly) detestable, disliking; one being in horror of</i>	masculine plural, present active participle; nominative case	Strong's #655 hapax legomenon
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ponêros (πονηρός) [pronounced pon-ay-ROSS]	<i>evil (in its effect or influence on others), hurtful, bad, grievous, harm [ful], malicious, wicked</i>	neuter singular comparative adjective, accusative case	Strong's #4190

Translation: You (all) are abhorring the evil.

The mental attitude of the believers in the Roman congregation is anti-evil. That is, they are against the plan of Satan and they are against the thinking of Satan, which is called *the evil*.

Now, Satan's plan can include both good and evil. The entire environmental movement is filled with evil. So a person may think that he is doing good for the environment by giving money to an environmental organization, but these organizations, for the most part, are not preserving the environment nor are they making the environment better. Their current enemy is CO₂ (carbon dioxide) and it is so irrational to be against carbon dioxide as to border on insanity. When massive greenhouses actually invest in machinery to produce CO₂ for their enclosed greenhouse, then what sense does it make to try to get rid of it *for the environment*?

No doubt you have heard that it is a greenhouse gas and, as such, is making the earth warmer. Do you know what is the greatest, most massive greenhouse gas that dwarfs carbon dioxide in its effect upon the environment? The greenhouse gas found to be more prevalent than all greenhouse gases put together? If you do not know the answer to this, you have been mis-educated, because NO ONE is calling for the reduction of the greatest greenhouse gas of all.

My original point is, people believe that they are somehow doing good by giving money to environmental causes or giving their support to green causes, and they are supporting people and organizations who are doing absolutely nothing beneficial for the environment.

This is one evil of many; but it makes an excellent illustration because so many people consider it to be something that is good.

Romans 12:9a-b **The agápē (love) [manifest among you (all) is] without hypocrisy. You (all) are abhorring the evil.** (Kukis mostly literal translation)

Romans 12:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kollaō (κολλάω) [pronounced kohl-LAH-oh]	<i>being glued [together], cementing, fastening together; being joined or fastened firmly together; joining one's self to, cleaving to; clinging to</i>	masculine plural, present passive participle; nominative case	Strong's #2853

Romans 12:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #18

Translation: You (all) keep on being joined together for the [divine] good...

The believers in the Roman church are joined together in a variety of ways. Chiefly, they gather together to learn Bible doctrine, to encourage one another, to exerciser their spiritual gifts, etc. Believers who understand and are learning Bible doctrine and being jointed together by apprehending the mind of Christ together.

Romans 12:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
philadelphía (φιλαδελφία) [pronounced fil-ad-el-FEE-ah]	<i>the love of brothers (or sisters); brotherly love, in the NT the love which Christians cherish for each other as brethren</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5360
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240

General meanings: ἀλλήλους = one another; ἀλλήλων = of one another; ἀλλήλοις = for, in, to one another.

Translation: ...by the philadelphia (love) [you (all) keep on having] toward one another,...

The second love found in this passage is philadelphia (love), which is the Greek word, philadelphía (φιλαδελφία) [pronounced fil-ad-el-FEE-ah]. It means, *the love of brothers (or sisters); brotherly love, in the NT the love which Christians cherish for each other as brethren*. Strong's #5360. We understand this to be a family love, because we are all family. We are all members of the royal family of God. This would suggest that being protective of one another is also part of this love.

Romans 12:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
philóstorgos (φιλόστοργος) [pronounced <i>fil-OSS-tor-goss</i>]	<i>the mutual love of parents and children and wives and husbands; loving affection, prone to love, loving tenderly; chiefly of the reciprocal tenderness of parents and children; cherishing one's kindred; a fondness for natural relatives; fraternal towards fellow Christians; kindly affectioned; loving dearly</i>	masculine plural adjective; nominative case	Strong's #5387 hapax legomenon
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
timê (τιμή, ἥς, ἥ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5092

Translation: ...a fraternal love to the [mutual] respect,...

There is a third love found in this passage, which is represented by the Greek word *philóstorgos* (φιλόστοργος) [pronounced *fil-OSS-tor-goss*]. It means, *the mutual love of parents and children and wives and husbands; loving affection, prone to love, loving tenderly; chiefly of the reciprocal tenderness of parents and children; cherishing one's kindred; a fondness for natural relatives; fraternal towards fellow Christians; kindly affectioned; loving dearly*. Perhaps we might understand this as the sort of love that cherishes our time together. The believer ought to look forward to Bible class and church and the fellowship with other believers. Strong's #5387 (It is an hapax legomenon).

As believers, we have respect toward one another.

So far, there is a great deal of time given over to the mental attitude of believers, toward one another and toward the cosmic system.

Romans 12:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i>]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
proēgēomai (προηγέομαι) [pronounced <i>pro-ay-GEH-om-ahee</i>]	<i>leading the way to others; going before and showing the way, going before and leading, one going before as a leader; showing deference to, showing preference to (for), esteeming more highly</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #4285 hapax legomenon

Translation: ...you (all) showing deference toward one another.

We do not simply show deference toward one another, but even preference of one person's life and interests over your own. You can consider this in church, but also in your business life.

Romans 12:9c–10 You (all) keep on being joined together for the [divine] good by the philadelphia (love) [you (all) keep on having] toward one another, a fraternal love to the [mutual] respect, you (all) showing deference toward one another. (Kukis mostly literal translation)

Romans 12:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
spoudê (σπουδή) [pronounced spoo-DAY]	<i>speed, with all dispatch, haste, with haste; earnestness, diligence; eagerness; to give all diligence</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4710
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
oknêros (ὀκνηρός) [pronounced ok-nay-ROSS]	<i>indolence, idle, laziness, slothful; negligent; lagging; connoting hesitation through weariness, sloth, fear, bashfulness; being troublesome</i>	masculine plural adjective; nominative case	Strong's #3636

Translation: You (all) are not [being] indolent to the diligence [of the spiritual life].

There is no verb here, which often increases the power of this phrase.

With regards to the spiritual life, which is what this section of the epistle is all about, the believer is not to be indolent, idle or negligent when living the spiritual life. They are to function with all manner of diligence, alertness, earnestness, intensity, quickness, and vigor (all synonyms of diligence).

Romans 12:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151

Romans 12:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zéō (ζέω) [pronounced DZEH-oh]	<i>boiling with heat, being hot; used of water; metaphorically; used of boiling anger, loving, having zeal (for what is good or bad); being fervent in spirit, being enthusiastic</i>	masculine plural, present active participle; nominative case	Strong's #2204

Translation: You (all) are being enthusiastic in the Spirit,...

Again, these are all natural results of growth in the spiritual life. Enthusiasm is a part of the spiritual life. The believer becomes enthusiastic about Bible doctrine.

Romans 12:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>serving, acting as a servant, being a slave, being in bondage to</i>	masculine plural, present active participle, nominative case	Strong's #1398

Translation: ...you (all) are serving the Lord.

In the spiritual life, it is all about service to God.

Romans 12:11 You (all) are not [being] indolent to the diligence [of the spiritual life]. You (all) are being enthusiastic in the Spirit, you (all) are serving the Lord. (Kukis mostly literal translation)

Romans 12:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1680

Romans 12:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairô (χαίρω) [pronounced KHAI-row]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine plural, present active participle, nominative case	Strong's #5463

Translation: You (all) are rejoicing by means of the confidence.

We have confidence in the Lord as to our immediate and ultimate future; and therefore, we have confidence.

Romans 12:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
thlipsis (θλίψις) [pronounced THLIP-siss]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control; catastrophe or historical disaster</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2347
hupomenô (ὑπομένω) [pronounced hoop-om-EHN-oh]	<i>staying (under, behind), remaining to abide; [figuratively] undergoing, bearing (trials), having fortitude, persevering, enduring; (taking) patient (-ly), suffering</i>	masculine plural, perfect active participle, nominative case	Strong's #5278

Translation: You (all) are patiently enduring the pressure [or, oppression] [you are under].

The believer faces pressures and even oppression, and we patiently endure these.

Romans 12:12 You (all) are rejoicing by means of the confidence. You (all) are patiently enduring the pressure [or, oppression] [you are under]. (Kukis mostly literal translation)

Romans 12:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
proseuchê (προσευχή) [pronounced pros-yoo-KHAY]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4335

Romans 12:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proskartereō (προσκατερέω) [pronounced <i>pros-kar-ter-EH-oh</i>]	<i>being devoted to, persevering, being constantly diligent, (in a place) attending assiduously all the exercises, (to a person) adhering closely to, attending, giving self, continuing (in, instant in, with, upon), waiting on (continually)</i>	masculine plural, present active participle, dative, locative or instrumental case	Strong's #4342

Translation: You (all) keep on being devoted to prayer,...

There is a devotion to prayer, or communication with God. We communicate to God through prayer; He communicates to us through the teaching of Bible doctrine.

Romans 12:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taïç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
chreiai (χρεῖαι) [pronounced <i>KHRY-ī</i>]	<i>necessities, necessary things, needs; duties, businesses; tasks; occasions; demands, requirements; uses; wants</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5532
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive; genitive/ablative case	Strong's #40
koinōnéō (κοινωνέω) [pronounced <i>koy-no-NEH-oh</i>]	<i>sharing (with others) (objectively or subjectively); the ones communicating, distributing, being partakers (with)</i>	masculine plural, present active participle; nominative case	Strong's #2841

Translation: ...you (all) are sharing the necessities of the saints,...

Particularly in the first century, believers faced personal difficulties as well as oppression by various groups in existence (including the Roman government). When a fellow believer is deprived of his home, his work, his possessions, his food; then other believers need to be ready and will to share with them.

Romans 12:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
philonexía (φιλονεξία) [pronounced <i>fil-on-ex-EE-ah</i>]	<i>hospitality; love to strangers</i>	feminine singular noun; accusative case	Strong's #5381
diôkô (διώκω) [pronounced <i>Dee-OH-koh</i>]	<i>putting to flight; hastening (after), the one running (after), the one pursuing; harassing, mistreating; persecuting</i>	masculine plural, present active participle, nominative case	Strong's #1377

Translation: ...[and] you (all) are pursuing hospitality (and love toward strangers). (Kukis mostly literal translation)

Believers are also to exhibit a love toward strangers. That is, we do not gather together as a cult, barring all outsiders from admittance. If unbelievers recognize that a church or members of a church are generous and without malice, they may consider the source of their character (Who is Jesus Christ).

Romans 12:12c–13 You (all) keep on being devoted to prayer, you (all) are sharing the necessities of the saints, [and] you (all) are pursuing hospitality (and love toward strangers). (Kukis mostly literal translation)

Romans 12:9–13 The agápē (love) [manifest among you (all) is] without hypocrisy. You (all) are abhorring the evil. You (all) keep on being joined together for the [divine] good by the philadelphia (love) [you (all) keep on having] toward one another, a fraternal love to the [mutual] respect, you (all) showing deference toward one another. You (all) are not [being] indolent to the diligence [of the spiritual life]. You (all) are being enthusiastic in the Spirit, you (all) are serving the Lord. You (all) are rejoicing by means of the confidence. You (all) are patiently enduring the pressure [or, *oppression*] [you are under]. You (all) keep on being devoted to prayer, you (all) are sharing the necessities of the saints, [and] you (all) are pursuing hospitality (and love toward strangers). (Kukis mostly literal translation)

Romans 12:9–13 Your mental attitude love should be made manifest among you without hypocrisy. Abhor and avoid the evil of Satan and of the cosmic system. You all are joined together as one for the purpose of divine good by means of the brotherly love which you keep on having toward one another. You are not to be indolent or lazy with regard to the diligence and responsibilities of the spiritual life. We are enthusiastic in the Spirit as servants of the Lord. We rejoice because we have confidence in the spiritual solutions provided for us. We learn to endure pressures and difficulties in life. We communicate to God by means of prayer. We share the basic necessities with the saints who are without and we pursue love toward those outside the congregation. (Kukis paraphrase)

Bless those persecuting; bless and do not curse. To keep on rejoicing with those rejoicing, to keep on weeping with those weeping. The same to one another (you all) keep on understanding. Not the lofty you keep on understanding but to the (ones) being lead away (or, *seduced*). Do not become wise in yourselves. Nothing evil for the sake of evil (you all) keep on giving over. (You all) keep on foreseeing good (things) in a sight of all men.

Romans
12:14–17

Bless the ones who keep on persecuting; bless [them] and do not curse [them]. Be rejoicing with those who rejoice; be weeping with those who weep. (You all) keep on thinking the same (thing) toward one another. Do not set your minds on elitist (persons) but (you all) be accommodating the lowly (ones). Do not become wise in the sight of yourselves. (You all) recompense no one evil for evil. (You all) keep on looking forward (seeing) good (things) in the presence of all men.

Bless those who persecute you; bless them rather than curse them. Rejoice with those who rejoice and commiserate with those have difficulties. Be of the same mind as believers through Bible doctrine in the soul. Do not distinguish between classes of people when it comes to the gospel message. Do not think yourself wise if you have human viewpoint in your soul. Do not pay someone evil for the evil they do to you. Keep looking forward toward times of spiritual maturity and the constructing of divine good.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Bless those persecuting; bless and do not curse. To keep on rejoicing with those rejoicing, to keep on weeping with those weeping. The same to one another (you all) keep on understanding. Not the lofty you keep on understanding but to the (ones) being lead away (or, <i>seduced</i>). Do not become wise in yourselves. Nothing evil for the sake of evil (you all) keep on giving over. (You all) keep on foreseeing good (things) in a sight of all men.
Complete Apostles Bible	Bless those that persecute you; bless and do not curse. Rejoice with those that rejoice, and weep with those that weep. Be of the same mind toward one another. Not minding the high things, but associating with the humble. Do not become wise in your own opinion. Repay no one evil for evil; providing that which is good before all men.
Douay-Rheims 1899 (Amer.)	Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice: weep with them that weep. Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits. To no man rendering evil for evil. Providing good things, not only in the sight of God but also in the sight of all men.
Holy Aramaic Scriptures Original Aramaic NT	. Bless your persecutors; bless and do not curse. Rejoice with those who rejoice and weep with those who weep. And whatever you esteem about yourselves do also about your brethren. Do not esteem high opinions, but go out to those who are humble, and do not be wise in your opinions of yourselves. Repay no person evil for evil, but be concerned with doing good before all people.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give blessing and not curses to those who are cruel to you. Take part in the joy of those who are glad, and in the grief of those who are sorrowing. Be in harmony with one another. Do not have a high opinion of yourselves, but be in agreement with common people. Do not give yourselves an air of wisdom. Do not give evil for evil to any man. Let all your business be well ordered in the eyes of all men.
Bible in Worldwide English	Bless those who do wrong things to you. Bless them. Do not curse them. Be happy with people who are happy. Cry with people who cry. Agree with one another. Do not be proud, but be friends with anybody. Do not think you are wiser than you are. When people do wrong things to you, do not do wrong things to them also. But try to do good things for all people.
Easy English Easy-to-Read Version–2008	. Wish only good for those who treat you badly. Ask God to bless them, not curse them. When others are happy, you should be happy with them. And when others are sad, you should be sad too. Live together in peace with each other. Don't be proud, but be willing to be friends with people who are not important to others. Don't think of yourself as smarter than everyone else. If someone does you wrong, don't try to pay them back by hurting them. Try to do what everyone thinks is right..
God's Word™	Bless those who persecute you. Bless them, and don't curse them. Be happy with those who are happy. Be sad with those who are sad. Live in harmony with each other. Don't be arrogant, but be friendly to humble people. Don't think that you are smarter than you really are. Don't pay people back with evil for the evil they do to you. Focus your thoughts on those things that are considered noble.
Good News Bible (TEV)	Ask God to bless those who persecute you---yes, ask him to bless, not to curse. Be happy with those who are happy, weep with those who weep. Have the same concern for everyone. Do not be proud, but accept humble duties. Do not think of yourselves as wise. If someone has done you wrong, do not repay him with a wrong. Try to do what everyone considers to be good.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Ask God to bless everyone who mistreats you. Ask him to bless them and not to curse them. When others are happy, be happy with them, and when they are sad, be sad. Be friendly with everyone. Don't be proud and feel that you are smarter than others. Make friends with ordinary people. V. 17 will be placed with the next passage for context.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Speak blessing, not cursing, over those who reject and persecute you. Celebrate with those who celebrate, and weep with those who grieve. Live happily together in a spirit of harmony, and be as mindful of another's worth as you are your own. Don't live with a lofty mind-set, thinking you are too important to serve others, but be willing to do menial tasks and identify with those who are humble minded. Don't

be smug or even think for a moment that you know it all. Never hold a grudge or try to get even, but plan your life around the noblest way to benefit others.

Plain English Version
UnfoldingWord Simplified T.

.
Ask God to be kind to those who persecute you because you believe in Jesus! Ask him to be kind to them; do not ask him to cause bad things to happen to them. If they are joyful, you should rejoice with them! If they are sad, you should be sad with them! Desire for others what you desire for yourselves. Do not be proud in how you think; instead, be friends with people who seem unimportant. Do not consider yourselves wise. Do not do evil deeds to anyone who has done evil to you. Act in a way that all people will know is good!

Williams' New Testament

Keep on blessing your persecutors; keep on blessing and stop cursing them. Practice rejoicing with people who rejoice, and weeping with people who weep. Keep on thinking in harmony with one another. Stop being high-minded but keep on associating with lowly people. Stop being conceited. Stop returning evil for evil to anyone. Always see to it that your affairs are right in the sight of everybody.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version .
Common English Bible .
Len Gane Paraphrase .

Bless those who persecute you. Bless; do not curse. Rejoice with those who rejoice, and weep with those who weep. Respect one another. Do not be inclined towards the upper class but condescend to those of lower status. Don't be conceited in yourselves. Do not give out evil for evil. Have it settled in your mind to be honest in everyone's presence.

A. Campbell's Living Oracles

Bless them who persecute you--bless, and curse not. Rejoice with them who rejoice, and weep with them who weep. Be of the same disposition toward one another. Do not care for high things; but accommodate yourselves to those which are humble. Be not wise in your own conceits. To no one return evil for evil. Seek after things honorable in the sight of all men.

New Advent (Knox) Bible .
NT for Everyone .
20th Century New Testament

Bless your persecutors--bless and never curse. Rejoice with those who are rejoicing, and weep with those who are weeping. Let the same spirit of sympathy animate you all, not a spirit of pride; be glad to associate with the lowly. Do not think too highly of yourselves. Never return injury for injury. Aim at doing what all men will recognize as honorable.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
Berean Study Bible

Bless those who persecute you. Bless and do not curse. Rejoice with those who rejoice; weep with those who weep. Live in harmony with one another. Do not be proud, but enjoy the company of the lowly. Do not be conceited. Do not repay anyone evil for evil. Carefully consider what is right in the eyes of everybody.

Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
Free Bible Version

Bless those who persecute you—bless them, and don't curse them. Be happy with those who are happy; cry with those who are crying. Think about one another*. Don't consider yourself more important than others; live humbly. Don't be conceited.
V. 17 will be placed with the next passage for context.

The Heritage Bible	Bless those pursuing you; bless, and do not curse. Rejoice with those rejoicing; weep with those weeping. Exercise the same mind toward one another. Do not exercise your mind on high things, but go along with the humble. Do not be cautiously thoughtful beyond yourself. Do not give back to anyone evil for evil. Exercise your mind in advance on the beautifully good before the face of all men.
International Standard V	Bless those who persecute you. Keep on blessing them, and never curse them. Rejoice with those who are rejoicing. Cry with those who are crying. Live in harmony with each other. Do not be arrogant, but associate with humble people. Do not think that you are wiser than you really are. V. 17 will be placed with the next passage for context.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	Bless those that persecute, bless and curse not. Rejoice with the rejoicing, weep with the weeping. Desire the same thing one for another; desire not the high, but be satisfied with the humble. Be not wise in your own conceit. V. 17 will be placed with the next passage for context.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	Invoke blessings on your persecutors--blessings, not curses. Rejoice with those who rejoice; weep with those who weep. 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. Pay back to no man evil for evil. TAKE THOUGHT FOR WHAT IS RIGHT AND SEEMLY IN EVERY ONE'S ESTEEM.
Wikipedia Bible Project	Bless those who persecute you—bless them, and do not curse them. Be happy with those who are happy; cry with those who are crying. Think respectfully of each other, not thinking proudly, but living humbly. Do not be conceited. V. 17 will be placed with the next passage for context.
Worsley's New Testament	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Bless those who persecute you; bless and do not wish evil on anyone. Rejoice with those who are joyful, and weep with those who weep. Live in peace with one another. Do not dream of extraordinary things; be humble and do not hold yourselves as wise. V. 17 will be placed with the next passage for context. Mt 5:38; 1Cor 12:26 Pro 3:7
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Bless those who persecute you. Bless and don't curse.

Be happy with those who are happy. Cry with those who are crying.
 Get along with one another. Mix with humble people. Don't be arrogant.
 If someone does wrong to you, don't pay him back with another wrong. Be sure you
 do what is right in the eyes of everybody.

The Scriptures 2009
 Tree of Life Version

.
 .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...bless! the [men] pursuing you* bless! {them} and not curse! {them} {is necessary
 you*} to enjoy with [men] enjoying to cry with [men] crying the it to one another {be!}
 Thinking not the [things] high {be!} Thinking but [with] the [men] low {be!}
 Associating not become! Wise with themselves^ [to] no [man] [thing] bad for [thing]
 bad {be!} Giving {be!} Planning [things] good before all men...

Alpha & Omega Bible
 Awful Scroll Bible

.
 Be considering-good those persecuting you, be considering-good and be not
 imprecating-against.
 You are to rejoice with those rejoicing, and to weep with those weeping.
 Being of the same sympathy one to another. Being not of the sympathy of
 exaltedness, however, bringing- yourselves -together-away-with the lowly. Be not
 coming about wise off from yourselves, extending-out to no-one perniciousness
 over against perniciousness, yourselves thinking-ahead for that choice, beheld-
 from-among everyone.

Concordant Literal Version

Bless those who are persecuting you: bless, and do not curse, so as to be rejoicing
 with those rejoicing, lamenting with those lamenting."
 being mutually disposed to one another, not being disposed to that which is high,
 but being led away to the humble. Do not come to pass for prudent with
 yourselves." V. 17 will be placed with the next passage for context.

exeGesés companion Bible

...eulogize them who persecute you
 - eulogize and curse not;
 cheer with the cheering
 and weep with the weeping;
 of the same thought one toward another;
 think not highly, but lead with the humble;
 think not beyond yourselves;
 give no one evil for evil;
 provide good in the sight of all humanity.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 Say a bracha on those who bring redifah (persecution) on you, let it be a bracha and
 not a kelalah (curse). Join in simcha with those who rejoice, weep with those who
 weep. Think with a (spiritual) consensus in achdus harmony among yourselves. Do
 not cherish the thoughts of the ba'al gaavah (haughty person), but associate with
 the anavim ("humble," YESHAYAH 29:19), with the lowly am ha'aretz; do not be
 chachamim (wise ones) in your own estimation [1:22]. Repay no one ra'a (evil) for
 ra'a (evil). Take into consideration what is haTov in the sight of everyone and do
 that. [MISHLE 3:4 TARGUM HASHIVIM]

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 Ask God's blessing on people who persecute you, instead of cursing them. Be
 happy with those who are joyful. Cry with those who are sad.
 Romans 12:16 Have the same [good] thoughts toward one another. Do not

Brodie's Expanded Trans.	<p>[<i>always</i>] be thinking you are a “big shot,” but lower yourself to accept humble tasks [<i>or, humble people</i>]. Do not think you are so smart. Do not [<i>try to</i>] pay back a wrong done to you by doing something wrong to the other person. Think about how to live honorably in front of all people.</p>
	<p>Speak well [maintain objectivity] of those who persecute you. Keep on speaking well and stop cursing [sins of the tongue].</p>
	<p>Be happy with those who are happy; weep [have sympathy] with those who are weeping [hurting or suffering].</p>
	<p>Keep on having the same thoughts and opinions one to another [fellow Christians].</p>
	<p>Stop thinking about snobbish and elitist things. Instead, become accustomed to [accommodate] undistinguished people. Stop becoming shrewd your own estimation [arrogance].</p>
	<p>Render [pay back] to no one evil [malice] in exchange for evil. Respect honorable things [laws of divine establishment] in the presence of all types of men .</p>
	<p>.</p>
The Expanded Bible Jonathan Mitchell NT	<p>You folks keep on speaking well of (or: repeatedly think goodness for; continue blessing) the people consistently pursuing and persecuting you: be continuously blessing (speaking well of [them] or thinking goodness for [them]) and stop cursing (or: you must not continue praying down on, or wishing anything against, [things, situations or people])!</p>
	<p>Practice (or: Be constantly) rejoicing with those who are presently or habitually rejoicing, and constantly weep (or: cry; lament) with those presently (or: habitually) weeping;</p>
	<p>In this very same vein, continue being folks who are focusing your thinking into one another: not being those constantly setting their minds on the high positions or elite social statuses (or: don't be corporately arrogant), but rather, being folks consistently led away together to the low, humble ones (or: by the humble people; in the low things; = associate with folks of low social standing). You folks must not habitually become people of a particular mind-set (or: Stop engendering corporate arrogance or producing opinionated folks) side-by-side with, and among, yourselves (or: = Stop being those who are wise or conceited in their own opinions and in their own eyes)!</p>
	<p>To no person practice giving away (returning or repaying) evil in exchange for evil (ugly in the place of ugly; worthless, bad, ill, unsound, poor quality over against the same)! Habitually being folks taking thought in advance for fine things (or: constantly providing ideal things; continuously giving attention ahead of time with regard to things of good form and quality; repeatedly having forethought for beautiful [situations]) in the sight of all humanity,...</p>
P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice	<p>.</p> <p>.</p> <p>.</p> <p>.</p>
Bible Translations with Many Footnotes:	
Lexham Bible	<p>Bless those who persecute, [Some manuscripts have “who persecute you”] bless and do not curse <i>them</i> . Rejoice with those who rejoice; weep with those who weep. Think the same <i>thing</i> toward one another; do not think arrogantly [Literally “think not the arrogant”], but associate with the lowly. Do not be wise in your own sight [Literally “in the sight of yourselves”]. Pay back no one evil for evil. Take thought for <i>what is</i> good in the sight of all people.</p>
NET Bible® New American Bible (2011) The Passion Translation	<p>.</p> <p>.</p> <p>.</p>

Rotherham's Emphasized B. Bless them that persecute,^a Bless, and do not curse.
 Rejoice with them that rejoice,
 Weep with them that weep:
 ||The same thing|| |one to another| regarding,—
 Not |the lofty things| regarding,
 But ||by the lowly|| being led along.
 Be not getting presumptuous in your own opinion^b:
 ||Unto no one|| |evil for evil| rendering:
 Providing honourable^c things before all' men^d:....
^a Mt. v. 44; 1 Co. iv. 12; 1 P. iii. 9.
^b Pr. iii. 7.
^c 2 Co. viii. 21.
^d Pr. iii. 4 (Sep.).

The Spoken English NT

Living as a Christian in Society

Bless people who persecute you. Definitely bless them and don't curse them.
 Be joyful with people who are feeling joyful; cry with people who are crying.
 Stay in close agreement with one another. Don't be having big thoughts about yourselves—instead, let humble thoughts draw you away from pride. Don't be getting clever in your own opinion.
 Don't pay back nastiness with nastiness.⁹ Keep in mind what everyone would think was good.^h

g. Lit. "Don't return to anyone bad for bad." Leviticus 19:18.

h. Lattimore: "Have good intentions in regard to all men."

Wilbur Pickering's New T.

Bless those who persecute you; bless and do not curse.⁷ Rejoice with those who rejoice and weep with those who weep. Regard each other as being on the same level—do not distinguish the upper classes, but associate with the lower classes; do not exalt yourself.⁸ Do not repay anyone evil for evil. Have regard for things that everyone considers to be good.

(7) If a boss is mistreating you and you curse him, will he get better or worse? That said, however, I believe we must distinguish between things done against us personally and things done against the Kingdom.

(8) I take it that this text is dealing with social position, not personal abilities.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Bless those who persecute you; bless, and do not curse. Rejoice with those who rejoice, and weep with those who weep; Be of the same mind toward one another. Do not set your mind on high ambitions; rather, be accommodating with those of low estate. Do not be wise in your own eyes. Do not render to anyone evil for evil, but be prepared to do what is right in the sight of all men..

Analytical-Literal Translation

Be blessing the ones persecuting you_p; be blessing, and stop cursing. [You_p are] to be rejoicing with rejoicing [ones] and to be weeping with weeping [ones]. Be having the same mind towards one another. Stop having the high [things] in mind, but be associating with the lowly [or, the ones of humble circumstances]. Stop becoming wise in your_p own conceit, repaying to no one evil for evil, having regard for good [things] before all people.

Berean Literal Bible

. minding

Bill Puryear translation

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C. Thomson updated NT

.

Charles Thomson NT

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Context Group Version

Esteem those that persecute you (pl); esteem, and do not curse. Rejoice with those that rejoice; weep with those that weep. Be of the same mind one toward another. Don't set your (pl) mind on high things, but condescend to things that are lowly.

English Standard Version Far Above All Translation	Don't be wise in your (pl) own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men.
James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version	. Bless those <i>who</i> persecute you. Bless and do not curse. Rejoice with <i>those who are</i> rejoicing and weep with <i>those who are</i> weeping. Be of the same mind towards each other. Do not be high-minded, but sympathize with those <i>who are</i> low-ranking. Do not become wise-minded in your own <i>estimation</i> . Let no-one render evil for evil. Have a predisposition for good <i>things</i> in the presence of all men. . . . Bless those persecuting you; bless, and do not curse; to rejoice with the rejoicing, and to weep with the weeping, of the same mind toward one another, not minding the high things, but with the lowly going along; do not become wise in your own conceit; giving back to no one evil for evil; providing right things before all men.
Modern English Version Modern Literal Version 2020	. Speak° well of the ones who are persecuting you°; speak° well and do° not curse. Ready to rejoice with <i>the ones</i> rejoicing and to weep with <i>the ones</i> weeping. Being mindful of the same things toward one another <i>and</i> not being mindful of the exalted things, but involve yourself with the humble. Do° not become <i>too</i> prudent with yourselves. Repay to no one evil in exchange-for evil, <i>while</i> planning-for good things in the sight of all men.
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible	. . . Bless those who persecute you; bless and curse not. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense no man evil for evil. Provide things honest in the sight of all men.
R. B. Thieme, Jr. translation	Speak well of those that persecute you, and do not curse them. Rejoice with those who rejoice, weep with those who weep. Be thinking the same toward each other. Do not be thinking in terms of arrogance, but associate with humble people. Stop being wise in your own estimation. Never pay back evil for evil. Respect what is honorable in the sight of all men.
R. B. Thieme, Jr. trans2	When under great pressure of persecution retain objectivity from Bible Doctrine and poise; speak well of or praise those who pursue you to persecute you; keep on speaking well and do not react with a curse, become antagonistic, imprecate nor wish evil of them. Constantly be sensitive to the feelings of others, Rejoice or be glad, with those who are for this moment rejoicing, weep expressing an unhappy situation with those who also weep in expression of unhappiness. BE or KEEP ON thinking with the same Mental Attitude and categories of thinking based on the Royal Family Honor Code, toward one another; do not be thinking high lofty things in terms of arrogance, but constantly associate under the Royal Family Honor Code, with people you consider humble or below your station in life; Stop becoming or being wise in your own conceited estimation and opinions. Never repay or pay back in revenge evil of the Modus Operandi of the reversionist for or against evil, but think before or in advance of or Have Regard For or RESPECT from your integrity what is HONORABLE in the sight of all men.
Revised Geneva Translation	.

Ron Snider translation

Bless those who persecute you; bless and do not curse; to rejoice with those who rejoice, and to weep with those who weep. Thinking the same thing toward one another; not thinking the high things (arrogance), but associating with lowly people. Do not become wise in your own estimation. Love is not paying back evil for evil to anyone. It is respecting what is right in the sight of all people.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

The gist of this passage:

14-17

Romans 12:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogeō (εὐλογέω) [pronounced <i>you-lohg-EH-oh</i>]	active: <i>bless [man], speak well of; praise [God];</i> passive: <i>be blessed, be happy; be spoken well of; receive praise</i>	2 nd person plural, present active imperative	Strong's #2127
tous (τοὺς) [pronounced <i>tooz</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
diōkō (διώκω) [pronounced <i>Dee-OH-koh</i>]	<i>putting to flight; hastening (after), the one running (after), the one pursuing; harassing, mistreating; persecuting</i>	masculine plural, present active participle, accusative case	Strong's #1377

Translation: Bless the ones who keep on persecuting;...

This is a very different approach from what we read in some portions of the Old Testament. Israel, in many cases, were to destroy their enemies (although this was not in every circumstance).

Believers in this new era were not to oppose or fight against those who persecute them (often, these would be governmental officials, which, in most cases, means soldiers).

The change is not because God was mean in the Old Testament and much nicer in the New. It is the fact that we believers do not make up a national entity anymore. We are always part of this or that national entity. But no national entity represents God to the world today, not even modern Israel.

When dealing with another national entity, you cannot simply accept attacks from your enemies without.

None of this means that you take a pacifist response to a home invasion of any sort.

Romans 12:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogeō (εὐλογέω) [pronounced <i>you-lohg-EH-oh</i>]	active: <i>bless [man], speak well of; praise [God];</i> passive: <i>be blessed, be happy; be spoken well of; receive praise</i>	2 nd person plural, present active imperative	Strong's #2127
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kataōomai (καταόομαι) [pronounced <i>kat-ar-AH-om-ahee</i>]	<i>curse, execrate, doom, imprecate evil upon</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #2672

Translation: ...bless [them] and do not curse [them].

There would be persecution from Roman soldiers—often under orders—but less so from the Jews in the city of Rome.

Romans 12:14 Bless the ones who keep on persecuting; bless [them] and do not curse [them]. (Kukis mostly literal translation)

Romans 12:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairō (χαίρω) [pronounced <i>KHAI-row</i>]	<i>to rejoice, to be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	present active infinitive	Strong's #5463
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
chairō (χαίρω) [pronounced <i>KHAI-row</i>]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine plural, present active participle, genitive/ablative case	Strong's #5463

Translation: Be rejoicing with those who rejoice;...

We rejoice with those who rejoice.

Romans 12:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klaiō (κλαίω) [pronounced KLAH-yoh]	<i>to bewail, to weep [aloud], to sob, to wail aloud</i>	present active infinitive	Strong's #2799
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
klaiō (κλαίω) [pronounced KLAH-yoh]	<i>bewailing, those who weep [aloud], sobbing, wailing aloud</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2799

Translation: ...be weeping with those who weep.

We commiserate with those having serious difficulties.

Romans 12:15 **Be rejoicing with those who rejoice; be weeping with those who weep.** (Kukis mostly literal translation)

Romans 12:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
phroneō (φρονέω) [pronounced fron-EH-oh]	<i>having understanding, being wise; one who is feeling, those who are thinking; having an opinion of one's self, thinking of one's self, being modest, not letting one's opinion (though just) of himself exceed the bounds of modesty; thinking or judging what one's opinion is</i>	masculine plural, present active participle; accusative case	Strong's #5426

Translation: (You all) keep on thinking the same (thing) toward one another.

Many translations render this, *Be of the same mind*. We are of the same mind when we believe the same things. When we believe the doctrines of God, then we are of the same mind.

Romans 12:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ta (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
hupsēlos (ὑψηλός) [pronounced hoop-say-LOSS]	<i>lofty (in place or character): high (-er, -ly) (esteemed); exalted, eminent</i>	neuter plural adjective; accusative case	Strong's #5308
Let me suggest the additional meanings: <i>social climber, elitist, stuck-up person, pretentious person, condescending person</i> . This is a word which can be viewed as positive, as negative, or neutrally.			
phroneō (φρονέω) [pronounced fron-EH-oh]	<i>having understanding, being wise; one who is feeling, those who are thinking; having an opinion of one's self, thinking of one's self, being modest, not letting one's opinion (though just) of himself exceed the bounds of modesty; thinking or judging what one's opinion is</i>	masculine plural, present active participle; accusative case	Strong's #5426
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
tapeinos (ταπεινός) [pronounced tap-Ī-NOSS]	<i>not rising far from the ground; metaphorically; as a condition, lowly, of low degree; cast down, brought low with grief, depressed; lowly in spirit, humble; in a bad sense, deporting one's self abjectly, deferring servilely to others</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #5011
sunapágō (συναπάγω) [pronounced soon-ap-AHG-oh]	<i>accommodating; leading away with, being carried away with; taking off together, those transporting with; seducing; passively, yielding; one being condescending</i>	masculine plural, present middle participle; nominative case	Strong's #4879

Translation: Do not set your minds on elitist (persons) but (you all) be accommodating the lowly (ones).

It is human nature to lean in toward the more attractive, the more affluent, the more well-spoken, etc. Every person is someone for whom Christ died and the least attractive, poorest and least educated person is someone who might be won to Christ.

Romans 12:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1096
phronimos (πρόνιμος) [pronounced FROWN-ee-moss]	<i>intelligent, wise; prudent, i.e. mindful of one's interests</i>	masculine plural adjective, nominative case	Strong's #5429
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
heautois (ἑαυτοῖς) [pronounced heh-ow-TOYCE]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 rd person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438

Translation: Do not become wise in the sight of yourselves.

Do not think yourselves as wise for having human wisdom.

Romans 12:16 (You all) keep on thinking the same (thing) toward one another. Do not set your minds on elitist (persons) but (you all) be accommodating the lowly (ones). Do not become wise in the sight of yourselves. (Kukis mostly literal translation)

Romans 12:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/mêden (μηδείς/μηδεμία/μηδέν) [pronounced may-DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]

Thayer definitions: 1) of a bad nature; 1a) not such as it ought to be; 2) of a mode of thinking, feeling, acting; 2a) base, wrong, wicked; 3) troublesome, injurious, pernicious, destructive, baneful.

Romans 12:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556
anti (ἀντί) [pronounced an-TEE]; the form ἀνθ' is used before a long vowel (ω).	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, genitive/ablative case	Strong's #2556
apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>giving [away, up, over, back]; delivering (again), giving (again), (re-) paying, performing, recompensing, rendering, requiting, restoring, rewarding, selling, yielding</i>	masculine plural; present active participle; nominative case	Strong's #591

Translation: (You all) recompense no one evil for evil.

Because we are on an individual basis with the rest of the world, we do not respond to another's evil with evil. Evil is the plan and thinking of Satan. This should never be in our repertoire of weapons.

Romans 12:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pronoéō (προνοέω) [pronounced pron-o-EH-oh]	<i>perceiving before, foreseeing; one who provides, thinking of beforehand, considering in advance, looking out for beforehand (active voice by way of maintenance for others; middle voice by way of circumspection for oneself); providing for one; one who takes thought (for), caring for a thing</i>	masculine plural, present middle participle; nominative case	Strong's #4306
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use); honorable, with virtue, beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter plural adjective, accusative case	Strong's #2570
enōpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799

Romans 12:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantōn (πάντων) [pronounced PAHN- tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
anthrōpoi (ἄνθρωποι) [pronounced ANTH- row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: (You all) keep on looking forward (seeing) good (things) in the presence of all men. (Kukis mostly literal translation)

The believer looks forward, looking toward his own spiritual maturity, and seeing the divine good which we are capable of.

Romans 12:17 (You all) recompense no one evil for evil. (You all) keep on looking forward (seeing) good (things) in the presence of all men. (Kukis mostly literal translation)

The believer is not to pay back evil with evil. Our minds should be focused toward the future, to the fulfillment of God's plan. We do not look forward to the exercise of personal vendettas.

Romans 12:14–17 Bless the ones who keep on persecuting; bless [them] and do not curse [them]. Be rejoicing with those who rejoice; be weeping with those who weep. (You all) keep on thinking the same (thing) toward one another. Do not set your minds on elitist (persons) but (you all) be accommodating the lowly (ones). Do not become wise in the sight of yourselves. (You all) recompense no one evil for evil. (You all) keep on looking forward (seeing) good (things) in the presence of all men. (Kukis mostly literal translation)

Romans 12:14–17 Bless those who persecute you; bless them rather than curse them. Rejoice with those who rejoice and commiserate with those who have difficulties. Be of the same mind as believers through Bible doctrine in the soul. Do not distinguish between classes of people when it comes to the gospel message. Do not think yourself wise if you have human viewpoint in your soul. Do not pay someone evil for the evil they do to you. Keep looking forward toward times of spiritual maturity and the constructing of divine good. (Kukis paraphrase)

If able, the (one) out from you (all), with all men, being at peace. Not granting yourselves justice, beloved ones, but give room for the anger. For it stands written, "By Me, a giving of justice. I, [even] I, will recompense," keeps on saying a Lord. But if is hungry the enemy of you, feed him; if he is thirsty, give drink to him. For this doing, coals of fire you will heap up upon the head of him. Be not conquered by the evil but you conquer by the good the evil.

Romans
12:18–21

If possible, anyone out from you (all), [keep on] being at peace with all men; not avenging yourselves, beloved ones, but give room for the vengeance [of God]. For it stands written, "Vengeance is Mine! I, [even] I, will repay," keeps on saying the Lord. But if your enemy is hungry, feed him, [and] if he is thirsty, give him drink. For by doing this, you will heap fiery coals upon his head. Do not be overcome by the evil, but overcome the evil with [divine] good. (Deuteronomy 32:35 Proverbs 25:21-22)

As much as it is possible, keep on being at peace with all men. Do not avenge yourselves, beloved ones, but leave room for the vengeance of God. For it stands written, "Vengeance is Mine! I will repay," says the Lord. If your enemy is hungry, feed him; and if he is thirsty, assuage his thirst. For you see, by doing thing, you will heap fiery coals upon his head. Do not allow yourself to be overcome by evil but overcome evil with divine good.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	If able, the (one) out from you (all), with all men, being at peace. Not granting yourselves justice, beloved ones, but give room for the anger. For it stands written, "By Me, a giving of justice. I, [even] I, will recompense," keeps on saying a Lord. But if is hungry the enemy of you, feed him; if he is thirsty, give drink to him. For this doing, coals of fire you will heap up upon the head of him. Be not conquered by the evil but you conquer by the good the evil.
Complete Apostles Bible	If possible, as much as depends on you, keeping peace with all men. Beloved, do not avenge yourselves, but give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. Therefore "If your enemy should hunger, feed him; if he should thirst, give him drink; for by doing this you will heap coals of fire upon his head." Do not be overcome by evil, but overcome evil with good.
Douay-Rheims 1899 (Amer.)	If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord. But if the enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil: but overcome evil by good.
Holy Aramaic Scriptures Original Aramaic NT	. And if it is possible, according to what is within you, make peace with every person. Do not avenge yourselves, beloved, but give place to rage, for it is written: "If you will not execute judgment for yourself, I shall execute your judgment, says God."* "And if your enemy hungers, feed him, and if he thirsts, give him a drink, and if you do these things to him you will heap coals of fire on his skull." *
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	As far as it is possible for you be at peace with all men. Do not give punishment for wrongs done to you, dear brothers, but give way to the wrath of God; for it is said in the holy Writings, Punishment is mine, I will give reward, says the Lord. But if one who has hate for you is in need of food or of drink, give it to him, for in so doing you will put coals of fire on his head. Do not let evil overcome you, but overcome evil by good.
Bible in Worldwide English	As much as you can, live in peace with everyone. My dear brothers, do not punish people who do wrong to you. But let Gods anger punish them. In the holy writings the Lord says, I myself will punish people. If they have done wrong things, I will do wrong things to them also.

But, If your enemy is hungry, give him food. If he is thirsty, give him a drink. When you do that, it will be as if you put a pile of coals from the fire on his head. Do not let wrong things win a victory over you. But win a victory over wrong things by the good things you do.

Easy English

Easy-to-Read Version–2008

.
Do the best you can to live in peace with everyone. My friends, don't try to punish anyone who does wrong to you. Wait for God to punish them with his anger. It is written: "I am the one who punishes; I will pay people back," says the Lord. But you should do this: "If you have enemies who are hungry, give them something to eat. If you have enemies who are thirsty, give them something to drink. In doing this you will make them feel ashamed." Don't let evil defeat you, but defeat evil by doing good.

God's Word™

As much as it is possible, live in peace with everyone.

Don't take revenge, dear friends. Instead, let God's anger take care of it. After all, Scripture says, "I alone have the right to take revenge. I will pay back, says the Lord."

But, "If your enemy is hungry, feed him. If he is thirsty, give him a drink. If you do this, you will make him feel guilty and ashamed."

Don't let evil conquer you, but conquer evil with good.

Good News Bible (TEV)

Do everything possible on your part to live in peace with everybody. Never take revenge, my friends, but instead let God's anger do it. For the scripture says, "I will take revenge, I will pay back, says the Lord." Instead, as the scripture says: "If your enemies are hungry, feed them; if they are thirsty, give them a drink; for by doing this you will make them burn with shame." Do not let evil defeat you; instead, conquer evil with good.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

.
Don't mistreat someone who has mistreated you. But try to earn the respect of others, and do your best to live at peace with everyone.

Dear friends, don't try to get even. Let God take revenge. In the Scriptures the Lord says, "I am the one to take revenge and pay them back."

The Scriptures also say, "If your enemies are hungry, give them something to eat. And if they are thirsty, give them something to drink. This will be the same as piling burning coals on their heads."

Don't let evil defeat you, but defeat evil with good. V. 17 is included for context.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

.
Do your best to live as everybody's friend.

Beloved, don't be obsessed with taking revenge, but leave that to God's righteous justice. For the Scriptures say: "If you don't take justice in your own hands, I will release justice for you," says the Lord.

And: If your enemy is hungry, buy him lunch! Win him over with kindness. For your surprising generosity will awaken his conscience, and God will reward you with favor.

Plain English Version UnfoldingWord Simplified T.	<p>Never let evil defeat you, but defeat evil with good.</p> <p>.</p> <p>Live peacefully with other people whenever it is possible, to the extent that you can control the situation.</p>
Williams' New Testament	<p>My fellow believers whom I love, do not do evil in return when people do evil to you! Instead, allow God to punish them. The scriptures say, "I will pay back those who do evil. It is my right to pay them back," says the Lord."</p> <p>Instead of doing evil to those who have done evil to you, do as the scriptures teach: "If your enemies are hungry, feed them! If they are thirsty, give them something to drink. By doing that, you will cause them to feel the pain of shame and perhaps they will change their attitude toward you."</p> <p>Do not let evil deeds that others have done to you overcome you. Instead, do for them better than what they have done to you!</p> <p>If possible, so far as it depends on you, live in peace with everybody. Stop taking revenge on one another, beloved, but leave a place for God's anger, for the Scripture says, "Vengeance belongs to me; I will pay them back, says the Lord." Do the opposite. If your enemy is hungry, give him something to eat. If he is thirsty, give him something to drink, for if you act in this way, you will heap burning coals upon his head!</p> <p>Stop being conquered by evil, but keep on conquering evil with good.</p>

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	<p>.</p> <p>Confer prosperity on the <i>people</i> who pursue you. Confer prosperity, and do not put a curse <i>on them</i>.</p> <p>To be happy with people who are <i>happy</i>, to be crying with <i>people</i> who are crying (focusing the same on each other, not focusing on the high <i>things</i>, but being led away together with the lowly <i>things</i>), don't become focused by the side of yourselves, giving bad back to no one for bad, planning for nice <i>things</i> in the sight of all people, if possible (what <i>is</i> from you), being peaceful with all people, not retaliating for yourselves, loved <i>ones</i>. But give a place for the punishment. You see, it has been written <i>in Deuteronomy 32:35</i>, "Retaliation is for Me. I will repay," says <i>the Master</i>."</p> <p>But if your enemy is hungry, give him food. If he is thirsty, give him a drink. You see, doing this, you will pile coals of fire on his head.</p> <p>Don't be conquered by the bad, but conquer the bad in the good. Vv. 14–21 in the Breakthrough Version.</p>
Common English Bible Len Gane Paraphrase	<p>.</p> <p>As much as is possible, live in peace with everyone.</p> <p>Dearly beloved, don't seek revenge for yourself, but rather give room for the wrath [of God], for it is written, "Vengeance is mine; I will repay," says the Lord."</p> <p>Therefore if your enemy is hungry, feed him; if he is thirsty, give him a drink, for in doing so you will heap coals of fire on his head.</p> <p>Do not be overcome by evil, but overcome evil with good.</p>
A. Campbell's Living Oracles New Advent (Knox) Bible	<p>.</p> <p>What relates to you is, live in peace with all men, if possible.</p> <p>Beloved, do not avenge yourselves, but give place to the wrath of God; for it is written, "Vengeance belongs to me; I will repay, says the Lord."</p> <p>Therefore, if your enemy hunger, give him food: if he thirst, give him drink: for by doing this, you will heap coals of fire on his head.</p> <p>Be not overcome by evil, but overcome evil with good.</p>
NT for Everyone	<p>.</p>

20th Century New Testament If it is possible, as far as rests with you, live peaceably with every one. Never avenge yourselves, dear friends, but make way for the Wrath of God; for Scripture declares--"It is for me to avenge, I will requite," says the Lord.' Rather--'If your enemy is hungry, feed him; if he is thirsty, give him to drink. By doing this you will heap coals of fire upon his head.' Never be conquered by evil, but conquer evil with good.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version .
 The Heritage Bible .
 If you have the power, as much as is out of you, be at peace with all men. Do not avenge yourselves, dearly beloved, but give place to wrath, because it has been written, Vengeance is mine; I will repay, says the Lord. Lev 19:18 Pro 24:29 Therefore if he who hates you hungers, feed him; if he thirsts, give him drink, because in doing this you will heap coals of fire on his head. Pro 25:21-22 Do not be conquered under evil, but conquer evil in good.

International Standard V Do not pay anyone back evil for evil, but [The Gk. lacks but] focus your thoughts on what is right in the sight of all people. If possible, so far as it depends on you, live in peace with all people. Do not take revenge, dear friends, but leave room for God's [The Gk. lacks God's] wrath. For it is written, "Vengeance belongs to me. I will pay them back, declares the Lord." [Deut 32:35] But "if your enemy is hungry, feed him. For if he is thirsty, give him a drink. If you do this, you will pile burning coals on his head." [Prov 25:21-22] Do not be conquered by evil, but conquer evil with good. V. 17 is included for context.

Lexham Bible .
 Montgomery NT .
 If it be possible, so far as it lies with you, be at peace with all men. Never revenge yourself, beloved, but leave the field clear for God's wrath; for it is written, "Vengeance is mine, I will repay," says the Lord. On the contrary, therefore, If your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will be heaping burning coals on his head. Do not be overcome by evil, but be overcoming evil with good.

NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 Render evil for evil to no one, provide things honorable in the sight of all men; if possible, as much as may be in your power, live peaceably with all men, not vindicating yourselves, beloved, but give place to wrath; for it is written, Judgment is mine, I will repay, says the Lord. If therefore your enemy is hungry, give him food; if he is thirsty, give him drink; for doing this you shall heap coals of fire on his head. Be not overcome by evil, but overcome evil with good. V. 17 is included for context.

UnfoldingWord Literal Text .
 Urin-Thummim Version .
 If it is possible, as much as is within you, live peaceably with all human beings. Dearly beloved, avenge not yourselves but rather give place to anger because it is written, Vengeance is mine; I will repay, says the LORD. Therefore if your enemy hungers, feed him; if he thirsts, give him drink: for in so doing you will heap coals of fire on his head. Be not overcome of bad, but overcome bad with good.

Weymouth New Testament .

Wikipedia Bible Project Do not pay back evil for evil to anyone. Pay attention to what people consider to be good, and as long as it is in your power, live at peace with everyone. My dear friends, do not get revenge for yourselves, but leave it to God's judgment—as Scripture points out, "It is for me to dispense justice, I will repay," says the Lord." If those who hate you are hungry, give them food, if they are thirsty, give them a drink, because by doing so you pile up fiery coals on their heads. Do not be defeated by evil, but conquer evil with good. V. 7 is included for context.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Do not return evil for evil, but let everyone see your good will. Do your best to live in peace with everybody. Beloved, do not avenge yourselves, but let God be the one who punishes, as Scripture says: *Vengeance is mine, I will repay, says the Lord.* And it adds: *If your enemy is hungry, feed him; if he is thirsty, give him to drink; by doing this you will heap burning coals upon his head.* Do not let evil defeat you, but conquer evil with goodness. V. 17 is included for context.

1Thes 5:15; 1P 3:9 Hebrews 12:14

Leviticus 19:18; Dt 32:35; Hebrews 10:30 Pro 25: 21-22

New American Bible (2011) .

New Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cipher Translation

If it be possible, as much as lies in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, says **Yahuah**.

Therefore, if your enemy hunger, feed him; if he thirst, give him drink: for in so doing you shall heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

Hebraic Roots Bible .

Holy New Covenant Trans.

If possible, from your part, live in peace with everybody.

Don't avenge yourselves — you, who give yourselves to others, for their good, expecting nothing in return. Instead, leave room for God to punish. This is written: "The Lord says, 'Revenge belongs to me — I will pay it back!'"

"If your enemy is hungry, feed him; if he is thirsty, give him something to drink. By doing this, you will make him burn with shame."

Don't let evil defeat you. Instead, use good to defeat evil.

The Scriptures 2009

If possible, on your part, be at peace with all men.

Beloved, do not revenge yourselves, but give place to the wrath, for it has been written, "**Vengeance is Mine, I shall repay,**" says הוהי. Deuteronomy 32:35.

"Instead, if your enemy hungers, feed him; if he thirsts, give him a drink, for in so doing you shall heap coals of fire on his head." Proverbs 25:21-22.

Do not be overcome by evil, but overcome evil with good.

Tree of Life Version

If possible, so far as it depends on you, live in shalom with all people.

Never take your own revenge, loved ones, but give room for God's wrath—for it is written, "Vengeance is Mine; I will repay," says Adonai.

Rather, "If your enemy is hungry, feed him; if he is thirsty, give him a drink. For by doing so you will heap coals of fire upon his head."

Do not be overcome by evil, but overcome evil with good.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...if Able {is} The [Thing] from you* with all men {be!} Having (Peace) not themselves^ {be!} Avenging [Men] Loved but give! place [for] the anger [It] has been written for [for] me {is} Revenge I will repay {them} says Lord but if may hunger The [Man] Adverse [of] you feed! him if [He] may thirst give! (drink) him this for Making coals [of] fire [You] will heap to the head [of] him not be overcome! by the [thing] bad but overcome! in the [thing] good the [thing] bad...
Alpha & Omega Bible	IF POSSIBLE, SO FAR AS IT DEPENDS ON YOU, BE AT PEACE WITH ALL MEN. NEVER TAKE YOUR OWN REVENGE, BELOVED, BUT LEAVE ROOM FOR THE WRATH OF THEOS (<i>The Alpha & Omega</i>), FOR IT IS WRITTEN, "VENGEANCE IS MINE, I WILL REPAY," SAYS THE LORD. †(<i>Deuteronomy 32:35, Psalm 94:1</i>) "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD." †(<i>2Kings 6:22, Proverbs 25:21</i>)
Awful Scroll Bible	DO NOT BE OVERCOME BY EVIL, BUT OVERCOME EVIL WITH GOOD. If possible, that of yours, living peacefully with all men, beloved, punishing- not - away-from yourselves, however, be given place to wrath, for it has been written, "Punishing-away is Mine, I will extend-out-over-against," instructs the Lord. Therefore, "if- your hostile ones -may be hungry, be feeding him, if- he -shall be thirsty, be giving him a drink, for in doing the same-as-this, you will heap up coals of fire on his head". Be not conquered by perniciousness, however, be conquering perniciousness by-within that Good.
Concordant Literal Version	To no one render evil for evil, making ideal provision in the sight of all men, if possible that which comes out from yourselves. Being at peace with all mankind, you are not avenging yourselves, beloved, but be giving place to His indignation, for it is written, Mine is vengeance! I will repay! the Lord is saying. " But "If your enemy should be hungering, give him the morsel; if he should be thirsting, give him to drink, for in doing this you will be heaping embers of fire on his head."
exeGeses companion Bible	Be not conquered by evil; but conquer evil with good. V. 17 is included for context. If possible, as much as is of you, complete/shalom with all humanity. Dearly beloved, avenge not yourselves, but give place to wrath: for it is scribed, Vengeance is mine; I recompense, words Yah Veh. Deuteronomy 32:35 So whenever your enemy famishes, force feed him; whenever he thirsts, give him drink: for in so doing you heap coals of fire on his head; so that evil triumphs not over you, but that the good triumphs over evil. Proverbs 25:21, 22
God's Truth (Tyndale) Orthodox Jewish Bible	. If possible, so far as it depends on you, live in shalom with everyone. Do not take your own revenge, beloved, but give opportunity for G-d's Charon Af (burning wrath), for it is written, LI NAKAM V'SHILEM ("Vengeance is mine and recompense, repayment-- I am He who will repay, says Hashem" DEVARIM 32:35). "But if your enemy is hungry, feed him; if he is thirsty, give him drink; for in so doing you will heap coals of fire on his head" [MISHLE 25:21-22].

Do not be overcome by what is ra'a, but overcome haRah with haTov.

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

If it is at all possible, as far as your part is concerned, live peacefully with all people. Do not take revenge on someone who has wronged you, but leave it up to God's wrath [to take care of it], for it is written [Deut. 22:35], "The Lord says, I will pay people back [for doing wrong] because taking revenge belongs to me." But [Prov. 25:21-25 says], "Feed your enemy if he is hungry; give him something to drink if he is thirsty. For when you do this, it will be [like] heaping burning coals on his head." [i.e., it can cause him burning shame that can lead to his repentance and ultimate forgiveness]. [So], do not be conquered by evil, but [instead] conquer evil by doing good [deeds to people].

Brodie's Expanded Trans.

If possible, that is, from within you [from the doctrinal resources in your soul], be at peace with all types of men.

Stop avenging yourselves, beloved. Instead, allow an opportunity for His wrath, for it stands written: Punishment [justice] is Mine, I will repay [retribution], says the Lord.

Nevertheless, if your enemy hungers [for spiritual food], then feed him; if he thirsts [for the Word of God], then give him a drink, for by doing this you will heap [pile up] burning embers of fire upon his head [causing him to have remorse and shame]. Stop being conquered [overcome] by evil [Satan's cosmic system], but conquer [be victorious over] evil by means of good [application of Bible doctrine].

The Expanded Bible

Jonathan Mitchell NT

...since [you are] full of power (or: if capable; if or since able) regarding that which has its source in you folks (or: as to that which proceeds from yourselves corporately), [live] being folks continuously at peace with all mankind (in the midst of all people),

not being folks habitually getting justice for yourselves (not maintaining what is right concerning yourselves; not avenging yourselves), beloved ones, but on the contrary, you folks must yield the position held in anger (or: give a place for [His] natural impulse, propensity, passion and personal emotion; give place to [His] intrinsic fervor; relinquish [your] right to anger or wrath), for it has been written, "In Me (or: For or By Me) [is] maintenance of justice (execution of the Way pointed out; working out of the right); I Myself will continue giving away, instead (or: I will progressively be making a recompense [to you]; or: I will continue taking the opposing position of giving [it] away; or: in its place, I Myself will repeatedly repay [you]),' the Lord [= Yahweh] is habitually saying." [Deut. 32:25; comment: if we are not to practice giving away evil in exchange for evil (vs. 17, above), then we should not expect the Lord to do this]

But further, "If your enemy (the one hostile to you) should perhaps be hungering (or: continues hungry), continue feeding him morsels (supplying him with food); if he may continue thirsting (be constantly thirsty), continue giving drink to him (causing him to drink), for while constantly practicing (performing; doing) this you will progressively pile on and heap up burning coals (embers) of fire upon his head." [Prov. 25:21-22] [comment: the directives of feeding and giving drink correspond to what was to be done for brothers in Matt. 25:35, 40; the metaphor of heaping coals may correspond to Isa. 6:6 where a coal from the incense altar purged sin, so being put on his head may be a picture of purging his thinking; Wuest suggests this as supplying a needed source of fire for someone's home, meeting a desperate need – Word Studies, vol. 1, p. 220; as the first two are blessings, I suggest that this latter also is]

Do not be habitually conquered under (or: Stop being overcome by) the worthless (the bad of quality; the ugly and unsound; the evil), but to the contrary, be constantly conquering (overcoming; victorious over) the worthless (the unsound, the bad and the ugly; the evil) [by being] in union with The Good One (or: [a participant] within what is profitable; or: in the midst of virtue). [comment: this verse points to a positive interpretation of the burning coals in vs. 20].

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

If *it is* possible on your *part*, be at peace with all people.

Do not take revenge yourselves, dear friends, but give place to *God's* wrath, for it is written, "Vengeance is mine, I will repay," [A quotation from Deut 32:35] says the Lord.

But "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by [*Here "by" is supplied as a component of the participle ("doing") which is understood as means] doing this, you will heap up coals of fire upon his head." [A quotation from Prov 25:21–22]

Do not be overcome by evil, but overcome evil with good.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

<If possible—so far as dependeth on you> [with all' men] being at peace:

Not avenging ||yourselves||, beloved, but give place unto their anger;

For it is written—

||Mine|| is avenging,

||I|| will recompense;—saith the Lord^e;

But—

<If thine enemy hunger> be feeding him,

<If he thirst> be giving him drink;

For <this' doing> ||coals of fire|| shalt thou heap upon his head.^f

Be not overcome by evil,

But overcome evil' [with good].

e Deu. xxxii. 35 (Heb.); cp. He. x. 30.

f Pr. xxv. 21 f.

The Spoken English NT

Do everything possible on your end to be at peace with all people.ⁱ

Don't take revenge for yourselves, dear friends. Instead, leave it to God's wrath.

After all, scripture says,^j

Revenge is mine-

I will pay them back, says the Lord.^k

However,

If your enemy is hungry, feed the person.

If your enemy is thirsty, give the person a drink.

Because if you do this,

You will pile burning coals on the person's head.^l

Don't let what's bad conquer you; instead, conquer what's bad with goodness.

i. Lit. "If possible, from yourselves, being peaceful with all people." He's addressing the Christian community in their relationship to the wider community.

j. Lit. "For it is written."

k. Deuteronomy 32:35.

l. Proverbs 25:21-22.

Wilbur Pickering's New T. . If possible, what depends on you, live at peace with everyone. Dear ones, do not avenge yourselves; rather give place to the wrath;⁹ for it is written: "Vengeance is up to me; I will repay",¹⁰ says the Lord. Therefore, "If your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire on his head."¹¹ Do not be overcome by evil, but overcome the evil with the good. (9) Wrath is normally expressed through physical violence, and perhaps in our day through legal action. These are the sort of reaction that an 'enemy' will expect, not acts of kindness, which may even make him feel ashamed of himself. In any case, we are not to descend to his level, but let God do any avenging. (10) See Deuteronomy 32:35. (11) See Proverbs 25:21-22. Presumably the 'coals of fire' are not literal.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation . If possible, the [thing] of youp [fig., as much as it depends on youp], be living in peace with all people, not avenging yourselves, beloved, but give place to [fig., make room for] the wrath [of God], for it has been written, "Vengeance [is] Mine, I will repay," says the Lord. [Deut 32:35]

So if your enemy is hungering, be feeding him; if he thirsts, be giving him to drink; for doing this, you will heap coals of fire on his head. [Prov 25:21,22]

Stop being overcome by evil, but be overcoming evil with good.

Berean Literal Bible .

. On the contrary

Bill Puryear translation .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

If it is possible, as much as in you (pl) lies, be at peace with all men. Don't avenge yourselves, beloved, but give place to the retaliation [of God]: for it is written, Vengeance belongs to me; I will repay, says the Lord. But if your enemy hungers, feed him; if he thirsts, give him to drink: for in so doing you shall heap coals of fire on his head. Don't be overcome of evil, but overcome evil with good.

English Standard Version .

Far Above All Translation .

If *it is* possible, as much as you can, be peaceable with all men.

Do not take revenge on each other, beloved, but leave room for anger, for it stands written, "Vengeance is mine. I will repay," says the Lord.

"So if your enemy is hungry, feed him. If he is thirsty, give him a drink. For by doing this you will heap fiery coals on his head."

Do not be conquered by evil, but conquer evil with goodness.

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

If possible, what *is* from you° *should* be at peace with all men.

Beloved, do not be avenging yourselves, but give° a chance for the wrath of God; for* it has been written, 'Vengeance is for me. I will be repaying, says the Lord.' {Deu 32:35}

Therefore, if your enemy may hunger, morsel to him {i.e. feed him bites}; if he is thirsty, deliver to him a drink; for* *while* doing* this, you will be piling up hot-coals of fire upon his head.

Do not be overcome by evil, but overcome evil with* good.

New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	If it be possible, as much as lies in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written: "Vengeance is Mine; I will repay," says the Lord. Therefore: "If your enemy hunger, feed him; if he thirst, give him drink. For in so doing you shall (will) heap (burning) coals of fire on his head." (you will be very kind to him) Be not overcome by evil, but overcome evil with good.
R. B. Thieme, Jr. translation	If it is possible [and it is], as much as it depends on you, live in harmony with all men. Stop avenging yourselves, beloved; instead give place to the punishment from the justice of God; for it stands written, Punishment belongs to me; I will repay, says the Lord. Nevertheless if your enemy is hungry, feed him; if he is thirsty, give him a drink; for by doing this you will pile up coals of fire on his head. Stop being conquered by evil, but conquer evil by means of the good.
R. B. Thieme, Jr. trans2	If it is possible, and it is true it is, as much as it depends upon you, live in harmony and reconcile being thoughtful and sensitive with all mankind. Beloved believers with Absolute Righteousness loved by God, Stop avenging or never avenge yourselves or Never take your own revenge, instead, give place to the punishment from the Justice of God, for it stands written (Deut 32:35) "Punishment belongs to me, the Justice of God, I will repay the obligation of you being wronged, says the Lord" Nevertheless for those with maximum Metabolized Bible Doctrine who will totally turn the matter over to the Lord for maximum Divine Discipline, (sarcasm) "if the one hostile, jealous, vindictive, implacable or hateful personally to you lives long enough, maybe he will and maybe not, and is hungry, feed him; if he is thirsty and close to death, always give him water to drink and save his life, maybe you will and maybe you won't do this and pass the test; for by doing this honorable unexpected thing you will pile up maximum judgment from the Justice of God of Divine Discipline as burning coals of fire upon his head." Stop being overcome or conquered by EVIL but overcome or conquer EVIL with the Absolute Good of intrinsic value (Rom 8:28) of Metabolized Bible Doctrine in the Stream of Consciousness of the Soul thus the Plan of God (X + Y + Z).
Revised Geneva Translation	.
Ron Snider translation	If possible, so far as it depends on you, (love is) being at peace with all men. Never avenge yourselves, beloved, but allow a place (an opportunity) for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord. "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD." Do not be overcome by evil, but overcome evil with good.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Worrell New Testament	.

The gist of this passage:

18-21

Romans 12:18

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	neuter singular adjective; nominative case	Strong's #1415
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
meta (μετά) [pronounced meht-AH]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
panthōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
eirēneūō (εἰρηνεύω) [pronounced i-rane-YOO-oh]	<i>being at peace, the one making peace; cultivating (keeping) peace (or, harmony); those living in peace</i>	masculine plural, present active participle; nominative case	Strong's #1514

Translation: *If possible, anyone out from you (all), [keep on] being at peace with all men;...*

The Jews in Jerusalem were not at all enjoying peace with all men. They did not like the Romans and they did not like the Christians. Their relationship with gentiles and Christians was strained at best.

Paul tells the Roman believers that they should be at peace with all men, as far as it is possible. There is no reason to have deep, ingrained animosities against any individual or group. The simple explanation is, we are all souls for whom Christ died. People cannot be considered worthy of hearing the gospel. The gospel is for all mankind.

If you have a clearly defined enmity with any other group, how exactly do you give them the gospel message?

Romans 12:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
heautous (ἑαυτοῦς) [pronounced heh-ow-TOOÇ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 st , 2 nd , 3 rd person masculine plural, accusative case	Strong's #1438
ekdikēō (ἐκδικέω) [pronounced ek-dik-EH-oh]	<i>granting justice; being vindicate; doing justice to one; the one protecting, those defending (one person from another); doing right by (someone); avenging a thing; those punishing (a person for a thing)</i>	masculine plural, present active participle; nominative case	Strong's #1556
agapētos (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine plural adjective, vocative	Strong's #27

Translation: ...not avenging yourselves, beloved ones,...

In any given period of time, you are going to be insulted, looked down upon, condescended to, made fun of, etc. We do not take such an offense as an opportunity to insult them back, look down upon them, condescend to them or make fun of them. Or, if the act is of a much more serious nature, we still do not look to avenge ourselves.

None of this means that we allow criminals to run roughshod over us, bearing in mind that, any criminal who has threatened you or your family is also a person for whom Christ died. Obviously you can protect your family, but seeking vengeance is not on the table for us.

Romans 12:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 nd person plural, aorist active imperative	Strong's #1325
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Romans 12:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orgê (ὀργή) [pronounced <i>ohr-GAY</i>]	<i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3709

Translation: ...but give room for the vengeance [of God].

When it says to give room for the vengeance of God (putting God into the mix here, due to the context), is that we do not attempt to take vengeance ourselves. We step aside. If it is appropriate, God will take vengeance. By *appropriate*, I mean that it is in His plan.

Romans 12:18–19b If possible, anyone out from you (all), [keep on] being at peace with all men; not avenging yourselves, beloved ones, but give room for the vengeance [of God]. (Kukis mostly literal translation)

Romans 12:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
emoi (ἐμοί) [pronounced <i>ehm-OY</i>]	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
ekdikēsis (ἐκδίκησις) [pronounced <i>ek-DIHK-ay-sis</i>]	<i>giving of justice; vengeance, a revenging, retribution, punishment; vindication</i>	feminine singular noun, nominative case	Strong's #1557
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
antapodidōmi (ἀνταποδίδωμι) [pronounced <i>an-tap-ohd-EE-doh-mee</i>]	<i>to recompense, to render, to repay, to requite (good or evil)</i>	1 st person singular, future active indicative	Strong's #467
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: For it stands written, “Vengeance is Mine! I, [even] I, will repay,” keeps on saying the Lord. (Deuteronomy 32:35)

This is the context which tells us that v. 19b is a reference to the vengeance of God.

This is a quotation from Deuteronomy 32:35. So this is a true principles, in the Old or New Testament.

Romans 12:19c For it stands written, “Vengeance is Mine! I, [even] I, will repay,” keeps on saying the Lord. (Deuteronomy 32:35) (Kukis mostly literal translation)

Romans 12:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
eán (ἐάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
peinaô (πεινάω) [pronounced <i>pi-NAH-oh</i>]	<i>to hunger, be hungry; to suffer want; to be needy; metaphorically: to crave ardently, to seek with eager desire</i>	3 rd person singular, aorist active subjunctive	Strong's #3983
ho (ὁ) [pronounced <i>ho</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
echthros (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine singular adjective, used as a substantive; nominative case	Strong's #2190
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
psômízô (ψομίζω) [pronounced <i>psomeED-zoh</i>]	<i>feed by providing food, divide (food) into mouthfuls, distribute food</i>	2 nd person singular, present active imperative	Strong's #5595
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: But if your enemy is hungry, feed him,...

This is also a quotation from the Old Testament. This comes from Proverbs 25:21-22.

If you have a personal enemy and he is hungry, you feed him.

Romans 12:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
dipsáō (διψάω) [pronounced dip-SAH-oh]	<i>to be thirsty, to suffer thirst, suffer from thirst; used figuratively, those who are said to thirst who painfully feel their want of, and eagerly long for, those things by which the soul is refreshed, supported, strengthened</i>	3 rd person singular, present active subjunctive	Strong's #1372
potízō (ποτίζω) [pronounced poh-TEED-zoh]	<i>give to drink, furnish drink; water, irrigate (plants, fields); metaphorically imbue, saturate one's mind</i>	2 nd person singular, present active imperative	Strong's #4222
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...[and] if he is thirsty, give him drink.

If your enemy is thirsty, you give him something to drink.

Romans 12:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
anthrax (ἄνθραξ) [pronounced ANTH-rax]	<i>coal, a burning coal, a live coal</i>	masculine plural adjective; accusative case	Strong's #440 hapax legomenon
pûr (πῦρ) [pronounced purr]	<i>fire</i>	neuter singular noun; genitive/ablative case	Strong's #4442

Romans 12:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōreúō (σωρεύω) [pronounced sore-YOO-oh]	<i>to heap up, to heap together; to load up with; to overwhelm one with a heap of anything; metaphorically to load one with the consciousness of many sins</i>	2 nd person singular, future active indicative	Strong's #4987
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
κεφαλῆ (κεφαλή) [pronounced kehf-ahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: For by doing this, you will heap fiery coals upon his head. (Proverbs 25:21-22)

There are two possible results: you have the opportunity to give this person the gospel message, and he responds positively, and becomes your brother. Or, if he responds negatively, he will in judgment feel God's vengeance.

Just to make it clear, when dealing with an enemy, we pray for his salvation and we pray for his spiritual growth. We do not pray for his destruction or for harm to come to him.

Romans 12:20 **But if your enemy is hungry, feed him, [and] if he is thirsty, give him drink. For by doing this, you will heap fiery coals upon his head.** (Proverbs 25:21-22) (Kukis mostly literal translation)

Romans 12:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
νικάω (νικάω) [pronounced nihk-AH-oh]	<i>conquer, subdue, prevail (over), be victorious (over); passive: be conquered, be subdued, be overcome</i>	2 nd person singular, present passive imperative	Strong's #3528
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Romans 12:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, genitive/ablative case	Strong's #2556

Translation: Do not be overcome by the evil,...

Evil is the plan of Satan. Evil is the thinking of Satan. We are not to be overcome by the evil of the cosmic system.

Romans 12:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
nikáō (νικάω) [pronounced nihk-AH-oh]	<i>conquer, subdue, prevail (over), be victorious (over); passive: be conquered, be subdued, be overcome</i>	2 nd person singular, present active imperative	Strong's #3528
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #18
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter singular adjective, accusative case	Strong's #2556

Translation: ...but overcome the evil with [divine] good. (Kukis mostly literal translation)

We overcome the evil of the cosmic system by divine good; by operating within the plan of God.

Romans 12:21 Do not be overcome by the evil, but overcome the evil with [divine] good. (Kukis mostly literal translation)

Romans 12:18–21 If possible, anyone out from you (all), [keep on] being at peace with all men; not avenging yourselves, beloved ones, but give room for the vengeance [of God]. For it stands written, “Vengeance is Mine! I, [even] I, will repay,” keeps on saying the Lord. But if your enemy is hungry, feed him, [and] if he is thirsty, give him drink. For by doing this, you will heap fiery coals upon his head. Do not be overcome by the evil, but overcome the evil with [divine] good. (Deuteronomy 32:35 Proverbs 25:21-22) (Kukis mostly literal translation)

Romans 12:18–21 As much as it is possible, keep on being at peace with all men. Do not avenge yourselves, beloved ones, but leave room for the vengeance of God. For it stands written, “Vengeance is Mine! I will repay,” says the Lord. If your enemy is hungry, feed him; and if he is thirsty, assuage his thirst. For you see, by doing thing, you will heap fiery coals upon his head. Do not allow yourself to be overcome by evil but overcome evil with divine good. (Kukis paraphrase)

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www.kukis.org	Exegetical Studies in Romans	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Romans 12 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Romans 12

- 1.

[Chapter Outline](#)

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Romans 12

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A Brief Review of Romans 12

Addendum

This was cited in [Romans 12:1](#).

Heritage Bible Footnote for Romans 12:1

¹ **12:1 logical ministry**, *logikos latreuo*. Logical has the same meaning in Greek that it does in English, what is rational to the human mind. *Latreuo* is used in Joh 16:2; Rom 9:4; 12:1; Heb 9:1, 6, and always refers to ministering to God. Remember that the mind thinks something is logical only if the mind has been trained to think that way. Your mind is to some degree like a computer which can be set up to think according to a certain procedure. What is logical, rational, to a committed believer into the Lord Jesus is not at all logical to an atheist, or someone committed to a different religion. A lawless person does not compute the way a lawful person computes. A believer does not compute the way an unbeliever computes. The Word of God, the Bible, is the program you and the Holy Spirit use to program your mind to think logically according to God. Everyone is programmed either by the Word and the Holy Spirit, or he/she is programmed by the world, the flesh, and the devil. Do not allow anyone to cause you to stumble by accusing you of being mentally programmed by Christianity. Those who accuse you are also programmed, just not by the same One who programmed us who believe.

Ministry to God: Everything you do that is right and with a right heart attitude before God is a ministry to Him. A right heart attitude is that whatever you do, you do it as to the Lord, and not to men, Rom 14:6, 8.

From http://kukis.org/Translations/Heritage_Bible/45Romans.pdf accessed October 14, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote was referenced in [Romans 12:1](#).

Footnote for Romans 12:1 (Christian Community Bible)

• 12.1 Paul here begins the second part of his letter: as in his other letters, he will try to be more practical here than in the first part.

Give yourselves as a living and holy sacrifice pleasing to God. It is not only Sunday that belongs to God—even if the weekly Eucharist is essential to Christian life. It is not only specific duties that we are to accomplish. God wants all that springs from our person.

Don't let yourselves be shaped by the world where you live. We are invaded by propaganda, fashion, and songs without considering the weight of our cherished past. All that is the world: it encloses us in its logic and its would-be necessities. Yet we should be free for our heart to be only for God! We however become accustomed to what everyone does and still more to the sweet slavery of money. Without being aggressive or pessimistic the Christian will always challenge the world.

Inner renewal must transform you. Before adopting a rule of life, you must first have its spirit. You do not imitate St. Francis by wearing a habit: you must first be shattered by the love of the poor Christ. Christian renewal springs from new criteria, from a new vision of existence, of the modern world and of our liberty. Baptism that makes new Christians of us, initiates a renewal of our spirit enlightened by God. See Ephesians 4:3.

Footnote for Romans 12:1 (Christian Community Bible)

You will know what God wants. Following the best rules is not enough; we must constantly force ourselves to discover, meditate and understand the will of God in all the events of our life.

Take for example our body. See 1 Corinthians 12. We all form one body and we cannot give up our responsibility. Where Christians are very much in a minority, they usually depend a lot on the community that takes much of their time: this is the case Paul has in mind. He stresses that each one has his specific function in the Church: we are far from religious practice where the mass has mostly “listeners” who are silent.

From http://kukis.org/Translations/Christian_Community_Bible/38-Romans-Large.pdf (Romans 12).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote was referenced in [Romans 12:4](#).

Footnote for Romans 12:4 (Christian Community Bible)

• 12:4. From the way he speaks about Chris - tian community, Paul lets us know that in his time it was not organized as in our churches today. In the early Church not everything de - pended upon priests educated apart from the common people and sent to the Christian com munities from outside. As we said in Acts 14:23, the community elected a council of elders or presbyters, approved by the apostles. The most respected among them were the “prophets.” The body of presbyters, who had authority over the Church, were those who celebrated the Eucharist.

Everybody’s gifts were taken into account by the organization, which considered also as gift the ability to serve in the Church. See Ephesians 4:11 and commentaries on 1 Timothy 4:14.

Throughout history the Church has had to change its organization and constantly adjust itself to new social structures and cultural development.

Give with an open hand. Paul passes from the good discharge of ministries to the ministry of love for others.

From http://kukis.org/Translations/Christian_Community_Bible/38-Romans-Large.pdf (Romans 12).

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This was cited in Romans 12:1.

Heritage Bible Footnote for Romans 12:1

From http://kukis.org/Translations/Heritage_Bible/45Romans.pdf accessed October 14, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Romans 12

[The Kukis Reasonably Literal Translation](#)

[Kukis Paraphrase](#)

Benjamin Brodie	http://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2024_a.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_1-8_expanded_translation.pdf http://www.versebyverse.com/uploads/1/0/1/0/101034580/romans_9-16_expanded_translation_3.pdf	Romans 1–16
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/romans-menuitem	Romans 1–16
Dr. Daniel Hill	https://www.gracenotes.info/romans/romans.pdf (Grace Notes)	Romans 1–16
Pastor John Griffith	http://www.ironrangebible.com/griffith/Romans/Romans.htm	Romans 1–16
Mark Newbold	http://www.tbc-archives.org/notes.htm	Romans 3–16
Billy J. Puryear	http://www.amadorbiblestudies.org/Notes/Romans/	Romans 1–16
Mike Smith	http://www.countrybiblechurch.us/Romans13/index.html	Romans 13
Ron Snider	http://www.makarios-bible-church.org/newtest.html	Romans 1–16
Syndein	http://syndein.com/Romans.html	Romans 1–16

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Romans 12

Word Cloud from Exegesis of Romans 12²⁵

These two graphics should be very similar; this means that the exegesis of Romans 12 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
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First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Romans	

²⁵ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.